

Der Lutheraner.

God's Word and Luther's Doctrine Shall Never Perish.

Forty-fourth year.

1888.



St. Louis, Mo.

Lutheran Concordia - Contract.

1888.

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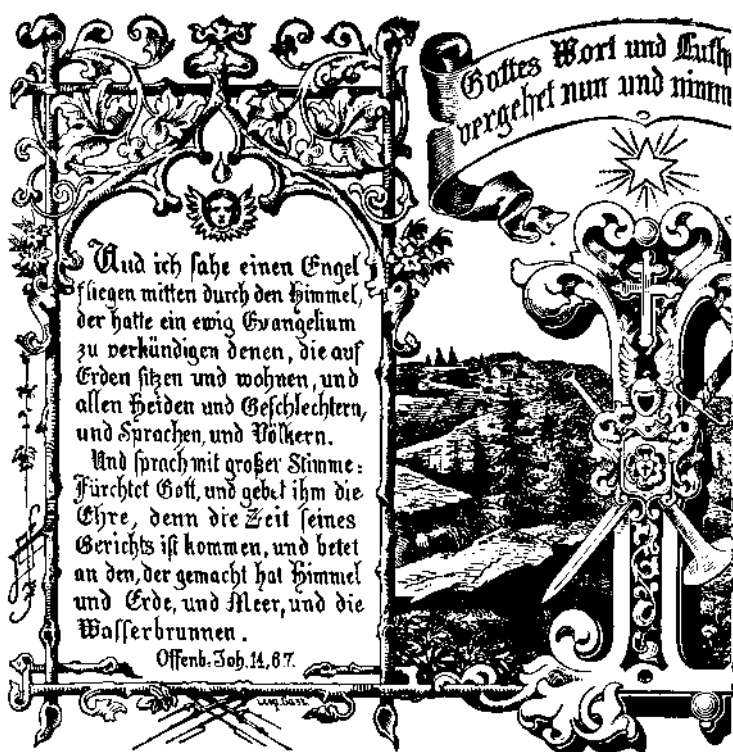
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Herausgegeben von der Deutschen Evang.
Redigirt von dem Lehrer:

44th Volume.

Preface.

When the "Lutheran" began its annual run - the 43rd - 12 months ago, the founder of the same, who also, after (1865) the editorship was entrusted to the local teachers' college, worked most faithfully on the same, the same Dr. Walther was still among the living, although he could no longer participate in the editorship.

The readers have well noticed that the "Lutheran" has not taken any other career since then, that he has stood up for our old most holy faith, that he has fought against the old enemies of it. And with God's help it shall remain so. What was announced as the purpose and goal in the first number of the "Lutheran" of 1844 shall also be kept in mind in the future, according to God's ability. This goal was stated in the aforementioned number as follows: "The purpose of the journal is: 1. to acquaint the reader with the doctrine, treasures and history of the Lutheran Church; 2. to provide proof that this church does not stand in the ranks of the Christian sects, and is not a new, but the old true church of Jesus Christ on earth, that it is therefore by no means extinct, indeed, cannot die out, according to Christ's promise: "Behold, I am with you always, even to the end of the age. Our paper shall further serve 3. to show how a man as a true Lutheran can believe rightly, live a Christian life, suffer patiently and die blessedly; and finally 4. to discover the false, seductive doctrines in circulation, and especially to expose those who falsely call themselves Lutheran, spread misbelief, unbelief and fanaticism under this name, and therefore arouse the most evil prejudices against our church in the members of other parties." This has been the goal of the "Lutheran" up to now, and it shall remain so.

But, someone would like to say, wouldn't it be time to make a small change in the program of the "Lutheran" and henceforth not to emphasize so much the pure doctrine and not so strictly



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No. 1.

Should he not be so "hard" on those in his own church who do not agree with the confession in all respects? Should not the "Lutheran" be a little more lenient with regard to the lodge and association system and the like?

We answer: The teaching is not ours, but God's. We cannot forgive anything from the teaching of the divine word. We have to thank God for giving us the treasure of his word. If we let something slip, we cannot keep the treasure. The enemies seek to rob us of the treasure, some this, others that. If we do not fight, the enemies win, and we lose what we have. As long as there are still people who dispute the word of truth, the fight must continue. And are there no more such people? Let us look around us.

Let us first look around at those who share the Lutheran name with us. It cannot be denied that, with regard to the pure Lutheran doctrine, the situation in this country is better now than it was 43 years ago. It cannot be denied that the "Lutheran" who has placed himself in God's service and has not ceased to emphasize the pure doctrine and to fight every deviation has also contributed to bringing about this better state. And for this very reason, the "Lutheran" must continue on the path he has taken so far, so that the fruit of the struggle won so far will not be lost and the pure doctrine will win even more victories. For there are still Lutherans who are not faithful to the confession in all questions; indeed, there are also those who openly deviate from the confession and defend un-Lutheran nature. The "Lutheran" cannot remain silent about this.

There is an association of Lutheran synods which has given itself the high, demanding name of the "General Council of the Evangelical Lutheran Church in North America", to which also belongs the oldest Lutheran synod, that of Pennsylvania, the so-called Mother Synod, which should lead others by good example, but unfortunately does not do so. This body has admittedly not yet

The Lutheran confession is written on its banner, but not everyone thinks of taking it seriously in all respects. There are some members of the body who love the Lutheran confession and in some cases also try to take it seriously in their circles, but they do not persistently testify against un-Lutheranism until it is stopped. There is no doctrinal discipline in this body; error is tolerated. One allows pulpit fellowship with false believers. One rejects those who therefore demand speech and answer. One flatters the new theology of Germany, which leaves almost nothing of God's word. The English in this body mostly sympathize with the General Synod and in the "Lutheran" there is no lack of occasional mockery of the "pure doctrine".

Should the "Lutheran" be silent about all this?

In the General Synod it is quite sad. In 1845, this community openly expressed its apostasy from the Lutheran doctrine of the Lord's Supper in a letter to the Church of Germany. We are right to hold this letter against the General Synod as long as it is not openly and honestly recanted. In this body the wildest union with the enthusiasts is driven. The gusher communities are considered as "sister church", which would have just as much right as the Lutheran church. The Methodist new measures, forced revivals, penitential bench and the like flourish in this body. One approves of the efforts of the enthusiasts; one seeks, as is done in the "Lutheran Observer", to make Luther the defender of the American Sabbath and temperance enthusiasm. It is extremely sad that the American communities get to know the Lutheran Church mostly only by this distorted image of Lutheranism. How should one call it, hypocrisy or what else, when the General Synod holds church fellowship with Calvinistic Presbyterians and yet calls us Calvinists because of our biblical doctrine of grace? It is inexplicable how it is compatible with the concept of honesty that such a unionist-enthusiastic community, so far removed from true Lutheranism, can still call itself Lutheran.

Should the "Lutheran" be silent about all this?

In the southern synods there are some who love the Lutheran confession and speak for it, but many, if not the majority, of the southern Lutherans stand on the position of the northern general synod.

Finally, there are also synods calling themselves Lutheran, the Ohio Synod, the Iowa Synod, the part that fell away from the Norwegian Synod (and also people in the General Council and in the General Synod), who dispute a main doctrine of the Christian religion, a doctrine that gives all glory to God and all comfort to poor consciences, namely the doctrine of God's free grace in the work of conversion and beatification. They maintain that man's blessedness does not depend in the last analysis on God alone. They encourage the poor deceived souls in the Pharisaic delusion that they think and say: What a man I am, I have decided in favor of faith; that I am converted is in the last analysis my own doing, God has considered my good conduct in my election! O what a ghastly obscuration of the doctrine of free grace! At the same time they ridiculously behave as representatives of the true Lutheran doctrine and call us apostates, Calvinists, although they know how much we detest Calvinism. By shouting that we are Calvinists, they still try to keep their people together - (To this end, the Iowa Synod has not yet revoked its old errors of open questions, chiliasm 2c., which were formerly fought by the "Lutheran").

Should the "Lutheran" be silent about all this and give away an important teaching of the divine Word, the glorious, comforting doctrine of the free grace of God?

What is the situation outside the Lutheran Church? There is the papacy. Has it now become pious? It still rages against Christ. The pope remains the antichrist until Christ's return for the last world judgment. As everywhere, so also here in America the Antichrist seeks to spread his power. The papers in the service of the Antichrist not only still misrepresent the biblical Lutheran doctrine, but also repeat over and over again the most blatant lies about Luther and the Reformation, which have already been refuted so many times.

Should the "Lutheran" remain silent and not testify against the Antichrist, expose the secret of wickedness and stand up for the glory of the Lord Jesus Christ?

There are also the many reformed sects, the Episcopalians, Presbyterians, Baptists, Methodists, etc. These not only spread the old errors of the reformed church, e.g. about baptism and the Lord's Supper, but the individual ones also spread their special doctrines. The Methodists, for example, spread the Pharisaic papist delusion that Christians can fulfill God's commandments perfectly even in this life; the Baptists (Anabaptists) that infants may not be baptized, but only adults, and that baptism must take place by immersion. In addition, in these churches many, especially preachers, introduce an American new theology and challenge old correct doctrines that were still firmly held in these churches. Thus, many claim that the holy scripture is not from

God, that not everything the Bible says is the Word of God, that Christ is not the true eternal Son of God and consubstantial with the Father, that His death is not a death of atonement, that people who died wretchedly can still be converted after death, and the like.

The representatives of this new theology belong to the community of Unitarians and Universalists, who reject the basic Christian truths of the Holy Trinity, of the divinity of Christ and the Holy Spirit, of original sin, of the redemption of Christ 2c., and therefore stand outside Christianity, although they still call themselves Christians.

All these American sects, especially with great fanaticism, spread a false doctrine of Sunday, which is to be celebrated strictly as the Sabbath; instead of fighting intemperance with God's word, which heals everything, they seek - in their fanaticism - with the help of the secular regiment to deny even the moderate consumption of drinks not forbidden by God, while they do not think of resisting other intemperance in food, clothing, etc. One of the latest outbreaks of American fanaticism is the attempt to heal the sick through pretended religious prayer and to make a business out of it.

The spiritualists (spiritists) are getting out of hand, pretending to be able to communicate with the spirit world through so-called mediums. The spirit guides earn a lot of money and draw thousands into their nets.

We must not forget the Unirte (evangelicals). With their common religion, which they teach, they still find many followers. The world likes that they let everyone have his faith and do not take the truth of the divine word very seriously. True Lutheranism is abhorrent to them, but with seemingly Lutheran-sounding words they try to draw Lutherans into their nets, to catch many with sweet words and vain speeches.

Should the "Lutheran" keep quiet about such a union that is displeasing to God?

Those who believe in reason, who leave nothing of God's Word standing, give themselves the beautiful name "Protestants", which was once used by the faithful Lutherans, because they protested against the teachings of men, and these believers in reason seduce many by this name.

Should the "Lutheran" keep quiet about this deception and not expose these falsely called Protestants who protest against Christ and His Gospel?

The secret societies, the atheistic gymnastics clubs, other secular clubs, especially workers' clubs with socialist, if not anarchist tendencies, are multiplying at an alarming rate. Almost every day a new club is founded. The improvement of man, the improvement of the world, happiness and salvation are no longer sought in the divine word, but in human endeavors, in ways that are against God's word. One is untiringly eager to draw Christians into these associations. They try to present the purposes of these associations to them in a charming way. They are told that they will suffer damage, lose their business, etc. if they do not join. Our Christians are told that members of other churches, even preachers, belong to the lodges.

Should the "Lutheran" remain silent about the ungodly nature of the lodges and anti-Christian associations? Should he not warn the Christians against it, not strengthen them in the temptation, not encourage them to resist?

When we thus survey the army of enemies who rebel against the sole rule of the Word of God and spread unbelief, false faith and superstition; when we see that even some who share the same name with us do not want to go straight through with us, but limp to the side of the enemies and fight our earnest advocacy of the one heavenly truth, then all our readers will probably come to the conviction: The time to lay down our arms has not yet come and will not come before the future of our Lord Jesus Christ. Therefore it is necessary to stand up confidently and courageously for the truth, for the full truth. And we should not let ourselves be misled in this, even if we are mocked, as e.g. the "Evangelical Messenger": "With increasing age, the Lutheran increases in scolding and denouncing Christ confessors who think differently. What harm is there in our being made out to be unloving people, if we are only found faithful to Christ? And he, we know, does not consider it unkindness if one tries to bring souls from the error of their ways, if one fights for the sole dominion of his word. Such a fight is not pleasant for the flesh, but peace pleases it, even if it is a false peace. This cannot be. The glory of Christ does not suffer it. But Christ strengthens us. He speaks:

"If it's too hard for you, I'll go ahead, I'll stand
by your side, I'll fight myself, I'll break the
course, I'm everything in the fight.
A wicked servant who may stand still when he sees the
commander approaching."

G.

How can and should each individual Lutheran help to ensure that the pure doctrine is preserved for his church?

The Lutheran Christians who belong to the circle of readers of "The Lutheran", who have accompanied the course of the Lutheran Church of this country, especially of the Synod, which this paper serves, with their thoughts, wishes and prayers for years, decades or so, will not conceal the fact that their Church, their Synod, has reached a serious turning point. The sorrows of the recent past are still fresh in our memory. The founders and previous leaders of our synod have gone home one by one and are now resting from their labors. Only a few of the first witnesses are still standing in their places. In general, the old generation, which saw and experienced the beginnings, is dying off. A new generation has grown up. Such a change of times, such a change of things, such a change of persons awakens serious thoughts.

What God now wants from us American Lutherans in the present and in the future is immediately recognizable to everyone if he is mindful of the past years. What is the summa and the result of the history so far?



of our synod? In the last few years, on jubilee days and also on days of mourning, we have often praised: "The Lord has done great things for us, and we are glad of them. What is this great good deed of our God? Well, he has let the light of pure doctrine shine on us, has put the eternal gospel, which was almost forgotten, back on the lampstand, has made God's word and Luther's teaching alive among us. We now have God's Word in this time of ours, in this place of ours, as pure and loud as it was in Luther's time, in the time of the apostles. This was the service to which the departed fathers and teachers were called by God, that they led the souls and congregations commanded to them back to the fountain of Israel, to the bright, clear, living source of heavenly truth.

So far, God has blessed us without ceasing with all kinds of spiritual blessings in heavenly goods, and blessed us in such a way that he has always given anew what was hidden from the generation, even from the Christian generation of this time, and has opened it up again, and has placed it in our bosom as a new good gift from above, that he has brought one piece of Lutheran, biblical truth after another before our eyes and inscribed it in our hearts and consciences. This has been the blessing our synod has reaped so far. We have received gift upon gift, grace upon grace, light upon light, ever richer knowledge. A brief look back into the past, especially a brief overview of the course and progress of the "Lutheran" so far, puts this beyond doubt.

The small group of Saxon "Lutherans" who left Germany, after bitter experiences and disappointments, began here in America by despairing of their ecclesiastical future and of themselves. The members of the congregation became disillusioned with their pastors, the first small congregations became disillusioned with themselves, doubting whether they were a Christian church at all, whether they had the right to have God's Word and Sacrament administered among themselves. If God has made something out of our synod for His praise and glory, He has made something out of what was nothing. That was the first thing that God had mercy on the poor and miserable. The first teachers and preachers were driven into the confession of the fathers, into the holy scriptures, by necessity, and especially by the necessity of conscience. And then the light dawned in the darkness for them and for those who listened to them. That the congregation of every place, no matter how small, weak and infirm, has the right to appoint preachers, that where the Word and Sacrament are, there is also the true church, that was a newly discovered, precious truth, which proved itself in heart and conscience, and which made the afflicted happy again. After the founding of the synod, this realization was deepened and strengthened in a heated struggle. The "Lutherans" who had immigrated from Prussia disputed the right of existence of the young congregations, which had been built solely on the basis of the Word, and sued them before the Lutheran Church of the West. The oppressed and sued only drew new wisdom from the well of Israel and became all the more certain that the church of God, the congregation of believers and every congregation receive the office of the keys from Christ, that they have it all

The church had no power, be it Paul or Apollo or Cephas or the world. In short, the Lutheran, scriptural teaching of church and ministry, the teaching of Luther, the teaching of the apostles of the royal priesthood of all believers had come back to consciousness and into power, pregnancy and practice. This good leaven worked. According to this rule, new churches were formed in all places. For an entire decade, the "Lutherans" also bore witness to this doctrine, and agonized and argued about it.

In the preface of the 1859 edition, the "Lutheran" explains why it is now time for a detailed presentation of the doctrine of justification by faith. And in a long series of articles it is now discussed and proven from Scripture and confession. This was real progress. Already in the difficult battles over church and ministry, in which the existence and continuance of the congregations were at stake, it had been remembered that the freedom of the church, the freedom of Christian people, had its foundation in freedom, so that Christ had set us free. The question of how a Christian, a human being, a sinner could exist and exist before God had become active and lively. And now the answer to this question was also found in the Scriptures and the confession according to the Scriptures, and thus the main article of the Christian, Lutheran faith was brought to the fore. The Lutheran symbolism: "By faith alone!" "By grace alone!" "Glory to God alone!" was clearly and understandably read by everyone on the banner of the American Lutheran Zion. And from this center all other doctrines and all newly emerging false doctrines were judged. That the Lutheran Church in all its teachings gives glory to God alone was not only the title and theme of a synodal address that had been negotiated for years, it was the keynote of all synodal and conference negotiations, of all doctrinal articles in the journals, and also of all sermons that resounded from our pulpits. Because one had become certain of his salvation from God's Word, because God's Word had become alive in general, the life and conduct of Christians were measured with God's Word, and all ungodly beings, wherever they were found, however they adorned themselves, were punished and judged with God's Word, contrary to the judgment of men and the spirit of the times.

How finally, in the last decade, our Synod's confession of the free grace of God was tested by a last difficult doctrinal struggle and sealed by the doctrine of God's gracious election, which was held fast in spite of all opposition, is well known to us Lutherans. This is a final comforting truth, which has never been completely foreign to any believing Christian, but which has become even clearer and more conscious to us in recent years through God's grace, that we know and believe that our Christian faith is entirely God's work and gift, that our salvation, our faith lies solely in God's hand, that God, according to his good pleasure, out of his mercy, for the sake of Christ, without seeing and finding anything good in us, has already provided and ordained us to eternal life before the foundation of the world, and that he will also lead out safely what he has planned, and keep us firm in his word and faith until the end.

This is the gift of God, which God has distributed among us in the past years and decades, and which we now have in our hands. And what matters now in the present and the future is in the daylight. That we preserve what we have. We have been made rich in all things, in all doctrine and in all knowledge, so that we have no lack of any gift. Now let us take care that we lose nothing of what we have received. Oh, certainly, this is the heart's desire and the hot prayer of every Lutheran who has recognized the gift of God, who examines and understands the times and the signs of the times, who loves his church: "In these last sorrowful times, grant us, O Lord, constancy, that we may keep your Word and Sacrament pure until our end! And not only to our end, O help, dear Lord God, that our Church here may never lose this treasure of hers, that to us and to our children and descendants this beautiful light may shine until the last day!"

Those Lutherans who know what they have received also know very well the enemies who want to snatch the precious possession from them again, know the dangers that threaten them and their church. If the pure doctrine has become known and at home in a place, this is pure grace of God. It is God who gives the right doctrine and knowledge by grace. And what he gives us by grace, he also wants to keep for us by grace. If pure doctrine disappears from a place where it was native, it is the fault of man. So much lies in the hands and power of men that they can lose what they have, what they have received. And it is the ingratitude of men that spoils the gift of God. This is the greatest danger we have to fear, ingratitude. And this dark, sinister guest already shows up here and there in our circles and borders. It has a double face. Ingratitude manifests itself first and foremost in the fact that one becomes accustomed to the pure teaching of the divine Word, fed up with it, even weary of it, that is, in spiritual lukewarmness and indifference. And the consequence of this is that one gives room to worldliness and world spirit. If God's word is no longer the delight and joy of one's heart, he seeks other, worse pasture and joy. And worldly lust and worldly pleasure then completely suffocate the last stirrings of spiritual life.

Lutheran Christians, who have the salvation of their souls and the welfare of their church at heart, see and appreciate this one great danger, ingratitude, or this double danger, coldness and worldliness. But when they then become aware of how this sense is rapidly gaining the upper hand in their very place, they perhaps resort to complaining and sighing, lamenting that the good, old times are gone, and at the same time painting the old good times in a rosy light, and paint the present and the future in black and think that an individual or a few individuals cannot resist the current of time, that new, special ways and means are needed to avert greater damage, loss and decline.

But, my dear Lutheran, examine rightly how things stand, and how to advise and help here. Thank God, we now still have the pure Word and Sacrament; we are just now grasping the whole of the full

Blessing in our hands, and many rejoice with you of this blessing, and God's word still has the reign in our church. What is proclaimed and written from the Word still makes an impression and has an effect.

If each individual Lutheran who prides himself on pure doctrine shows faithfulness, diligence, and zeal in his part, in his place, to preserve what he has, he also helps his church to remain in what is entrusted to it. No new wisdom is needed here, no special efforts.

How each Lutheran can individually contribute to the preservation of the pure doctrine of his church will be discussed next time. G. St.

(To be continued.)

(Submitted.)

"Let us not be stingy with vain honor."

Gal. 5, 26.

When one often sees and hears how it goes on not only in the world but also in the church, in synods, congregations, among people who hold church offices and others, how secret enmities, envy, resentment, quarrels, and strife arise, through which much good is hindered and great harm is caused, and one then comes closer to finding out which is the real dirty source from which these stinking waters flow in particular, then it is the harmful and shameful ambition. -

St. Bernard of old writes: "Ambition is an evil hard to recognize, a hidden poison, a secret plague, a master in lies and deceit, a father of hypocrisy, a cause of jealousy, the origin of all vices, the generator of crimes, the rust of virtues, the moth of holiness, a deluder of hearts."

How easily even holy, pious people can be trapped by ambition, we see in the children of Zebedee. They were holy apostles, appointed by Christ himself to their ministry; they were also especially dear to him, so that he took them with him to many high functions, especially to his transfiguration. But since the devil wanted to cut them down, he knew no better means than ambition. And because the disciples did not keep watch, did not let ambition enter in, did not tread evil desire underfoot, and liked to occupy themselves with the thought of who would be the greatest in the kingdom of heaven, they sought satisfaction of their ambition through their mother, so that she came to the Lord and said, "Let these my two sons sit in your kingdom, one at your right hand and the other at your left." Matth. 20.

How exceedingly harmful this vice of ambition is can be seen from the fact that so many other sins flow from it. As a little vinegar leavened a whole barrel of wine, a little leaven leavened the whole dough, so ambition makes the heart inclined to all sins. We see this again in the two apostles, how their ambition is accompanied by other sins: they are ungrateful to Christ, they are not content with the fact that He made them His apostles and made them see such glorious things that many prophets and kings had not seen, Luc. 10, 24; they themselves could also heal the sick and even cast out devils, Matth. 10, 1.

want to be even higher, to be, as it were, the highest ministers in the kingdom, to hold the highest offices, through whose hands all matters of the kingdom should pass. They also sin against their fellow apostles, they do not want them to be as highly loved and as highly honored as they are, they do not want them to sit at the right and left of Christ, they want to have the place. Behold, whither has ambition brought these apostles! -

And so ambition still drives all those who do not resist this vice into all kinds of sins. Soon into ingratitude against God. God has given every man his gifts according to his good pleasure, 1 Cor. 12:11, and according to them he sets him in an office, a profession, to serve according to the ability that God gives, and to accept that which is commanded him. But an ambitious man says: No, my position does not please me; I either want to go higher up, or others should go lower down. The ambitious one does not want to be ordered by others, possibly does not want to have anyone above him. He can't stand that, it offends him, and that's why he secretly complains in shameful ingratitude with God himself that he has not put him in the right circumstances, that he has not chosen a better place for him. But should the creature be so against his creator?

Soon ambition drives to blasphemy. Therefore Pharaoh once exclaimed: "Who is the Lord, whose voice I must hear? I know nothing of the Lord," Exodus 5:2; and Nebuchadnezzar blasphemed: "This is the great Babylon, which I have built for a royal house, by my great power, in honor of my glory," Daniel 4:27.

Soon he hinders people so that they do not convert. The Pharisees and scribes did not want to receive Christ. Ambition ruled them. What? Should we let ourselves be taught by him? We are sitting on Mosi's chair, we do not need to follow him. Many people are driven by ambition to despise the Word of God, to laziness in going to church; they do not need to listen to the sermons every Sunday and attend the Christian teachings; they think they know everything beforehand far better than anyone could tell them. - Ambition drives those who only want to be clever to despise the congregation. If things in a meeting do not go according to their will, according to their suggestion, according to their head, then they become rude, defiant, consider themselves very offended and probably even run away. - An ambitious person is unloving toward his neighbor; in his heart he envies him, does not begrudge him his gifts, his recognition by others, his successes in his work, and therefore seeks to belittle and diminish him in every possible way, even by secret deceit and slander. What drove the pack of Korah to grumble against Moses and Aaron and to rebel against them? Ambition. What drove Absalom to drive his father out of the kingdom? Ambition: "Oh that they would make me a judge of the land! 2 Sam. 15:4. Where does the disobedience and disrespectfulness of children toward their parents so often come from? From ambition: Should I yield much to my old father and mother? I am 21 years old and am more clever than they are. - Ambition hardens and hardens people. If an ambitious person has done something wrong, he is ashamed to acknowledge and admit it, and is more likely to lie, deceive

to slander, blaspheme and rage instead of repenting. In sum, there can hardly be a sin that ambition cannot bring a man to.

Ambition is quite a devilish vice. The devil planted ambition in people. He attacked and provoked our first parents to become like God, and unfortunately he succeeded. Since we are all born of Adam, flesh of flesh, the devil knows that ambition is still in our flesh. Therefore, even if he cannot overthrow people in any other way, he does it through ambition, and there it usually goes as he wishes. He especially seeks to pollute and ruin the churchyard by this horrible weed. Not very long after the apostolic times, for example, the Roman bishops began to quarrel with the Constantinopolitan bishops as to who among them should have the preference and be the general highest bishop; one put forward this, the other that, until at last the child of perdition came forth, the Roman pope, the Antichrist, who in truly diabolical pride and ambition "exalts himself above all that is called God or worship," 2 Thess. 2:4 - If the devil now wants to start a disruption in the church, he does it through ambition, so that one preacher, or school teacher, or professor, or member of the congregation exalts himself above the other, and that when he sees himself hindered in his desires here and there, he feels shamefully set back and deeply offended. And instead of rejoicing as a humble Christian that his ambition, this wild beast in him, once gets a proper, stupefying push and blow, instead he starts some synergistic heresy and asks nothing about it, even if the church is annoyed and disrupted by it. That is why our ancients rightly said that ambition is the mother of all heresies. Dr. Luther has a fine saying about such ambitious people: "They are peevish people, but very mean in the world, especially among preachers. As soon as one feels that he can do something before another, he rises up. They do the greatest harm to Christianity. What pious, righteous teachers have done well and planted and built for a long time with great effort and work, they break and destroy again in a short time. Should not one say that it is a devilish vice?" Luther laments another time: "The very best always turns into the very worst and most evil, angels turn into devils, God's people turn into people who crucify the Son of God, true prophets turn into false prophets, our listeners and disciples turn into swarmers and heretics.

Ambition is a punishable, cursed vice, which will certainly bring punishment. "Such a heart is an abomination to the Lord and will not go unpunished," Prov. 6, 5. "The Lord hates high eyes!" Prov. 6, 10. It is still true before God until this hour and until the last day that He overthrows the high and exalts the low, Luc. 1, 62. Whoever does not want to believe it, let him look at the many examples and he will find it proven true. What overthrew the most beautiful angel, Lucifer, and made him the rejected enemy of God? Ambition! Now he must hear with derision: "How art thou so fallen from heaven?"



fall, you beautiful morning star?" What drove our first parents out of paradise? Ambition! If they had remained with the honor which God had granted and given them at the creation, they would probably still be in paradise today. What threw Pharaoh into the Red Sea? The ambition! What brought Korah, Dothan, Abiram alive into the hell? The ambition! What brought Absalom and Hamann to the tree and gallows? The ambition! What made Nebuchadnezzar a wild beast? The ambition! What made Herod, when he sat on the royal throne, the food of worms? Ambition, that he let himself be taken for a god, Acts 12, 23. 12, 23. Summa: Where have all the ambitious ones gone? They have been destroyed and gone to hell! -

Oh, dear Christians, has the devil then and again incited to ambition, even the holy apostles, what will he not do now in the last basic soup of the world, when he has completely let go and has a great, fierce anger, because he knows that he has little time left? Revelation 12:12: There is no one too pious, no one too honored, no one too exalted; he can move him. Therefore take the word to heart, Gal. 5, 26: "Let us not be covetous of vain honor

The Jesuit Order.

Short overview of the history of the same.

Among all the monastic orders of the Roman Church, the Jesuit Order, founded in Spain since the Reformation, has exercised the most extensive and powerful influence.

Its founder was the Spaniard Ignatius of Loyola. He was born in 1491 and spent his youth at the royal court. During the siege of Pampelona in 1521 he was seriously wounded. During his sickbed he shortened his boredom by reading novels of chivalry, and when they were over, legends of the saints. These made him want to become a saint himself. He distributed his goods among the nuns, put on beggar's garb, flagellated himself three times a day, lived on bread and water, fasted until he pined away, slept on bare ground, etc., in order to attain the fame of a saint.

In 1523, he went on a pilgrimage to Palestine. The provincial of the Franciscan friars there did not want to allow him to preach, as he was an ignorant zealot. He therefore returned to study first. In Paris he found six like-minded men, among them Francis Xavier, with whom he drew up the plan for a new order. On August 15, 1534, they took vows of poverty and celibacy and vowed to devote themselves entirely to the care of the pilgrims in Jerusalem and the conversion of the Saracens after completing their studies or, if this were not possible, to follow any instruction of the pope.

In 1537 the comrades, reinforced by three new ones, gathered in Venice. An outbreak of war prevented their departure for Jerusalem. They now appeared here and there as popular preachers. In order to obtain the pope's orders, Loyola went accompanied by two comrades

to Rome. Here he presented the plan of the new Order to Pope Paul III, and the Pope confirmed it as the Order of the Society of Jesus on September 27, 1540.

This is a beautiful name, but what a mockery! A society, which, as we shall see, places itself entirely in the service of the Antichrist, calls itself after JEsu! - a society which has never sought the honor of the Lord JEsu and still does not seek it, but only the honor of the Antichrist! Therefore the Jesuits were called by our fathers Jesus against.

The entire organization of the order corresponds to the purpose of the order, to support and increase the power of the pope. Whoever wants to be admitted is first thoroughly investigated. If everything is in order, he becomes a novice. The novitiate lasts two years and is used to train him in obedience and to get to know him. What he has to do during the day is exactly prescribed. He is strictly supervised and must submit to special tests. After completing the examination period, he enters the Collegium, becomes a scholastic and takes the usual monastic vows: Poverty, celibacy and obedience. At the end of the study time he must go through another examination year. Only then does he receive ordination and take vows either as a spiritual coadjutor or as a professed. The professed, the true initiates of the order, have to take a fourth vow in addition to the three monastic vows, namely, to submit unconditionally to every mission of the pope. The professed elect the General, who has his seat in Rome and is to the Order what the Pope is to the Roman Church. This General directs the whole; everything, great and small, must be reported to him, blind obedience must be rendered to him. The Jesuit must live only for his Order; he has given up his fatherland, relatives and friends.

There is no army in the world that is so established, so trained, so commanded, so supervised as the army of the Jesuits under their religious general in the service of the Antichrist.

Already 50 years after Loyola's death, the Order numbered 10,000 members. They left no means untried to extend their rule. When words of flattery did not help, they resorted to violence where they had the power. They gladly sought to act as educators of youth, especially among the higher classes, and as confessors of princes, in order to gain wide influence as such. One of the main means of their expansion was their missionary work. Their missionaries went to the pagans and made themselves comfortable with the pagan religion in order to win over as many of them as possible to the papacy. Their missionaries also went from place to place in Christian countries to fortify the Catholic people by exciting sermons and to win over non-Catholics as well.

In order to gain entrance more easily, they established principles that pleased the great multitude. They had devised a system according to which one could sin without committing a sin. They taught, for example, that a transgression of a commandment was not a sin if one did not fully consent, if one did not intend to sin, and if one directed his intention to something good. According to the shameful principle: "The end justifies the means," they themselves have also ever

and ever acted and history tells us of many atrocities they committed.

Their plan to conquer the whole world for the pope was not to succeed. Gradually, however, people began to notice them, especially the governments, for their interference in politics. In 1759, the government of Portugal banned them and sent whole shiploads of them to the pope. Other countries followed. When the pope, after long hesitation, gave in to the pressure and abolished the order in 1773, all Catholic courts carried out the abolition.

But the Jesuits would not have been Jesuits if they did not nevertheless remain and continue their activities secretly under other names. They were still in full activity when Pope Pius VII restored the Order in 1814, which Clement XIV had abolished "for all time" in 1773. Since then, they have experienced different fates in different countries, but, whether tolerated or not, they continued their existence. Still today they are what they were, cunning, devious, harmful people, restlessly active servants of the Antichrist, who always keep their goal, the promotion of Pabstism, in mind and are not afraid to use the most dreadful means, if they can only achieve this goal. Their third General of the Order, Francis Borgia, has said: "Like lambs we have come in, like wolves we have ruled, like dogs we shall be driven out, like eagles we shall be rejuvenated".

To the ecclesiastical chronicle.

I. America.

English Mission. Readers will certainly be pleased to hear that an English mission has been started in Baltimore, Md. by our German congregations there. - Father Borth reports in the "Luth. Volksblatt": "There has also been an English Lutheran congregation here in Ottawa for three weeks. The Scandinavians here have been induced to join together to form an English congregation U. A. C., and have called me to be their pastor and to preach to them regularly every two Sundays. With the consent of my German congregation, there is now a regular English service in our church every other Sunday evening at 7 o'clock, which is also well attended."

The Evangelical Alliance met in Washington, D.C., on December 7. This is an association of preachers and laymen from the various sects of the country. They meet from time to time to discuss all kinds of matters concerning the church and the world. Subjects on which papers were read and speeches given included: "The City as a Danger", "Temperance and Prohibition", "Immigration", "Social Evil", "The Resources of the Country" 2c. It could be assumed in advance that at such a meeting, where people from the various sects come together, members of the Unionist General Synod, which calls itself Lutheran, would not be absent.

Preachers without office. In some American churches, especially in the Presbyterian and Congregational churches, there are hundreds of ministers who are without office and cannot find employment. Even in the Lutheran General Synod there are a number of preachers who are without ministry. A

Correspondent of the "Lutheran Observer", a layman, gives some reasons for this. Many, he says, are not gentlemen, they behave crudely in the social room; a preacher with a mouth full of tobacco cannot preach to an intelligent audience about the purity of Christianity or about the beauties of heaven! A preacher with long fingernails, unkempt and in unclean clothes cannot make a favorable impression when visiting a clean household, or when he puts both elbows on the table when eating or eats with a knife 2c.!

The Southern General Synod, in union with the Northern, had hitherto carried on the missionary work among the heathen in India. However, it had to make a sad experience, since the missionary Mr. Swartz, who was supported by it, soon left his field of work in India again, returned to America and let himself be called by a Presbyterian congregation. The General Synod was right to ordain and send out this Mr. Swartz, even though they knew that he no longer believed in the main Lutheran doctrines. The Southern General Synod now wants to start its own mission, namely in Japan.

Cardinal Archbishop McCloskey, who died two years ago, is still in purgatory; for his successor, Archbishop Corrigan, has recently been saying masses for the same, in order to shorten the chastisement of the same.

How easy the enthusiasts take it with the granting of baptism is evident from the letter of a Hermannsburg missionary in Basutoland in South Africa. He writes: "Unfortunately, the applicants for baptism could not be baptized because of insufficient knowledge of salvation. It would have been fine if I wanted to take it as easy with the baptism of adults as some other mission societies. How easily the Wesleyans (Methodists) in particular proceed to baptism, I recently had quite clear proof of this again. A young woman came to me in the spring and handed me a certificate from a Wesleyan missionary in the Orange Free State, in which it was testified to her that she was a member of a Christian congregation. According to her testimony, she had been baptized three years ago and had been admitted to Holy Communion several times. During the Advent season she registered for Holy Communion. According to the existing order here, I hold school on Saturday soon after morning worship, in which I briefly go through the five main parts with those who have registered for Holy Communion. Even if I could not expect this woman to know the small Lutheran catechism, especially the fourth and fifth main parts, exactly, I could expect her to know the ten commandments, the Christian faith and the prayer of the Lord. But I was very much deceived, for the poor woman did not know a single commandment, nor an article of faith, nor could she answer the easiest questions.

II. foreign countries.

Concerning **the lack of confession registration in the regional churches** (of Germany), Baron von Maltzan - Doberan said, as reported in the Meckl. Kirchenblatt of October 15, Baron von Maltzan - Doberan said at the Mecklenburg State Conference in Plau that "in most of the churches of the state, the bad habit prevails that the confessors do not register themselves, so that the pastor often does not know to whom he is giving the holy meal. It has happened that a Jew has forced his way to the Lord's Supper and received it; on another occasion, a rejected confirmand has crept into another congregation." One has just forgotten the word (or does not respect the one who said it): You shall not give the sanctuary to the dogs, and you shall not present your pearls before

throw them to the swine, lest they trample them under their feet and tear you to pieces (Match. 7:6). Nevertheless, it is gratifying when a true nobleman at least draws attention to the "bad habit" which today's national churches are unfortunately no longer able to put an end to. (Freik.)

Mission and a British official. In the Punjab (East Indies), the conversion of the first Afghan, like the conduct of the British official on this occasion, has caused a great stir. The incident is as follows: In April 1882, Gholam Khan, the 16-year-old son of Mir Akber Khan, was entrusted to the mission school at Banau. After four years, at the beginning of this year, convinced of the truth of Christianity, he asked for holy baptism. On February 21, the same took place, after the baptized had been fully prepared for the coming storm. The father demanded that the son return to his house, indeed, he came himself, and when the son refused to return, he tore the turban from his head, beat his chest, and gave wild expression to his pain. The son cried, but he remained firm and declared that he wanted to stay in the mission house. The next day the mother came, accompanied by a large crowd of people, and the spectacle of the previous day was repeated. Day after day these visits and attempts were continued; the chiefs came, and they would have used force if the sensible indentured police inspector had not prevented them. As the attitude of the mob became more and more threatening, the English district official was called in. He held a thorough examination with the young man and convinced himself that he would rather be killed at home than allowed to live his faith. Nevertheless, the English official reproached the missionary for the baptism and demanded that the young man return to his parents, otherwise there would be bloodshed. In the meantime, the excitement of the people rose to the highest level. The young man firmly refused to be handed over into the hands of his countrymen and pleaded with the English official not to do so, but the official told him through the missionary that he should only go to his parents for 20 days, that they would not dare to do anything to him 2c. Finally he agreed, the missionary addressed solemn farewell words and admonitions to him and his father; but one of the chiefs struck him in the face with his fist in front of the British official and said: "You have done an evil thing. The latter let all this happen and received the thanks of the Afghans for his justice. It cannot be told in detail what means were used to make the newly baptized apostate. After 20 days a solemn court meeting took place, at which father and son were present, and the latter, when asked by the district official whether he wished to remain with his father, not only gave an affirmative answer, but also declared that he had become a Muhamedan again. With such difficulties the mission has to fight there and so hard the people have it in spite of the English rule if they want to join the Christian church. (Kbl. from L.)

From justification.

The lecture of Dr. Walther on justification from 1859 carries as a motto the saying Jer. 9, 24. In one of his Luther lessons Dr. Walther made the following excellent remark: - Jer. 9, 24. serves as a motto for this presentation: "Let him who wants to boast boast that he knows and knows me, that I am the Lord who practices mercy, justice and righteousness on earth; for these things please me, says the Lord". - Now some people would like to know the

ken: What does that mean? There is nothing about justification! But the holy scripture does not only deal with justification where the word "justify" is written; otherwise there would not be much said about justification in the scripture. No, wherever the Scriptures base the salvation of men on God's grace, mercy and promise, on the Word, on Christ, on the forgiveness of sins, on baptism and the Lord's Supper, on God's work and good pleasure - in all the passages that tell us what the salvation of men is based on, justification is mentioned. Therefore, when it is said, "Let him who wants to boast boast that he knows and knows me," it means that only he who boasts that he knows God, who does not boast of his works and holiness, who does not boast of what is in his heart, but of the Lord alone, is in favor with God. Such a one stands right before his God, such a one is righteous before God, such a one possesses the salvation that God has shown to the human race.

G. W. M.

How a tyrant was moved.

Rieger tells the following story: In a papal city there was a schoolmaster who taught his children the Lutheran catechism, for which he was imprisoned and sentenced to death by torture. The city magistrate pleaded for him. In vain! The prince remained with the sentence. The whole city also pleaded. In vain! Even the princess intercedes on her knees. All in vain! The prince leaves her and angrily goes away. The poor man, the faithful teacher, is to be put on a red-hot grate and burned! - At last the schoolmaster's wife takes all the schoolchildren, including the prince's sister's children, as well as her own four children, but the fifth, an infant, she takes in her arms and holds it over the other children, and so she falls down before the angry prince, and the children all have to cry with their hands up and pray for the imprisoned schoolmaster. And behold, at this sight the tears rolled down the prince's face, so that he said to his guards, "These are the ones who break one's heart," and he let the prisoner go.

Ordinations and introductions.

On the 3rd Sunday of Advent, Mr. A. G. Grimm was introduced to the congregation of Altenburg by the undersigned, assisted by Messrs. Pennekamp Sr, Estel and Mende, on behalf of the Ebrw. W. Zschoche.

Address: Rev. .4. 6th Crimm, ^ltonbur^, Uerr^ 60th, No.

By order of the Honorable Presidium of the Jllinois District, Rev. A. L. Rohlfing was installed in his new congregation at Darmstadt, Ill, on the 3rd Sunday of Advent by the undersigned. Chr. Kühn.

Address: Hev.^4,. Roültlu^, Darwstadt, 8t. 6lair6o., Ill.

On the 4th Sunday of Advent, Professor H. Schöde was ordained by the undersigned as assistant preacher at the Kreuzgemeinde near Concordia, Mo. by order of the Reverend President Biltz.

C. H. Demetrio.

On the afternoon of Christmas Day, Rev. L. J. Schwartz was installed in the congregation at Altamont, Ill, by order of Pres. Wunder, assisted by Rev. Dan. Count.

Address: Rev. I., d. 86üwart2,

Lox 223, Altamont, LKnAllum 6o., Ill.

Church dedications.

On the 5th Sunday after Trin. the newly built church of St. John's Lutheran congregation in Ash Grove township, Jroquois Co., Jlls. was dedicated. Celebratory preachers were Messrs. Uk. G. Blanken and K. Brauer.

C. F. Hartmann.

On the 24th Sunday after Trinity, the Bethlehem Lutheran congregation at Detroit, Mich. dedicated their newly built church (46X90 with altar niche and spire, spire 98 feet high) to the service of the Triune God. Festive preachers were Messrs. PP. J. A. Hügli and K. L. Moll. F. Tresselt.

On the 2nd Sunday of Advent, my Evangelical Lutheran Jmmanuels congregation at Lincoln Creek, near Utica, Nebr. dedicated their newly built church (34X48, with spire and tower 80 feet high) to the service of the Triune God. Messrs. ?? L. Huber and G. Jung preached. G. F. Grüber.

On the 3rd Sunday of Advent, the newly built church of St. Paul's Lutheran congregation at Woodworth, Ash Grove Township, JroquoisCo, Jlls. was dedicated. Celebratory preachers were ?? G. Traub and G. Blanken, and L. Zahn (English).

C. F. Hartmann.

On the 4th Sunday of Advent, the branch congregation at Winchester, Fayette Co, Texas, dedicated their little church (20X50) to the service of the Triune God. Preaching were Messrs. ??.'Süß and Kilian (German) and Mr. 1'. Wolfram (English). Mr. ?. Birkmann gave the speech in front of the church. G. Buchschacher.

Conference - Displays.

The Southwestern Minnesota Mixed Pastoral Conference will meet, s. G. w., Jan. 24-26, at the church of Mr. ? Deuber at Sleepy Eye, Brown Co, Minn. Subjects taught: J. Communication of properties. Speaker ?. Schulze; substitute k. Ross. 2. exegesis: 1 Petr. 1. ref. ?. Rubel; substitute Prof. Hoyer. Preacher: ?.A. Müller; substitute ?. Pöthke. Confessional speaker: ?. Fischer; substitute k.J. Frey.

Registration at ?u8tor looi at least 8 days before.

Due to circumstances that have arisen, the conference must be held at a place other than that initially designated.

J. Baur.

The next meeting of the Northern Illinois Pastoral Conference will be held at Mr. ? Uffcnbeck's church. Beginning of the first session on January 24, 10 o'clock in the morning. Closing of last session January 26, 3 p.m. -Registration is requested even for those who wish only to have lunch.

Th. Büngrer.

The Quincy Special Conference will meet, s. G. w., February 7-9, at the church of Mr. ? Willner in Quincy. - Registration is requested. J. Drögemüller.

The Southern District

of the Synod of Missouri, Ohio, & other States, according to resolution, will assemble February 1, 1888, s. G.W., within St. Paul's Parish, New Orleans, La. Subject of doctrinal discussion: the second petition of the Holy Father-Unsers. All desiring quarters are requested to contact the local pastor, Mr. ?, no later than January 15. G. J. Wegener, 86 ?ort 8tr. T. Stiemke.

Announcement.

Notice is hereby given to the congregations of Western District that the following candidates, each by a synodical congregation and a member of the electoral college, have been nominated for the vacant professorship at Concordia:

- 1) Mr. Pastor F. Pennekamp of Topeka,
- 2) Mr. Pastor H. Käppel of Jefferson City,
- 3) Rev. F. King Jr. of Seward, Nebr.

C. L. Janzow.

The "Lutheran

will from now on be published every 14 days instead of on the 1st and 15th of each month as before. Readers will thus receive 26 issues, instead of 24, during the year.

All advertisements, receipts 2c. that are to appear in a number must be in the hands of the editorial office no later than the Thursday before the date of the same.

Notices for the paper (articles, advertisements, receipts, changes of address 2c.) are to be sent to the editor at the address: "I^utlieruner, Eonoorclin Seminar^".

Submitters are asked to 1) write clearly, not in pencil, not so closely, 2) do not make abbreviations, 3) leave a wide margin, and 4) write on one side of the paper only.

Please.

All those who have borrowed books from the local seminary library are kindly requested to return and address them:

Library Concordia Seminary,
care of Concordia Publishing, St. Louis, Mo.

Revenue into the Minnesota and DakotaDistrict coffers:

Synodal funds: From ?. C. Ross' congregation to Willow Creek -10.00. Through Mr. I. Kormann from ?. Cousin's congregation at Fairfield 6.85. ?. G. E. Ahner's parish at Green Jsle 13.00. ?. H. Schulz's Gem. at Faribault 10.80, at Morristown 5.10. (Summa -45.75.)

Progymnasium in Milwaukee: ?. A. Hertwig 5.00. ?. A. Landeck's comm. at Hamburg 10.00. ?. I. Köhler's comm. at High Forest 4.46. By ?. Ä. Müller von etl. limbs sr. Gem. near Alma City 10.00. ?. W. Friedrich's community at Waconia 10.00. ?. I. Horst's parish in Courtland 30.00. (p. -69.46.)

Building fund: By ?. A. Müller of etl. members sr. Gem. at Alma City 5.25. ?. I. Frick's community near Arlington 7.50. ?. R. Köbler's compound at Mountville 18.50. ?. W. Friedrich's comm. at Waconia 10.00. (p. -41.25.)

Building fund in Springfield: By ?. A. Mueller of etl. members of his. Gem. at Alma City 8.00.

Widows' and orphans' fund: ?. W. Vomhof's GnadenGem. 3.18. ?. A. Landeck's community near Hamburg 12.00. ?. I. Köhler's community near High Forest 2.60. By ?. A. Hertwig, thank offering by R. N., 5.00. ?. W. Friedrich 5.00, from his congregation at Waconia 13.00. Praeses F. Sievers' congregation at Minneapolis 5.00. ?. I. S. Hertrich 4.00. (p. -49.78.)

Orphanage in Addisou: ?. O. Clöters Gem. in Town Woodbury 5.78.

Orphanage near Wittenberg: ?. W. Rüdiger's Jmm.Gem. at Fist Lake 14.50. Reinhard Schindeldecker in West St. Paul 1.00. By Pres. F. Sievers of Quiel in Minneapolis 1.00. By Teacher E. Ehlen at Hamburg of s. school children 10.60. By ?. E. Rolf of Wittwe Brandborst in St. Paul 5.00. By ?. W. F. Hitzemann from his school children 3.65. (p. -35.75.)

Aging pastors and teachers: ?. W. Vomhof 1.00.

Poor and sick pastors and teachers: ?. Chr. Maurers Gem. in Bclvidere 1.64.

Poor students from Minnesota and Dakota: ?. Chr. Maurer's Gem. at Jacksonville 2.28. ?. E. L. Kretzsckmar's Gem. at Gaylord for Job. Brewer in Milwaukee 4.03, for R. Krtzschmar in Fort Wayne 4.03. ?. E. Rolf's Gem. at St. Paul for Emil Eberbardt at Milwaukee 20.80. ?. Ed. Albrecht's Gem. in St. Paul for the same 4.00. (p. -35.14.)

Free church in Saxony: ?. E. F. Melchers Gem. in Frceman, Dak., 23.65.

Comm. at Fremont, Rebr.: ?. A. Mueller's parish at Alma City 3.62.

Gem. in Council Bluffs, Iowa: ?. E. F. Melchers Gem. in Freeman, Dak., 10.00.

Negro Mission in New Orleans: By Messrs. E. Radhke and F. Fiedler, Harvest Festival Collecte of the Jmm.-Gem. near Aankton, Dak., 19.15. By ?. I. Horst, Schulweib-Collecte near Nicollet, 11.80. By ?. C. Nickels of Mr. Ludw. Maaß at Rochester, 1.00. (p. -31.95.)

Inner mission in Minnesota, Dakota and Montana: by ?. C. Ross of sr. Geni. at Willow Creek 16.75, at Antrim 13.00, at Lake Crystal 3.25. ?. A. Landeck's comm. at Hamburg 10.00. ?. I. S. Hertrick's compound at Hollywood 5.00. ?. A. Hertwig's parcel at Effington 5.35, at Carlos 2.70, at Alexandria 2.50. ?. W. Vomhof's Joh. comm. 5.44. By Mr. Stud. G. Ferbcr, harvest festival collecte of ?. F. Pfotenbauer's Jmm.-Gem. 3.75. Dreieinigk.-Gem. 2.50. ?. E. F. Melcher's comm. at Freeman, Dak. 60.00. Pres. F. Sievers' comm. at Minneapolis 13.55. ?. O. Clöter's gem. in Town Woodbury 4.52. ?. F. Bösche's Gem. at Princeton 9.17, at Stanford 1.35. ?. Chr. Maurer's gem. at Jacksonville 6.50. ?. I. Fackler's church at Elk River 3.13. By Mr. W. Kastner, Harvest Festival Collector of churches at Lewiston, 20.00. ?. T. Hinck's Joh.-Gem. 4.25. By Pres. F. Sievers from Mr. Geo. Fillmann near Fulda 3.00, Mr. Fr. Dierks there 1.00. ?. W. Braunwarth 5.00. Through the same from sr. Gem. in North Brausb 2.77, in Wyoming 2.34, in Rush City 1.85. ?. I. S. Hertrich's Gem. in Hollywood 3.50, in Helvetia 2.50. (p. -214.67.)

St. Paul, 19 Dec. 1887. T. H. Menk, Cassirer.

Incoming to the^taffHeS Illinois District-:

Synodal treasury: From the congregations of the ??.: Ottmann at Collinsville -5.15, Traub at Peoria 15.75 (Reform.-Collecte), Wangerin at Solliitt 14.60, Müller at Ehester 6.00, Detting at Golden 6.25, Bergen at Wartburg 7.00, Wartens at Danville 15.70, Heumann at Farina 11.47 (Abendm.-Coll.), Hansen at Worden 8.70. Contribution of teacher Köbel at Chicago 2.00. (S. -92.62.)

Building fund in Addison: By ?. Love in Wine Hill by H. Ehlers Sr. 1.00, H. Helmers 1.00, W. Werre Sr. 1.00, Rodewald 1.00, H. Walters 1.00, Otte .25. ?.. Sappers Gem. in Bloomington 25.00. By ?. Bergen in Wartburg by etl. parishioners 8.50. ?. Mary's congregation at Danville 11.40. ?. Burfeind's congregation in Richton, 1st c., 15.50. By Cassirer Roescher in Fort Wayne 34.95. By Cassirer Menk in St. Paul 21.16. (p. -121.76.)

Negro mission in New Orleans: "Omega" in Addison 1.25. ?. Lewerenz' Gem. in Effingham 6.28. By I. A. Detzer of the Gem. in Evanston 10.25, Gem. in Glencoe 10.44. By ?. Reinke in Chicago by Jac. Ch. Schwartz 5.00. ?. Heumann in Farina 2.00. (p. -35.22.)

Negro Mission: Thanksgiving Day Coll. by ?. Noack's congregation in Dolton 12.00. By ?. Loßner in Lake Zurich by s. pupils 6.00. By ?. Bünnger in New Bremen, Eoll. at AbbeSchilling's wedding, 3.00. From Chicago: by ?. Miracles from the women's missionary box in sr. Gem. 5.55, by ?. Wagner from I. Graumann 1.00, by ?. Bartling by Th. Reinhardt 2.00. (p. -29.55.)

Negro Mission in Springfield: Thanksgiving Day Coll. of ?. Krause's Gem. in Sadorus 5.75. By ?. C. A. Mennicke of sr. Filialgem. in Cable 3.00. (p. -8.75.)

Poor students in St. Louis: By ?. Wagner in Chicago from Jungfr.-Verein for Fr. Eickstädt 23.00.

Poor students in Springfield: ?. Ottmann's Gem. in Collinsville 4.70. By ?. Miracle in Chicago from the

Women in sr. Gem. for W. Licht 4.00, Mrs. Otto for Joh. Rieß 10.00. (S. -18.70.)

Wasch lasse in Springfield: Durck Kassirer Eißfeldt in Milwaukee .50. By ?. Goehringer in Staunton from the Women's Club 10.00. (p. -10.50.)

College-Hausbalt in Fort Wayne: ?. Schröders Gem. in South Litchfteld 2.75.

Poor Eolle students in Fort Wayne: By ?. Drögemüller at Arenzville by N. N. for F. Buszin 2.50. By ?. Graf at Blue Point for G. Ziegler, coll. at ?. Mundt's wedding, 7.30, at Hüllskötter-Albrick'scben wedding 5.60, half of Coll. at Maske-Hubricht's wedding 2.80, Erntcfestcvll. 11.50, and by ?. Gräf 1.30, for Paul Matuschka half of the coll. at Maske-Hubrich's hvckzeit 2.80 and from ?. Graf .20. By ?. Miracle in Chieago from the women in sr. Gem. for A. Leutbäuser 4.00. (S. -38.00.)

Poor students in Addison: Durck ?. Holiday in Colebour by Louis Scharbach 2.50. By Kassirer Spilmann in Baltimore 5.00. By Kassirer Eißfeldt in Milwaukee for G. Taggatz 5.00. W. G. in Rickmond, Va. for B. Göpfarth 20.00. By ?. Drögemüller in Arenzville from N. N. for Paul Buszin 2.50. From Chicago: by ?. Engelbreckt from Jungfr.-Verein for Christopher 15.00, by ?. Wunder from the women in sr. Gem. for Karl Haase 4.00, by ?. Wagner for E. Rischow from Franen-Verein 10.00, from Jungfr.-Verein 2.00 u. from C. Lnbke 3.00. (S. -69.00.)

Sick pastors and teachers: ?. Müllers Gem. in Ehester 7.25.

For the sick ?. Herzberge r: ?. Büngers Gem. in New Bremen 4.45.

Widow's Fund: ?. Dorn in Pleasant Ridgc 3.00 and Coll. on Thanksgiving Day 9.50. ?. Ottmann's Gem. in Collinsville 22.00. ?. Loßner's parish in Lake Zurich 16.00. By ?. Schroeder in South Litchfield: Eoll. sr. Gem. 10.00, W.D.6.00, A.H. 2.00, Mrs'W. D. 1.00. By teacher Dörfler from Chicago Teachers' Conference 40.00. From Chicago further: Eoll. on 1st Sunday of Advent by ?. Lochner's Gem. 21.27, by teacher Köbel from Chicago Lekrer-Confcrenz 20.50, by ?. Wunder by Wittwe M. Kriedemann 1.00, Mrs. Minna Wolfs 5.00 and by ?. Wagner by N. N. 1.50. ?. Brauer's parcel in Erete 19.50. ?. Bergen's parish in Wartburg 7.50. By ?. Müllerin Ebester, Coll. at H. Bode's wedding, 7.10. ?. Bergen's Gem. in Prairie Town 12.25. By H. Workman in Fountain Bluff, ges. at Joh. Natbjen's wedding, 2.58. By ?. Noack in Riverdale by F. Nau 5.00. By ?. Holiday in Eolehour by Louis Scharbach 2.50. By ?. Muller in Lake View by Mrs. Wolfs 5.00. By teacher Witte in Beardstown by N. R. 2.00. Mrs. ?. Heumann in Farina 2.50. W. H. Steinmeyer in Carlinville 2.00. By ?. Merbitz in Beardstown from N. N. 4.00. By ?. Hansen in Worden from N. N. 2.00. From the bell bag of ?. Wangerin- Gem. near Solliitt 10.00. (S. -242.70.)

Taubstummen institution in Morris: ?. Drögemüller's pupil in Arenzville 2.50. By ?. Reinke in Chicago by Jac. Cb. Schwartz 3.00. W. H. Steinmeyer in Carlinville 1.00. (p. -6.50.)

Hospital in St. Louis: Through teacher Witte in Beardstown from N. N. 2.00.

Orphanage near St. Louis: By teacher Witte in Beardstown from N. N. 2.00. By ?. Goehringer in Staunton from the Women's Association 10.00. (S. -12.00.)

Studying orphans from Addison: ?. Schmidts Gem. iu Erystal Lake 3.50. Durck ?. Bartling in Chicago from Fr. Bornböft 2.00. Durck ?. Smukal in Jron Mountain, Mo., from the Women's Club 5.00. (p. -10.50.)

German Free Church: Mrs. Witte in Beardstown 1.00.

Poor Eolle students in Milwaukee: By ?. Miracles in Cbicago by the women in sr. Gem. for A. Ullrich 4.00 and I. Burkart 4.00. (S. -8.00.)

Construction in Milwaukee: By ?. Bartling in Cbicago by W. Potbs 1.00. Mission in Hegewisk, Ill: ?. Schmidt's Gem. in Crystal Lake 5.50. Evening coll. of k.Heyer's Gem. in Wheaton 5.75. Sunday coll. of ?. Reinkes Gem. in Chicago 46.35. (p. -57.60.)

Inner Mission: ?.Ottmanns Gem. in Collinsville3.00. By ?. Bartling in Chicago by W. Diens 1.00. Mrs. ?. Heumann in Farina 2.50. (p. -6.50.)

Addison, Ill, Dec. 16, '87.H. Bartling, Cassirer.

Revenue into the Michigan District's coffers:

Synod Fund: From Ludington congregation -4.00. Hadley congregation 4.50. Bay City congregation 14.92. Tandy Creek congregation 13.00. New Haven congregation 5.00. (S. -41.42.)

Building fund in Addison: Gem. in Nichville 12.70. By ?. A. Ch. Bauer of N. N. 1.00. (S. -13.70.)

Building fund in Milwaukee: Gem. in Fowler 6.51. Gem. in St. John 2.31. By ?. Sievers Sr, at L. Eschenbacher's wedding ges., 7.03, at the body of I. L. Gehringer 5.94. Gem. in Frankenlust 14.50. ?. Sievers sen. 2.53. (p. -38.82.)

Heathen Mission: By ?. Jos. Schmidt from K. D. 10.00.

Housekeeping funds: Comm. in Frankenlust for Springfield, St. Louis, Fort Wayne, Addison 6.00 each, Milwaukee 5.05. ?. Sievers Sr. .95. (S. -30.00.)

Poor students in Addison: Gem. to Sandy Creek 7.15. By ?. Jos. Schmidt by K. D. 10.00. (S. -17.15.)

Widow's fund: By ?. I. L. Hahn from Mrs. N. N. 1.00; on I. G. Wagner's wedding ges. 4.60. Gem. in Frankentrost 20.35. Durck ?. Fackler from N. N. 1.00. ?. Harsch 2.00. Congregation in Saginaw City 13.00. Congregation in Kilmanagb 3.25. By ?. Schumacher by Mrs. Lutat .50. comm. in Beaver 2.06. comm. in Amelith 6.58. (S. -54.34.)

English Mission: By ?. I. F. Müller by Wittwe Kirchhofs 1.00.

Tau bstumm en-Anstalt: By?. Scböch, on E. Gerstenschläger's Hvckzeit ges., 5.50, on Chr. Roth's Hvckzeit in Frankenmuth 17.00, Jak. Geyer's Hochzeit das. 12.00. By ?. A. Ch. Bauer, on Ch. Krugs wedding ges., 5.00, by Eh. Lau 1.00, Wittwe Graus.50. Durck ?. Jos. Schmidt from K. D. 10.00. By ?. Franke from K. Löffler, Christmas gift, 5.00. (S. -56.00.)

Negro mission: By?. Sievers Sr. of P. Lang 1.00. By IN Krüger, sent to Chr. ÄhmemüUer's wedding, 2.25; G. Müller 2.00 for New Orleans. Ludington congregation, 3.51. Halste of Jackson missionary collecte, 18.87. Kilmanagh congregation, 4.75. (p. K32.38.) Sick pastors and teachers: Gem. in Frankenlust 13.65. Emigr. -Mission: Gem. in Monroe 11.55. Orphanage in Advison: Trinity Cong. in Detroit 11.85. By IN Franke from Mrs. N. N. 2.00. By R. Jos. Schmidt from K. D. 10.00. (S. K23.85.) Orphanage in Wittenberg: Women's Club in ALrian 7.00. Pilgerhaus: By IN Sievers sen., on C. Grimm's baptism ges., 1.51, I. S. Ziegler's baptism 2.00, I. I. Appold's wedding 8.12, by Wittwe C. M. Schmidt .50. comm. in Leland 4.50. (S. H 16.63.) For individual students: 1. for Hahn: at I. Oker's wedding coll. 7.32, H. Jrion's wedding 4.46. 2. For H. List: comm. in Frankenmuth 14.11. 3. For W. Schmidt: from K. D. 10.00. 4. ForBuchheimer: women's club of Trinity congre. in Detroit 15.00. (P50.89.) For Michigan sophomores: comm. in Frankenlust 17.41. Inner Mission: By IN Witte from Mrs. C. Seibert 1.00. By I?. Hahn by Mrs. N. N. 1.00. By teacher Harbeck by Mrs. N. N. 1.00. By I?. Fackler by L. Schneider 3.00. Gem. in Waltz 3.84. Half of Mmionsfestcoll. in J ickson 18.87. Gem. in Beaver 4.46. (S. H33.17.) Total H468.96. Correction. In my receipt in the "Lutheraner" of December 1, instead of "I. H. Arbürs" read under "Zöglinge aus Michigan": I. H. Octner u. s. w. Detroit, 10. Der. 1887. Chr. Schmalzriedt, Kassirer.

Receipts tn the Western District treasury:

Synod treasury: From IN Stemmermann's congregation at Humboldt through Mr. Geissler P3.35. IN Albrecht's congregation in Perry Co. 3.45. I?. Lüker's parish in Aroma 4.50. IN Wcseloh's parish in Kimmswick 5.00. IN Rehwaldt's parish in Clarks Fort 6.60. IN Umbach's parish in Prairie City 3.85. (see P26.75.) Construction in Addison: R. Schaller's Gem. in Cape Girardeau 9.25. I'. Käppel's congre. in Jefferson City 15.10. I?. Roschke's Gem. in Freistatt 7.00. Praeses Biltz's Gem. in Concordia 15.00. (p. K46.35.) Building in Milwaukee: Pres. Biltz's Gem. at Concordia 15.00. Inner Mission in the West: ?. Fischers Gem. in Drake by Mr. Horstmann, Missionscollecte 15.00. By IN Q. Hanser in St. Louis by Mrs. E. K. 4.00, by Mr. N. N. 5.00 and by Wittwe Summer 1.00. IN Weseloh's congregation in Kimmswick 5.00. I?. Könering's congregation in St. Louis 14.95. Mr. Heintr. Buden in Jndependence, thank offering for recovery of his family from serious illness, 5.00. Family from serious illness, 5.00. By his congregation, 14.40 for Th. Hoffmann; by Mr. IN Weber from some 1?. Wangerin in St. Louis from the Young Women's Association of St. Louis, 5.00. Congregation 5.00. (S. H54.95.) Inner Mission: By Mr. Kassirer E. Neldner from the German Free Church 1.00. Negro Mission: IN Fisher's congregation in Drake through Mr. Horstmann, Missionary Coll. 5.00. Mr. H. Baden in Jndependence, thank offering for recovery of his family from serious illness, for mission 5.00. Family from serious illness, for the mission 5.00 and for the building of "a" church 5.00. By Mr. Kassirer E. Neldner from the German Free Church 92.00. By IN Q. Hanser in St. Louis from Wittwe Geisel .50. (S. HI.07.50.) Jewish mission: by Mr. Kassirer C. Neldner from the German Free Church 27.00. Cng lische Mission: IN Fischers Gem. in Drake by Mr. Horstmann, Mtsnonscoll., 5.00. MrH. Baden in Jndependence, thank offering, 5.00. I?. Noschke's congregation in Freistatt, 3.00. By Mr. Kassirer Neldner of the German Free Church, 1.00. (p. A14.00.) Emigrant Mission in New Aork: Mr. H. Baden in Jndependence, Thank Offering, 5.00. Widow's Fund: By L. Schaller at Cape Girardeau, wedding coll. at H. Roth, 3.45.- By IN Rehwaldt at Clarks Fort, wedding coll. at C. Brandes, 5.80. I?. Müller's Gem. in Beaufort 2.00. 1'. Lüker in Aroma 2.00, of Herm. Will 1.00. IN Westloh in Kimmswick 2.00. From the löbl. Frauenverein in I?. Köstecings Gem. in St. Louis 20.00. I?. Umbach in Prairie City 1.15. Mr. Fc. Notkemper by IN H. Sieck in St. Louis 3.00. IN Roichke m Freistatt 4.00, by sr. Gem. 4.80. Mr. Jörn in St. Louis by teacher Günther 1.00. By IN Wangerin in St. Louis by lövl. Jungfr.-Verein sr. Gem. 5.00, by Ph. Boll 5.00, Mrs. C. P. 1.00, Mrs. Polke 2.00. IN HeyneS Gem. in Lake Creek 8.75. IN Sennes Gem. in Alma 7.00. I?. Alexander's Gem. in Palmer 3.40. (S. H82.35.) Orphanage near St. Louis: Through IN O. Hanser in St. Louis by Mrs. Brasaß .50. from the piggy bank of the community IN Stemmermauns in Humboldt by Mr. Geissler 4.00. by Lebrer Ccdmann in Lone Clm by s. pupils 5.00. by teacher Gorsch in Scaunton by s. pupils to increase Christmas joy 5.60. IN Müllers Gem. in Beaufort 1.00. IN Albrechts Gem. in Perry Co. 6.10. by IN Schulte in Patmyra by the löbl. Jungfr.-Verein sr. Gem., Weibnachts gescheut, 10.00. Teacher Deffncr's pupils in Millitadt 2.55. By IN O. Hanser in St. Louis by Teacher Günther's and Mrs. Leeser's pupils 11.50, Teacher Käppel's pupils 12.30, Miss Bünger's pupils 7.50. Teacher Wendt's pupils in Kansas City for Christmas celebration 2.65. By 1'. Wangerin in St. LouiS from the löbl. Jungfr.-Verein sr. Gem. 5.00, by Mrs. C. P. 1.00, Miss L. S. 5.00. By Praeses Biltz in Concordia by Mrs. Nabe, Sr. 2.00. F. W. Rolling in St. Louis by Teacher Giere 2.00. I?. Sennes Gem. in Alma 7.00. (S.H90.70.) Hospital in St. Louis: By IN O. Hanser in St. Louis by Miss Hellmuth 5.00, Wutwe S. Moser 1.25, N. N. .50, Mr. N. N. 10.00, Mr. W. Qstermeyer 10.00, Mrs. A. Gödeter 1.00. Bro. Nolkemper by IN H. Sieck in St. Louis 2.00. By 1'. Q. Hanier in St. Louis by löbl. Jungfr.Verein sr. Gem. 10.00. By IN Wangerin in St. Louis from löbl. Jungfr.-Verein his Gem. 5.00, Mrs. C. P. 1.00. (S. H45.75.)

Deaf and Dumb Institution: IN Müllers Gem. in Beaufort 2.00. IN Albrecht's Gem. tn Perry Co. 2.80. Mrs. B. in Altenburg by IN Köstering 1.00. (S. H5.80.) Poor students in St. Louis: Christmas gift from Mr. H. Schäperkötter in IN H. Siecks Gem. in St. Louis 100.00. Poor students: By ?. O. Hanser in St. Louis by Mr. F. Mustard 1.00. German Free Church: By k. O. Hanser in St. Louis by Wittwe Geisel .50. IN Alexander's Gem. in Clay Centre: k. Albrecht's Gem. in Perry Co. 4.65. Mel odi um for Concordia: By Praeses Biltz in Concordia by I?. Demetrio and sr. Gem., 9.00, sent by Mrs. Nörger 21.70, by his Gem. 24.20, sent at Schneckenberg's wedding 3.75. (S. K58.65.) IN Prost in Lohman, weicher lost his property to fire: By IN O. Hanser in St. Louis from some members of his community. Gem. 132.00, from the löbl. Jünglings-Verein of his Gem. 10.00, Jungfr.-Verein 10.00. IN Janzows Gem. in St. Louis 21.55. By IN Wangerin in St. Louis from the laudable Jungfr.-Verein sr. Gem. 5.00. (p. PI78.55.) St. Louis, Dec. 22, 1887. H. H. Meyer, Cassir.

1328 Gorilla Llurlrcb 8tr.

Received for poor students: From Mr. Leonh. Vogel here PI.OO; by Mr. IN Schlechte, Collecte of his congregation at Oris and Westville, 12.50 for Weiler; by Mrs. Hofmann of the Jacksonville Women's Association 5.00 and Lurch Mr. IN Beck of the Virgins' Association 5.00 for Kilian; by Mr. IN Denninger, Coll. sr. preaching places, 4.99; by Mr. IN Niethammer of sr. Gem. 24.57 for Neuendorf; by Mr. I?. C. "Schröder of sr. Gem. in South Litchsteld 7.66 for Daberkow; by Mr. IN Hallerberg from I. H. Heidbreder 9.00; Mrs. Schnellbacher 3.00, Mrs. Heidenreich 1.50 and from the missionary treasury sr. Gem. 4.50 for Schwagmeyer; from the Gem. of Mr. IN Qetting 5.05; from Mrs. Sell Dahier 5.00 for the washing fund, also from Mrs. Weber 2.00; from Mrs. Naive from Mr. IN Kowert's Gem. in Harvel 6.00 for F. Westphal; from the Frauenverein of Mr. IN Treff 5.00 for Sallmann; Lurch Mr. IN Melcher, Abendmahlscoll. sr. Filiale, 2.50 for Th. Hoffmann; by Mr. IN Zürrer from his Gemeinve 10.00; by Mr. IN Qetting from sr. Gemeinde 13.00 for Stevens; by Mr. I?. F. Meyr, Reformationscoll. sr. Gem. 7.00 for Wacker; by Mr. Leond. Vogel dahier .50 for the Waschkasse; by Mr. IN Nauß, Erntefestcoll. sr. Gem. 12.20 for Maas; by Mr. IN Blanken of Th. Blank 1.00 for vie Waschkasse; by Mr. IN Jox of sr. Gem. in Hadley 6.20 and from that in Royal Centre 1.60 for Sell; by Mr. IN A. Ehlers from Mr. Polzin .50, from Mr. C. Müller .50 and from himself 1.00 for the wash fund; by Mr. R. Bock from his Gem. 4.90; by Mr. IN Nachtigall, Abendmahls-Coll. sr. Gem, 4.00; by Mr. Leonh. Vogel here .50 for the washing fund; by Mr. IN Janzow from Mrs. Skürmann 1.00, Mrs. Sandweg .50, Mrs. Fröse .25, Mr. Krömecke .50, Mr. Sandweg 1.00, Mr. Hüttemann 1.00, Mr. Hörmann 1.00, Mr. Schlingmann jr. 5.00 and Mr. W. Seblingmann 2.00 for Franke; by Mr. IN Melcher, thanksgiving coll. of his congregation, 14.40 for Th. Hoffmann; by Mr. IN Weber from some members of the Frauenverein sr. Gem. 2.00 for Werkenthin.

For the seminar household: From Mr. C. Schneidewind of Hillsboro 3.00. I can't help but notice to the kind donors that our laundry fund is significantly in arrears. Should one or the other still have a remaining mite for this fund, the Lord would reward him abundantly. A. Crämer.

For orphanage at Addison, Ill, received from congregations 2c. In Illinois: by IN Schmidt at Crystal Lake for orphanage reports sold at Woodstock K2.35, at McHenry 3.34, at Crystal Lake 1.60: from Christian Ediert 2.00, H. Rosenthal 2.00. From Cbicago: by IN Lochner for sold. Orphanage reports 4.70, by sr. Parish 3.56; Lurch IN Bartling from Mrs. Rosa Westphal 1.00, Ferd. Schulz 1.00, N. Pekie 1.00, Fc. Schröder .50; Lurch IN Wagner by C. Winter 1.00, M. Heinicke .75, C. Fricke 1.00, I. Graumann 1.25, Cb. Wettstädt 10.00; Lurch k. Streckfuß by Mrs. Johanne Wehrmeister 1.00; by IN Leeb's Martini-Gem. 8.09; by k. Hölter by M. Keller 2.50; lurch IN Reinke by Jac. Cb. Schwartz 2.00, Karl Lindemann 1.00, Joh. Brüning 1.00, W. Bohl 1.00. By IN holiday in Colehour for verk. Orphanage reports 3.25. By IN F. Detzer in Nils Centre from Bro. Heyden 1.00. By IN Wehrs in Oak Glen from N.N. .50. By IN Bötticher in Mount Pulaski, Tbeil of Coll. at Bro. Maurer's wedding, 5.00. By I'. I. E. Detzer by Joh. V. Feth and F. Brammer in Glencoe each 1.00. By IN Felten in Wasbington Heights by N. N. 1.00. By IN Muller in Ehester by the Maidens' Association 6.00. By IN steege in Dundee by I. Rackow 1.00, for orphans' expenses.30By N. N. in Homewool2.00. By IN Landgraf in Decatur from Karl Jewocowski 1.00. By IN Brauer's Gem. in Niles 11.20 and Coll. at G. Mueller's wedding 6.00. By IN Dietz in Seester 4.75. By IN Frederking from the Gem. at Dwight 6.00, in Dwight 2.00. By IN Liebe in Wine Hill, Coll. at A. Fuhrbop's wedding, 5.00. By I'. Sapver in Bloomington for sale. W usenbau reports 1.00, from bell bag 1.00. By p. Mueller in Lake View from job. Lobitz 1.00. By IN Luecke in Jefferson from N. N. 5.00. By IN Kirchner in Matteson from Women's Club 10.00. IN Rades Gem. at Uorkville 25.00. W. H. Steinmeyer in Carlinville 1.00. (S. A I4>5.64.) Bon communities w. outside Illinois: By Kassirer Roicher in Fort Wayne 7.00 and 10.50. By Kasstrer Schmalz riedt in Detroit 15.57. From the Svarbüchse of the Kaufmann family in Sbeboygan, Wis, 5.00. By Kassirer Spilman in Baltimore 5.00. By Kassirer Menk in St. Paul 7.16. By IN Meinicke in Stare Centre, Iowa, from the Jungkr.-Verein 4.35, from Mrs. Schilling 1.25, Mrs. Jabns .50. (S. P56.33.) From children: From Ckicago: by I'. Wunder, CbristenlebrCollecten, 5.40 and 7.12; by IN Succop, desgl. 20.00; Lurch.



k. Bartling, desgl. 20.00; by k. Wagner by A. Wendt .35; by k. Lebrer's pupils: Tretde 2.25, Kopittke 4.00, Ruskh 4.00. By k. Kassirer Röscher by teacher Grimm's pupils at Fort Wayne 3.00. By k. Zrhn at Secor, Ill, ChristenlehrCollecten, 5.00. By k. Große at Harlem, Ill, desgl. 13.00. By k. Engel in Covington, Ill. desgl. 1.08. By Lehrer Pflug in Richton, Ill. by Fr. Bode .50. By Lehrer Schwanke's pupils in Niles, Ill. 2.37. From Bloomington, Ill: By Lehrer's pupils: Stahmer 7.00. Biermann 3.65. Rittmüller 8.25. (S. H106.97.)

To board money: From Joh. Wiegmann in Chicago for Telschows 2.00.

Addison, Ill-, Dec. 17, 1887. H. Bartling, Cassirer.

Received since October 6:

a. for poor students in general: "By Kassirer Bartling H6.50, 5.00, 2.50, 5.00; Lurch Prof. Selle 10.00, 3.00; by Prof. Backhaus (Kass. Röscher) 1.00, 2.50, 29.30.

di for individual students: By Kassirer Bartling for Buszin 5.00, 2.50; Cdristoffer 15.00, 15.00; Göpfarth 5.00, 20.00; Rocker 15.00; Nuoffer 5.00; Eigel 15.00, 7.00; C. Haase 5.00, 4.00; Maudanz 30.00; PaUmer 9.00, 2.85; E. Müller 1.00; Gebrüder Marcus 15.00; W. Weinbach 19.00; E. Rischow 1.00, 15.00; K. Kramp 15.00; Taggatz 5.00. further received for Burkhardt and Estel 15.00 each; by k. Leyhe for Taggatz (Jul. Marl's wedding and from its parishes) 10.00, 5.00; Lurch ?. Gräbner for I. G. Möller I 17.00; by k. Arndt for Müller III 5.00; Lurch k. H. Schmidt in Arcadia, Mich. for H. Rocker 10.00; by k. G. Bürger, Hampton, Nebr. for A. Miller 5.77 (Äbendm.-Collecte) and for Biedermann 6.41 (at Joh. Mowitz's wedding by teacher E. Schulz coll.); by k. E. Flach, Minden, Nebr, for Bieth 5.70; by k. Fr. Sievers sen. for Voß II 15.00; by Prof. Fr. Sievers jun. for Bobsin 15.00; by Prof. Selle for Biedermann (Hamann Foundation) 21.13.

e. for the wash box: by Kaff. Bartling 6.00, 5.00, 3.00, 11.26; by Prof. Backhaus (Kassirer Röscher) 10.00. (Waschkasse immediately empty!)

<1. articles of linen: by k. Mezger in Okawville, Ill, 6 pairs of stockings from Wittwe Köhler; by Prof. Brohm of the valuable women's association of the community in Bremen-St. Louis (? Janzow): 20 underpants, 6 undershirts, 2 colored tops, 2 Pr. woll. Stockings; by teacher Th. Bügel in St. Paul, Minn. from Mrs. Fr. Kulisch 6 Pr. woll. Stockings.

Many thanks on behalf of the recipients! God repay the rich gifts!

Addison, on Dec. 20, 1887.

E. A. W. **Krauß.**

Received for pupils of St. Pauls-Progymnasium in Concordia, Mo.: From Kassirer H. H. Meyer H7.10 for poor pupils; Schülerunterstützungsverein in Alma, Mo., 11.00 for R. Mießler, Gemeinde in Des Peres, Mo, 24.45 for the same; Jünglingsverein in P. Janzows Gem. 15.00 for Dakl and Bunselmeyer; Jungfr.-Verein in k. Janzows Gem. 10.00 for Jäger and Dabl;

A. W. Frese 7.00 for P. Stöppelwerth; n. A. G. Grimm 3.00 for the same.

NP. All donations for this fund, as well as all letters concerning the students of this institution, should be sent to Prof. H. Schöde in the future.

A. Bäpler.

Sb" The receipt of Mr. C. D. Strudel will follow in the next number.

New printed matter.

The first year of the synod of the Evangelical Lutheran Free Church in Saxony and elsewhere in 1887. In commission with Heinrich J. Naumann in Dresden.

This Synodal Report of our brethren in Germany contains doctrinal discussions on Law and Gospel on the basis of six theses put forward by the Reverend President P. O. Willkomm. The first two theses show that both, Law and Gospel, are God's Word, but are fundamentally different. The third thesis reads: "In spite of this difference, the Law and the Gospel do not contradict each other, nor do one cancel the other, but serve in proper connection to make sinners blessed." The 4th and 5th theses, both polemical, are especially interesting. In them the wrong application of the law and gospel on the part of the papists, false Lutherans, Methodists 2c. is shown. The concluding sixth thesis reads: "Only if both, law and gospel, are firmly held and rightly distinguished, can souls be rightly reported, the church rightly edified and God rightly honored.

Won't our readers draw the attention of their friends and relatives in Germany to this Synodal Report when they write to them?

It is available here from Concordia Publishing. Price: 40 cents.

G.

Changed addresses:

liev. H. Odermove, InZalls, Dineoln Oo., Kansas.

liev O. O. 8cllm!clt, Oouoordia 8einiuar^, 8t. Donis, Mo. O. liupprodr, 100 ckaekson 8tr., Aurora, Ill.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the louse by carriers, the subscribers have to pay 25 cents carrier's fee,

To Germany, the "Lutheran" is sent by mail, postage paid, for -i>1.25.

Letters containing business, orders, cancellations, funds 2c.

Xu""t>, t^oi only ol Minnri 8tr. L Iniliunn ^vv., 8l. kuuis, Ko., to be sent to.

However, "those" letters that contain information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office under the address: "Lutlivrnrvr", O "uvor,li" 8 "mliiur\$.



Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer: C.

44. Jahrgang.

St. Louis,

The Grand Army of the Republic.

I.

"Whether men of war can also be in a blessed state". This was the title of a paper that Doctor Luther sent out at the request of a nobleman, Assa vom Kram, in 1526. In this writing, Luther answers the question in the affirmative, but also points out many things that a Christian must consider in order to have and keep a good conscience in the position of a man of war; and in the time threatened by war, when the Turk endangered the borders of the empire and the emperor fought with other neighbors, and there was also much other clashing of swords in the world, such instruction and advice could be welcome and useful to many.

We in our country have to thank God, as for many other benefits that he has shown us before others, also for the great blessing that while over in Europe millions have to stand armed and quickly, like a devastating storm, a terrible storm of war can break out over the peoples, we can sit here in the deepest peace, do the works of peace and enjoy the fruits with which God blesses our work in peace at the peaceful hearth of our home; And as highly as we esteem this blessing, so fervently shall we invoke and pray to God for its preservation:

Before war and bloodshed,

Protect us from turmoil and discord, dear Lord
God!

Admittedly, we, who are in mature manhood, can remember a time when our country was also afflicted with war hardship and its inhabitants, some more, others less, had to experience the horrors of war; Yes, there are among us, even in our Lutheran congregations, not a few who, in the years 1861 to 1865, bore arms as men of war, served in the camps, stood in the fire, and who, having escaped the dangers of the campaign, have returned home and may now, for so many years, again rejoice in the peace which God has given us after the civil war has ended.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. n. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Jan. 17, 1888.

No. 2.

has brought back to our country and preserved until now. Many, many have also not returned to the circles of their loved ones, but are to be counted among the hundreds of thousands who have been carried off by the war, whose bones rest in nameless graves; others have indeed returned home, but only to die quickly as a result of the wounds received or the hardships of the camp and the march and to be lowered into an early grave in the churchyard at home. In those wars, the soldier was exposed to three kinds of danger, three kinds of mortal danger. First and foremost, the danger that comes to mind first when one thinks of war, the danger of the battlefield, which the enemy's bullets pose to the soldier, which the melee of the charge, the tumult of battle brings with it. This was a danger that could make even a brave man's heart tremble on the eve of battle or when the battle was otherwise approaching, especially as long as habit had not yet brought about a certain dullness. The great battlefields with their graves are a testimony to the later generations that the thousandfold danger of death of the battlefield can transform the election site in a few hours into a great field of death. - But far more numerous victims than death in battle were claimed by a second danger, which was much less conspicuous and much less of a concern to the soldier who had only just entered the field and had not yet become acquainted with it; this was the danger that lurked in the battlefield, and where death struck one down on the battlefield, it choked off five and even more of his comrades-in-arms with disease, as the reports of the army administration prove. - In addition to these dangers, there was a third one, which was even more terrible than the two mentioned above, for those threatened the body, but this one threatened the soul with death. The soldier cannot choose his company, the people he wants to deal with, at will. And what an environment it was in which a Christian soldier in this country usually had to find himself! Even where manliness was outwardly practiced, the environment was not.

The way in which the common struggle forced itself upon him was such that he was in great danger of becoming spiritually wild. Common hardship, especially comradeship in arms and battle, easily draws people close together, easily makes the differences that existed before between the comrades recede or even disappear, easily makes the Christian forget that he now lives among unbelievers, even mockers and blasphemers; comradeship easily becomes friendship and spiritual kinship, in which faith suffers shipwreck and spiritual life dies out; And just as a strong physical constitution was necessary to endure the physical hardships of war life, and in many cases, especially with inadequate nutrition, even a flourishing health was undermined and declined into early death, so and even more so was the danger of death frightfully great with a weak spiritual life, and even with a strong constitution of the inner man, Especially since there was usually a great lack of healthy and sufficient spiritual nourishment, since the field preachers were mostly irreligious, and in some cases not very concerned about the salvation of the soldiers, and even the few orthodox preachers in the field had little opportunity to provide the individuals with ample spiritual care.

But as great as these dangers were, under God's faithful protection, as experience has also taught, physical and spiritual life could still survive and survive them. And a Christian man of war could take comfort in the strong protection of his God. After all, once he had been drafted, he was in a proper profession, in the military rank of his fatherland, and therefore he could confidently lift up his heart and hands before God's face and commend body and soul to the Father in heaven, and in the midst of all dangers he could confidently ask with childlike confidence:

Spread out both wings, O Jesu, my joy, And take in your chick; If Satan wants to devour me, Let the little angels sing: This child shall be unharmed!

II.

The war was over; in the month of May 1865 peace was formally proclaimed. During the winter of 1865-66, a considerable number of men who had served in the war were with each other in Springfield, the capital of the State of Illinois, among them a Doctor B. F. Stephenson, who had been a military surgeon with the 14th Illinois Infantry Regiment and was now busily engaged in forming a standing veterans' association. In fact, such an association came into being, about whose foundation and first expansion General Lucius Fairchild, who was elected commander-in-chief of this association in 1886, reports in an essay published in November 1887 with his picture, among other things, as follows:

"After much discussion, it was decided that a secret society with signs, handles and passwords would be the most suitable for carrying out the purposes envisaged, and an organization was formed accordingly.

"At the first regular meeting the persons present took an oath of secrecy; a ritual*) was prepared and adopted, an initiation ceremony was arranged, and it was decided to organize posts through the United States.

"Initially, it was feared that it would be difficult to print the ritual without making its contents known. However, it was learned that the editor of the 'Tribune' of Decatur, Ill, and all the printers of that newspaper were eligible for membership in the new association; they were admitted in the prescribed manner and, of course, sworn to secrecy; four hundred copies of the Ritual were soon printed, bound and ready for distribution.

"The Association, when organized, had been given its name: 'The Grand Army of the Republic'; **) but the first post was not formed until the night of April 6, 1866, at the Hall of the Sons of Malta, at Decatur, Ill. After the meeting adjourned, several of the members, filled with the spirit of the occasion, had a number of notes printed at the printing office of the 'Tribune,' as follows:

G. A. R.
POST NO. 1,
DECATUR,
April 6, 1866.

Armed with paste pot and paintbrush, they pasted the slips of paper with this announcement all over the city before the morning was over. It seemed the next day that there was nothing else to talk about in Decatur, and hastily the veterans fell in line under the new banner."

So far General Fairchild. From his words it is clear, first of all, that we are dealing here with a veterans' association, which, as a "secret society", whose members distinguish themselves through

The first concern of the society was to keep the secrets of the covenant. We hear that the secrecy of the "ritual" was a first concern of the society. General Fairchild does not say anything about the Confederation having lost the character of a secret society in the course of time; he is rather aware that he is advocating a "secret society" in his article; for he begins with the sentence: "It is in the nature of things that secret societies are easily regarded with suspicion. People doubt what they do not understand, and look in an unfriendly way upon a society to which they are not admitted. Therefore, I am not surprised that the Grand Army of the Republic has its enemies." Among the secrets of the Order, then, to this day is the "Ritual" of the Society, and in a letter before us, dated November 22, 1887, the present Commander-in-Chief, Rea, writes: "You will notice, if you look up Art. 13, Ch. 5, p. 32 of the Rules and Regulations, that I am not at liberty to send you a copy of the Ritual." Also, the said supreme official of the Association repeatedly talks about the "secret work" of his "Order".

For the time being, we do not want to concern ourselves with the question of what is done and carried out in this order; we will come to that later. Therefore, for the time being, it does not matter what kind of things belong to the "secret work" of the order, whether they are, as we are told, of a completely innocent, harmless nature or not. We now only ask: Who are the people who make up the *Grand Army*, and what is the bond that binds them together?

To the former question General Fairchild answers with one word: "Veterans". The Constitution of the Order ch. 1, art. 4, answers the same question in a more detailed and specific manner, when it states:

"Soldiers and sailors of the army, fleet, or marine corps of the United States who served in the war to suppress the rebellion between April 12, 1861, and April 9, 1865, and those honorably discharged therefrom after such service, and of such State regiments as were called into active service and placed under the command of generals of the United States between the dates mentioned, shall be eligible to membership in the Grand Army of the Republic. No person shall be eligible to membership who has at any time borne arms against the United States."

So the people are described, who can become members of this order, at the same time also those, who should be denied the connection to the same. If it is about the admission of a person into the covenant, it must not be asked: Is the man a Christian? Does he profess the truth of the gospel? Does he also lead a Christian way of life ? Rather, the question that matters is: Has he within a certain time belonged to the army or fleet of the United States, and if no longer serving, is he discharged with honors; finally, has he ever borne arms against the United States ? Are these questions satisfactorily answered

*) A book containing the ceremonies and customs prescribed for the Order.
**) German: "Die große Armee der Republik."

If the applicant is not a Christian, a Jew, a Gentile, a blasphemer, or a mocker, he or she has been proven to be eligible for membership.

And, we ask further, what then is the bond that ties these people together? Is it a bond by which God unites them, sanctified by his command as his foundation? Does anyone who excludes himself from this bond place himself in a state which God has recognized in his commandments and ordered as rightly existing before him, in which he may therefore also ask for and expect God's protection and blessing?

In the Constitution of the Order we read chap. 1, art. 2...:

"The purposes which shall be accomplished by this organization are as follows:

1. to preserve those friendly and fraternal feelings which unite the soldiers, sailors and naval troops who have united in fighting down the former rebellion."

So it is friendly and "fraternal" feelings that this union should strive to cultivate, namely the friendly and fraternal feelings that kept the soldiers of the last civil war united towards the rebellion. It is not a real army association in which the members of the federation stand as such. What a higher officer of the army of our country said to us in a conversation about this question, namely, that the Grand Army in no sense forms a part of the war power of the country or of a single state in the Union, is also in accordance with the constitution of the order, which recognizes as real soldiers only those who have been placed under the command of a general of the United States. The Grand Army is not under the command of a state governor or a general appointed over it by the state government, but elects its so-called officers itself and does not even have them confirmed by a governor or president. Thus also the members of the Grand Army are not exposed to dangers to their bodily life through their membership in this order, and if such a post were to voluntarily move into a field camp and thereby expose itself to the inclemency of the weather and other influences dangerous and harmful to health, then no one who went along with this would have a right to say in prayer before God: "Dear God, I am here in my profession under your command, which goes out to me through the authorities, your servant. Therefore now also be my protection and shield in the dangers by which my life and limb must be surrounded here." On the other hand, a Christian who joins the Grand Army is exposed to the far greater danger of damage to his soul, as we have seen above, into which a Christian so easily falls in the life of a soldier, for he thereby enters into close contact, into fraternal intercourse with false believers and unbelievers, where he must sit where the scoffers sit and hear what does not serve to improve him. And he does this without profession, without need, without entering into a state that God would have sanctified by his commandment, so that he could not speak with reason and truth and with justified trust in God's promise: "Lord, my God, I stand here in a state in which your saints have stood before me and experienced your faithful guard, and I am doing a work that is in the spirit of God.

in the service of your servant; therefore, protect and shield me in this Grand Army, where such grave dangers threaten my poor soul." No, without a profession, without need, without justified trust in God's special protection, a Christian who excludes himself from the Grand Army exposes his poor soul, which without this is already besieged by so many enemies, to even more special, self-chosen dangers, the soul that God's Son has acquired with his bloodthirsty work, won in a hot struggle for death, has brought into his arms of salvation through the miraculous effect of his grace, into the fellowship of the saints and wants to lead into heavenly bliss in praise of his glorious grace. What presumption it would be, therefore, if a Christian, whom God once miraculously preserved in His grace in the soldiery, when he was walking on professional paths, now wanted to reward God's faithfulness by putting his soul in danger without need and profession, by joining such a union, to which he can belong only with danger to his soul, as certainly the contact with unbelievers and false believers is dangerous to the soul.

"But," someone else who has not been paying close attention might say, "must not a Christian otherwise associate with unbelievers and false believers in trade and commerce?"

I answer: Yes.

"And does his soul come into danger in the process?" I answer again: Yes.

"And then is it any different if someone joins the Grand Army?"

I answer again: Yes.

The great difference, to repeat it briefly, is that whoever in his office, profession, status, or trade is forced to deal with unbelievers or false believers, finds himself on professional paths on which he knows God's protection and special protection over him, and that such a Christian does not allow this contact with the world and error to become a "brotherly" or friendly relationship.

The more he seeks and cultivates friendship and brotherhood with those from whom he should know himself to be divorced, the more he tempts God, against God's word and will. For these reasons alone, therefore, a Lutheran Christian is to be warned with all seriousness against joining this society or remaining in it. That there are also other serious reasons for such a warning, we will explain next and prove from the recognized writings of the order. A. G..

(Conclusion follows.)

How can and should each individual Lutheran help to ensure that the pure doctrine is preserved for his church?

(Continued.)

When the Lord calls out to a whole congregation in Revelation: "Be faithful even unto death, and I will give you the crown of life," or "Hold fast that which you have, that no one may take your crown," Revelation 2:10; 3:11, such an exhortation to faithfulness is meant for all individual members of the congregation.

means. If individual Christians faithfully preserve what they have, the community, the church, to which they belong, does not lose its crown. The welfare, the prosperity of a congregation, a church depends on the state of faith of its individual members. If things are going well in a congregation or a church, if they are progressing as far as this is possible in this fragile life, and if one then investigates the reason more closely, one will find that there are many Christians there who take their Christianity very seriously. If it is therefore your wish and desire, dear Lutheran, that your congregation, your church, hold on to what it has received, its crown, then above all take care of your things and see to it that you preserve in your part what has been entrusted to you.

Remember the apostle's admonition: "But remain in what you have learned and trusted. 2 Tim. 3, 14. St. Paul adds, "since you know from whom you have learned." Timothy, to whom this word is first said, had learned from Paul. Let him not forget that. It is right and proper that we remember the teachers who have told us the true word of God. The memory of the deceased teachers should remain among us in blessing. But the right honorable memory is that we remain in what we have learned from them. After all, even the Jews, who despised the word of the prophets and killed the prophets, decorated the graves of the prophets. Most "Lutherans" of the present day hold the name of Luther in honor, and know nothing of Luther's teachings and want to know nothing of them. God forbid that we honor the names and persons and forget the service that these persons have rendered us. Everything depends on it, that we preserve the teachings handed down from the fathers, each in his part. But what does that mean: to remain in what one has learned? This means more than that one should keep in mind what one has learned in the past and refresh old memories now and then. We are dealing here with spiritual, divine things. And in the spiritual it is like this. If you want to live your whole life only on what you have learned in the past, you will eventually forget and lose what you have learned and received. Here it is a matter of always learning anew what one has already learned, what one already knows, learning again and again and learning better and better. This is the only way to preserve what we have learned. We should also progress in knowledge. But the progress happens in such a way that we always look at the old, known main pieces of Christian truth anew, examine them, move them back and forth in our hearts. Then the old truth appears in ever brighter splendor. Spiritual knowledge, spiritual life in general, if it is to flourish, if it is not to die again, needs a constant fresh influx. From time to time, one meets some old Lutherans who know how to talk about Lutheranism. They have lived through many a struggle for Lutheran truth in the past. But now they are satisfied with these experiences. They think it is their duty to teach others, inexperienced ones, rather than to learn themselves. And so what they say has no real strength and spice. It does not flow and spring directly from the heart. We are dealing here with things that

The teachings concern the salvation and life of the soul, the grace of Jesus Christ, and the certainty of salvation. And these teachings must be applied continuously to one's own heart and conscience, so that they do not become dead letters. The salutary teachings must be in constant flow, power and practice. That is how it is preserved. Certainly, if there are many students in all congregations who are eager to learn, and that is as much as eager to save, if the old learn with the young and let themselves be told, then the church will have no trouble, then the right teaching will remain and bear much fruit.

So stay in what you have learned! Continue to learn, to listen and to learn! Remember, dear Lutheran Christians, you still have teachers who continue to tell you the unadulterated Word of God, teachers who are appointed to you by God. You yourselves have established the ministry of preaching among yourselves. Hold this in honor! These teachers of yours do not always bring something new. They are old, well-known truths that you hear from their mouths. But no one thinks: I already know this, this is more suitable for young members who have just come into the congregation, who are not yet accustomed to the teaching. No, especially old, experienced Lutherans know how to appreciate and should appreciate the fact that they have and hear the truthful preaching of the gospel in their place. Nowadays many who call themselves Lutheran boast of the pure Word and Sacrament. The "Lutherans" of Germany console themselves about the deep damages of their church with the fact that it still has the right word and sacrament. But that is just a figure of speech. Even there, some pastors still preach Christ, and the main parts of the catechism resound through the sermon. But besides that, a lot of nonsense is mixed in. And even if someone says the right thing, it has a different kind, a different tone and sound than we are used to. It is not a clear, certain doctrine. With us, thank God, it is truth and reality when we say that we have the pure teaching of the divine word. Our preachers proclaim the whole counsel of God concerning salvation and do not restrain from it. They proclaim the truth, and nothing but the truth. The gifts are different. Each has his own way. But in all the preaching that goes on in our circles, the one certain, fixed form and shape of the teaching, the divine truth, stands out clearly. Precisely the treasure that God, according to His causeless grace, has entrusted to us, our synod, the word of pure doctrine, is distributed to the individual congregations and Christians, young and old, through the sermon, the Christian teaching. The bright, unclouded light of the Gospel, which God has turned to us, our church community, according to His good pleasure, is always lit anew in the sermon, in the catechism lessons. The wisdom which is from above, and which is chaste and simple, has become native in our churches, schools, homes. Those who have experienced these things know what it means that God's Word is taught to our congregations in a pure and unadulterated way. So rejoice, my Lutheran, in all that is spoken to you Sunday after Sunday, listen and learn, like a child and pupil, what you have learned, take again and again, take with eagerness, take into your heart what you have received, and thank your God that you have lived your whole life to the end.

You may spend your old age under the appearance and sound of the word of truth.

In this way, you preserve what you have and contribute to the preservation of the right doctrine for your congregation, your church. What you learn and take for yourself will also benefit others. Spiritual laziness and indifference are infectious. Conversely, eagerness and zeal in hearing and learning also have an effect and influence. When new members of the congregation become aware of how the old listen to the sermon as if they were hearing about these things for the first time, they will also pay attention to the word of the sermon. If the youth, who have finished school, witness how old Christians are so fond of being reminded of the teaching of the catechism, they will also show themselves willing to continue learning in the catechism beyond their school days. And he to whom the teaching and preaching of the divine word is the delight and life of his soul will then also feel impelled to awaken the brethren who want to become sleepy, to spur on the sluggish. And when the preachers in the congregations carry out their teaching ministry with joy and pleasure, because they see that so many ears and hearts hang on their lips, when teaching and learning have not yet become a dead, mechanical thing, then the wholesome teaching still has a place in the church, then the right teaching is still chained with a thousand fibers and roots to our native soil, in which the gracious God planted it before. "But continue in the things which thou hast learned and hast been taught. The apostle follows this admonition with the well-known words: "And because you have known the holy Scriptures from childhood, they are able to instruct you unto salvation," etc. 2 Tim. 3, 15. 16. Remain in what you have learned, which also means: "Continue reading! 1 Tim. 4, 13. "Let not the book of this law depart from thy mouth, but consider it day and night." Jos. 1, 8. The holy scripture is the only source of doctrine, of truth, and only the one who stays at the source, drinks from the source continuously, stays in the doctrine, in the truth. There are Christians who are zealous for their priestly rights, but want to prove their priesthood especially by trying to assert their opinion, their will in external matters, by holding on to all kinds of church customs and defending them like an inviolable sanctuary. And the main thing is missing. The most noble work of a priest is, as Luther often emphasizes, that he deals with God's things. A spiritual priest deals directly with God, in prayer, and above all by letting God speak to him, as it were, privately through the Word, the Scriptures. He wants to hear God's voice first, before he gives ear to the voice of a man. A true Christian and Lutheran searches and investigates the Scriptures daily; he himself is taught by God and continually takes the heavenly wisdom from the Bible and then examines all things, all teaching, according to the Scriptures. He also measures the sermon he hears with the Scriptures. The Word of God, from which the sermon flows, is not a thing apart from him. No, he takes the Scriptures with him in his heart to preach, and compares what he hears with what he himself has known and believed, and rejoices when doctrine and Scripture agree, and is just by

Such examination and comparison promotes knowledge and builds up faith. Only stop reading and learning, give room to the light that flows to you from the Scriptures, fill your hearts with this living water, and your Christian faith will be full of light and life. In this way you will keep what you have been entrusted with.

This is the best way to serve your brothers, your community, your church. The bright light that burns in your own heart cannot remain hidden; it shines on others as well. The water of life that gushes in your own heart overflows and refreshes others. A Christian who is full of the Bible cannot refrain from it; he must also do good to others and share what he has received and continues to take and receive. He who lives and weaves in the Scriptures will accustom his children to the Scriptures, will not only command them to "Read the Bible," will not only read to them, but will find ways and means enough to make the Scriptures dear to them. And the matter has still further significance. If temptation arises for the sake of the Word, if it should please the devil to sprinkle his lies into our church, if it should please God to allow such temptation for a time, what is the most important thing? It is that the Christians keep the word of life. If Bible-believing Christians are found everywhere, the evil enemy has no power over us. The Scriptures make the Christian certain of his cause, divinely certain, and such certainty is not shaken by any trick or lie of Satan. Christians whose conscience is caught in God's Word, in the Scriptures, are not moved by anything, by any outward considerations, not even by false love of peace, to give away even a jot of the truth, to make a compromise with the lie. They insist on the truth of the gospel under all circumstances, regardless of the consequences. The preacher alone, when storm and weather shake the building, cannot always force it. But if faithful confederates stand by him in his congregation in the struggle with the lie, both will be preserved, the truth and the congregation. There are many unfortified Christians in all Lutheran congregations, and among them many simple-minded souls. They are easily won over to both sides. If the devil, the lie, leads the great word and finds no serious resistance, they are deceived and deceived and fall away. If, on the other hand, even a small number of Christians who are founded in the Scriptures resist evil with the Scriptures, many simple-minded people will also fall to them and to the truth. Witness courage founded in the Scriptures instills courage and confidence even in timid, doubtful souls. And the tempter has lost the game.

We Lutherans rejoice and boast in the pure teaching of the divine Word. And this is Luther's teaching. We say: "God's word and Luther's teaching now and never perish. God's word and Luther's teaching coincide in one for us. We would like to miss and lose as little of Luther's teaching as of God's Word. Luther's teaching is precisely the pure, unadulterated expression of the truth of the gospel. Luther has put the right understanding of the divine word into the light and opposed the papist perversion of the Scriptures, and in general the errors of this last time.

Luther is the prophet of these last days. He once again shone into the darkness of this world with the eternal gospel, preached the righteousness that is valid before God as purely, loudly, powerfully and comfortingly as no teacher since the days of the apostles, and with such testimony condemned and disgraced all the piety of the monks, the saints, all human wisdom, virtue and righteousness, and especially also the pride and conceit of wisdom of these days. This prophet of ours we are to hear. It is a deplorable spectacle before our eyes that most of the so-called Lutheran church communities of the present day have denied Luther's teaching, and precisely the core and star of Luther's teaching, and have let the old papal errors in again. How did this come about? Those "Lutherans" have been satisfied with the name of Luther and have forgotten and disregarded what Luther taught, preached and wrote. We would like to save our church from similar damage at any cost, as much as we can. Well, then we must be and remain quite aware of what Luther taught. We must make ourselves familiar with Luther's teaching and remain familiar with it. We know where it can be found. First and foremost in the confessions of the Lutheran Church and in the writings of Luther himself. It is certainly not a superfluous, surplus good work if Lutheran Christians read and study the Christian Concordia Book, Luther's writings, especially those he wrote for the Christian people, and do not put them down for the rest of their lives. We Lutherans also have a great treasure and store of godly books, which not only serve for general edification, but which contain the very core and marrow of Luther's teachings, presenting Lutheran truth to us in a comprehensible and clear manner. We should make use of this treasure. Many among us are lacking here as well. Many who like to argue a lot about doctrine and Lutheranism have little desire and inclination to read such books that are useful for teaching, to search, research and dig in the precious legacy of the fathers. They think they know the teaching and are mistaken, or they forget what they have learned because they do not practice it. No, doctrine is not a capital that one can leave lying around, leave it to others, and thus take interest from it without effort and work. This capital must be won again and again. Otherwise it bears no fruit.

If, on the other hand, one practices the doctrine diligently and constantly by reading, learning, and examining, this brings profit, and not only profit for one's own person. In this way, everyone helps in his part so that Luther's teaching remains valid, respected, powerful and practiced in Luther's church. Whoever is familiar and at home with Luther and Luther's teachings is able to distinguish, to see and recognize immediately when an old error appears in a new form and shape and seeks entrance again. Those, for example, who have taken part in the old battles over the ministry and the church, even inwardly, and to whom the relevant articles of the Lutheran confession that deal with this have become second nature, are now shrewd and are careful of all Grabauist leaven.



wants to entangle the consciences of Christians. Those Lutherans who have fought in the spirit in the past doctrine of the election of grace, who have inwardly appropriated the doctrine of the Concordia formula of the election of grace, Luther's doctrine of free will and of conversion, soon recognize and taste all synergistic leaven, which is disgusting to them, and they then also do their part to keep away and interpret such loose doctrine. And if in a Lutheran congregation, in a Lutheran church, even only a number of Lutherans are well practiced and experienced in doctrine and in the Word, this is a help for the whole congregation, for the whole church. Those who have a clear, sharp eye and are sure and certain of their cause will then immediately raise their finger when danger is imminent, and point out the dangerous point and compel the others to think more closely about the matter, and thus contribute significantly to the prevention of error and harm. Therefore we ask God to give our church many such Lutherans who are eager to learn and are grounded in doctrine.

G. St.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

A pastoral conference of the Norwegian Synod was held in Minneapolis from November 9 to 15 with the participation of about 80 members. Most of the time, as reported in the *Kirketidende*, was spent on the question: "What demands does the present state of our synod make on our pastorate?" In the introductory speech, which was given by Pastor Koren, he pointed out with warm words that it is the duty of a faithful preacher to preach the whole counsel of God, but especially to preach revival and conversion. "We ask God," he said, among other things, "to save us from the doctrine of man's conduct which our adversaries have developed in these years, the doctrine of conduct which once had its origin in the unconverted man's own choice and free self-determination and at the same time should be that which God determined and according to which he directed himself in his counsel concerning the sinner's conversion and blessedness, a conduct which should thus explain to us that which, as the Lutheran church says in its confession, is inexplicable to us here on earth. But, praise be to God, we have not thereby abandoned the teaching of God's Word about man's conduct. In our responsibility we have rejected as a distortion of the truth and a mockery when the ungodly conclusion is imposed on us: if our behavior does not help us to salvation, we can behave as we wish. After all, we have confessed that the only way to salvation is the narrow way through conversion, faith and sanctification; how could we expect God's blessing on our actions if we did not preach and act in accordance with this confession of ours?" "To our adversaries," it says later, "we have to ask God to give us such a mind that, where possible, we can still set them right. Admittedly, the majority of them have apparently settled the matter themselves by setting themselves up for themselves and in opposition to the Synod itself, by blindly letting some of their leading men do as they please; but most of those who are now against

are no doubt only seduced by the accusations that are constantly being spread and repeated with such great tirelessness. Their leaders have wished to add to their other means of incitement that of making them martyrs. We have not succumbed to them. We have waited and waited and hoped. This, too, has been interpreted as prudence and cunning. But not in doctrine alone have they forsaken us. Principles that used to be taken for granted among us have been rejected in recent years, and action based on them against arbitrary and tyrannical preachers who rebelled against all synodal order has been denounced as synodal violence and used as a means of inciting the masses. But in spite of all this, we should not give up the hope of winning at least a part of those who have left us, and of bringing them to see their great injustice and their guilt in the struggle they have waged against the truths we have advocated." - The theological seminary, previously in Madison, Wis. is to be moved to Minneapolis in Minnesota. A building site, comprising 10 acres and lying four miles from the city on the Manitoba Railroad, has already been secured, and a sum of money with which to begin the erection of the necessary buildings has also been provided. In agreement with the pastoral conference, the church council has appointed Pastor J. B. Frich as professor at the seminary. It is to be deplored that more and more declarations of resignation are coming in from congregations that have so far belonged to the Norwegian Synod. On the other hand, in these declarations lies the repeatedly expressed concession that the victory of the doctrine which Pastor Koren and his comrades-in-arms have defended is a fait accompli in the Synod, removed from all doubt.

Dr. Mohldehnke does not think he can recommend and distribute **Brobst's calendar** this time as usual, namely: "because in the same Dr. Walther is called the Luther of the German-American Church of this century and is unduly emphasized." (Luth.Anz.)

General Synod. In the last issue we reported that at the meeting of the "Evangelical Alliance" in Washington, D.C. also members of the Lutheran General Synod had come. However, the latter were not pleased that the officials of the "Evangelical Alliance" did not invite them to give speeches. There are many complaints about this in the "Lutheran Observer". - Is it already a disgrace that they run with the sects, - but what shall we say to the fact that they are so anxious to be recognized by the sects?

Shameful courtship with Rome. Many Americans are not only very indifferent to the rapid growth of the Church of the Antichrist in this country, but they even flirt with it, especially where it has influence. They are afraid to have this church as an enemy and try to win its friendship in every way, even if this means denying the faith. The Roman church knows how to make capital out of an occasional show of friendship. The following is proof of this: His Unholiness at Rome has recently deigned to elevate the city of Lincoln, Nebr. to the episcopal see. There is great joy among the local Catholics. A committee was quickly appointed to receive the new bishop, Father Bonacum of St. Louis, according to his rank. This committee, consisting of three prominent Catholics, proceeded with great audacity. A solemn reception was held at the Opera House on the evening of the bishop's arrival, and all the professors of the State University were invited.

The entire city council, all state officials and all Protestant preachers of the city were invited by means of beautifully printed cards. Governor Thayer was supposed to preside over the meeting, but, as it is said, he had so much tact that he quickly fell ill on the day in question and had someone else stand in for him. The Chancellor of the University did likewise. In spite of the dashing cold, the hall was well occupied. The guests of honor were placed on the stage. The English Lutheran Pastor Lipe of the General Synod was seated there, in order to contribute his share to the glorification of the papacy. Next to him were a Congregationalist preacher and the Episcopal pastor. After the bishop had been introduced, he made a short speech in which he remarked: "He does not consider the homage as offered to him, but to the church which he represents", and concluded with the words: "You do well to honor in me that church which is eternally old and yet always new. - Hereupon occurred the unheard of for our city, that an Episcopal preacher gives a welcoming speech to a Roman bishop. Among other things, he said: "It gives me great pleasure to welcome the Reverend Dr. Bonacum, the first Roman Catholic Bishop of the Diocese of Lincoln, as a citizen of the city. We have a common enemy in all the evil that is in the world, so surely we may also fight hand in hand, in brotherly love, against that common enemy. I congratulate the Roman Catholic Church for the wisdom it has shown in establishing this new diocese, and I rejoice as a citizen of our city that it has been elevated to the dignity of a diocese. I also hope that the Church, which I represent in great weakness, will follow the wise example of her Roman Catholic sister and will shortly also elevate this city to a bishopric of the Episcopal Church." - This is the Union in its last consequences, that one finally also makes brotherhood with the Antichrist and wishes him success. H. Frincke.

Blasphemy. A Unitarian preacher in Hartford, Conn. recently compared in a "sermon" the condemnation of the anarchists in Chicago with the condemnation of Christ before the secular court of Pilate!

II. foreign countries.

Soldiers' Bibles. The German Emperor entrusted Colonel Klefeker with the distribution of the Bible among the soldiers. The German army receives 4000 Bibles and 18,000 New Testaments annually. 4000 are partly Catholic editions, partly in foreign languages (Polish, French, Wendish, etc.). Since 1851, 143,000 Bibles and 700,000 New Testaments have been distributed among Prussian soldiers.

The so-called free-thinking or free-religious congregations in Germany have decreased extraordinarily in recent times. Whereas in the forties there were supposed to have been about a thousand of these congregations in Germany, the "Freidenker-Kalender" now lists only 40 of them. The strongest is the one in Berlin with about 1000 souls, in which the Social Democrats have seized the leadership of the congregation and deposed the "spokesman". In Rheinhessen, three Freidenker spokesmen were active in the seventies, now only one.

The poor children in Bremen (Germany) are to be lamented, who are taught according to the "Leitfaden" of the cathedral preacher Dr. Schramm. In this "guideline" the Christian basic truths are insolently denied. For example, God is called the "eternal spirit of the world," the Trinity is called "an invention of the church blackened into the Bible," the Apostles' Creed is called the "expression of the Christian faith."

lichen Ueberzeugung im 5. Jahrhundert". Jesus was only the "most pious man". His worship strictly speaking "idolatry". His death "a martyrdom of truth", the reconciliation through his blood "a Jewish prejudice of the apostles". The invisible church consists "of all good and noble men of every religion," baptism is "a beautiful family feast," but the resurrection and judgment "a deception," prayer "only a soliloquy addressed to our better selves." - Oh, woe to the man through whom trouble comes.

South Africa. The "ecclesiastical supervision and management" of the German Lutheran congregations in South Africa has been taken over by the Hanoverian Landesconsistorium. This is peculiar. In America, in Australia, in England, the Lutheran congregations know how to govern themselves; the ones mentioned want to have this taken care of from Hanover. (Z- d. W.)

† Pastor H. H. Holtermann †

at Lost Prairie Lutheran Church, Ill, passed away last Dec. 30.

Church dedications.

On the 1st Sunday of Advent, the Trinity Lutheran congregation at Town Lowell near Fiskers, Polk Co, Minn, dedicated its little church (22X36) to the service of the Triune God. The festival preacher was IN C. Engel. Fr. Wichmann.

On the 4th Sunday of Advent, the St. Paul Lutheran congregation of New Boston, Mich. dedicated their newly built little church to the service of the Triune God. Preaching were IN C. Franke and H. A. Meyer.

On the 4th Sunday of Advent, the newly built mission church, the Dreieinigkeitskirche zu Hegewisch, Ill, was solemnly consecrated with great participation of fellow believers from and around Chicago. The festival preachers were Messrs. kIN Feiten and A. Reinke. J. Feiertag.

Conference - Displays.

The Minnesota Mixed Teachers Conference will meet, s. G. w., January 31-February 3 at Zion School in St. Paul. - Registration requested. NR. buy one carnival diekot. H. C. Fischer, 673 Ounacku Hin.

On January 24 and 25, the Rock River Pastoral Conference of Wisconsin will gather at the Parish of the Lord IN J. J. Oetjen. Fr. Plafß.

The mixed Wittenberg Conference meets, s. G. w., from February 7 to 9 in the congregation of Mr. k. Erck in Wausau, Wis. Subject: Theses on Christian freedom. Preacher: W. Bergbolz. Confessional speaker: G. A. Feustel; substitute: W. Weber. - The conference members would like to register in time with the respective local pastor. H. J. Fuhrmann.

The Eastern Michigan Specialconference will meet, s. G. w., on January 24 and 25, not at the congregation of Mr. k. Lohrmann, but at the congregation of Mr. IN Hügli, at Detroit, Mich. for certain circumstances. A. F. W. Arendt.

Correction.

The ordination of the candidate G. Bartling did not take place on the 11th (see "Luth." before. J. p. 154), but on the 14th Sunday after Trinity.

The North Omaha Mission.

"The Lord has done great things for us, and we rejoice in them." This is the confession of the small congregation of Christians in North Omaha, Nebraska, which has gathered around the banner of the Lutheran confession. The Lord has so richly blessed the missionary work in this part of the city that a congregation was organized on the 4th Sunday of Advent. The newly founded congregation bears the name: Evangelical Lutheran St. Paul's Parish. The number of members is small and yet large. The congregation now counts about 15 members. And with God's help we can still count on a large increase. - Admittedly, there are still many obstacles in our way. First of all, we do not yet have a church. The services are held in the Norwegian church, as was reported earlier in the "Lutheraner"; but this causes irregularities, because we are not always at the appointed time.

time our church services can be held. People who do not attend the services regularly can easily get confused about the time of the service. Often guests come in the afternoon and have to go home unsatisfied, because the service was already held in the morning. This circumstance alone gets in the way of the mission and makes it necessary for us to see to it that we get our own little church as soon as possible. Furthermore, many are discouraged from joining our congregation because they fear that we will never get a church property, since the price of land ownership is high and will probably rise even higher. But the small group that has joined together so far wants to buy a plot of land at the first best opportunity, which can hardly be obtained for less than 5000 dollars. You think, dear reader, that's a big undertaking. Yes, humanly speaking, it is. The necessity of it is obvious. The Lord will also know ways and means to help us out of this emergency. - We also come before our fellow believers with the request to take care of our need in love and, above all, to pray diligently for us, so that the word of the Lord may also run and be praised here with us as it is with them. We do not doubt that if we find a large number of such prayerful people, that the gifts of mercy will flow abundantly. Our need here is great, not only because of the above-mentioned reasons, but also because the enemies have turned their attention to North Omaba. If they come before us, i.e. if they build a church before us, they can do us great harm. Now, let our distress be entrusted to the Lord.

Omaha, Nebr. 25 Dec. 1887, F. S. Her, city missionary.

Ick confirm the above. J. Hilgendorf, President.

Revenue to the Illinois District's coffers:

Synod treasury: By IN Hallerberg in Quincv "from the treasury for mission" -5.00. Christmas gift from Charles Jörn in Chicago 10.00. Harvest Festival Collect from Fr. Brueggemann's church in Willow Springs 5.55. Chr. - Collects: from IN Grosses Gem. in Hartem 18.40 (half), IN Grosses Gem. in Addison 87. 18, IN Büngers Gem. in Steeleville 7.00, IN Eirichs Gem. in New Minden 13.50. From the Gemm. ofkIN. Bünger in New Bremen 7.75, Strieter in La Grange 3 20, in Proviso 29.80, Beck in Jacksonville 10.00, Lewerenz in Effingbam 6.81, Schaller in Red Bud 10.00, Hild in Betklebem 15.58, Mennicke in Rock Island 30.00, Wagner in Cbicago 50.00. (S. -309.77.) Poor students in St. Louis: Mrs. k. Weyel in Willow Springs 1.00. Hcinr. Thies in Skaumburg for A. Merz 10.00. By IN Mennicke in Rock Island for G. Möller of the Women's Club 3.00, Missionary Society 4.00, for F. Lothringer of the Women's Club 3.00, Missionary Society 4.00. (S. -25.00.) Laundromat in Springfield: By IN Paws tusk in Palatine by C. Abrens 25. Poor students in Springfield: Mrs. IN Weyel in Willow Springs 1.00. By IN Steege in Dundce for boy's shoe of H. Wendt 3.00. By teacher Hassenpflug in New Bremen, ges. at Bormet-Sckilling wedding, 6.00. By IN Mennicke in Rock Island for Bro. Kroger of Women's Club 3.00, Missionary Society 4.00. (S. -17.00.) PoorCollegeStudents inFortWayne: By IN Lücke in Trou from the Young Fr. Association for M. Dorn 15.00. By IN Mennicke in Rock Island for E. Mennicke from the Women's Association 3.00, Missionary Association 4.00. By IN Wagner in Ckicago from the Women's Association for A. Grambauer 15.00. (S. -37.00.) Poor students in Addison: Mrs. C. Lutze in Sheboygan, Wis. 2.00. By teacher Grade in New Bergholz, N. P., sent at funeral service of s. student Gust. Bebm, for W. Weinbach 1.25. By IN Wagner in Chicago for E. Mueller of C. Morose 1.00, for H. Konow of Women's Club 9.00, C. Lübke 3.00, F. Rix 1.00, CH.Fey 1.00, M. Heinicke 1.00. By IN Sieving in Nork Centre for H. Hillmann from H. Bade 1.00, from F. Ahrens 1.00. By IN Mennicke in Rock Island for E. Selle from the Women's Association 3.00, Missionary Association 4.00. (S. -28.25.) Seminar HouseholdinAddiso^n: By Cassirer Tiarks in Monticello, Iowa, 1.00. Sick pastors and teachers: By k. Hallerberg in Quiney "from the treasury for mission" 5.00. Widow's Fund: By G. Eden of IN Lußkn's congregation in Hopkins 11.00. By k. Lücke in Trou from the Women's Association 10.00. By IN Hallerberg in Quiney "from the treasury for Misfion" 10.00. Weibn.Gift from Charles Jörn in Chicago 10.00. By k. Lewerenz from s. Filialgem. in New Schaumburg 2.52. IN Wunder in Chicago 5.00. Teacher Dorn in Beecher 2.00. Weibn.-Coll. from IN Estels Gem. in Fountain Bluff 4.28. Gratitude offering from Lebrer Bollmann in Dundee 5.00. IN v. Schenck in Algonquin 5.00, Mrs. S. Dünsing there 1.00. (S. -65.80.) Taub stummmen-Anstalt in Norris: Durch IN Wunder in Chi-ago von Fr. Wolff 1.00. Theil der Weihn.-Coll. von k. Steeges Gem. in Dundee 6.30. (p. -7.30.) Old and infirm people in asylum near St. Louis: By IN Sapper in Bloomington by N. N. 5.00. Orphanage near St. Louis: By teacher Holtermann at Red Bud by Emilie & Lydia Burgdorf .50. Durck IN Merbitz at Beardstown, Collecte on Christmas Eve at children's service, 13.00. IN Schalters Gem. at Red Bud 5.00. k. Heinemann's Gem. at Okawville 10.65. (p. -29.15.) Orphanage in Wittenberg, Wis: By IN Sapper in Bloomington from N. N. 5.00. Harvest Festival and Evensong Collect from IN Feddersen's Gem. in NewBerlin 10.50. (S. -15.50.) Studying orphans from Addison: Durck IN Brüggemann in Willow Springs from Mrs. L. Br. 1.00. Durck teacher Brauer there from s. pupils: Herm. Büge .25, Karl Radmer .25, Louise Radmer .15, Bertba Brunow .15, Edmund Brüggemann .20, Mrs. k. Weyel .50, N. N. .50 and N. N. .50. (p. -3.50.) Construction in Milwaukee: Durck IN Hallerberg in Quiney "from the treasury for mission" 25.00 IN Strieters Gem. in Proviso 17.50. IN Schalters Gem. in Red Bud 15.00. (S. -57.50.) Mission in Hege wisch, Ill: IN Strieters Gem. in

Proviso 11.00. half of Christmas coll. of IN Great Gen[^] in hard 18.40. (p. -29.40.)

Inner Mission: Durck IN Sapper in Bloomington by N.N. 5.00. k.Sckallers Gem. in RedBud 20.00. (S.-25.00.)

Heathen Mission: By Teacher Holtermann in Red Bud of Emilie and Lydia Burgdorf .50.

Negro Mission in New Orleans! Christmas collection from IN Pfothenhauer's church in Palatine 8.00, C. Ahrens there for the "new station" 2.00. (p. -10.00.)

Jewish Mission: Through k. Steege in Dundee by H. Wendt 2.00. IN Schalters Gem. in Red Bud 7.00. (S. -9.00.)

Negro Mission: Through teacher Holtermann in Red Bud by Emilie & Lydia Burgdorf .50. Durck k. Strikter in Proviso, ges. on Fr. Menten Hvckzeit at H. Wesemann, 6.50. Through IN Schmidt from Mrs. König in Woodstock 1.00. Through IN Merbitz in Beardstown, thank offering for happ. Delivery, by Mrs. N.N. 3.00. 1NSchallersGem.inRedBud10.00. (S.-21.00.)

Negro Church in New Orleans: by H. Worker in Fountain Bluff, thank offering by unknown person, 1.00.

Correction.

In my last receipt ("Luth." No. 1.) read under: "Synodal Fund" instead of "Detting": Oetting, and under: "Poor students in Springfield" instead of "Job. Rieß": Joh. Rien.

Addison, Ill, Dec. 31, 1887. H. Bartling, Cassirer.

Income to the Middle District coffers:

Building fund in St. Louis: By IN Werfelmann in Brazil from H. Tiefel - 2.00, from K. Steinsberger 1.00. (S. -3.00.)

Building fund in Springfield: Fr. Henkel's church in Aurora 10.00.

Building Fund in Fort Wayne: IN Henkels Gem. in Aurora 10.00.

New construction inAddison: IN Lehmann's comm. at Brownstown 7.50. IN Walker's comm. at Cleveland 11.00. By IN Werfelmann at Brazil by K. Rochow 2.00. IN Berg's comm. at Adams County 14.00. IN Markworth's comm. at White Creek 11.90. IN Horst's comm. at and near Florida 7.40. IN Jox's comm. at Logansport 20.00. IN Henkel's comm. at Aurora 10.00. (S. -83.80.)

New construction in Milwaukee: P. Lehmann's comm. at Brownstown 7.50. IN Jox's comm. at Logansport 18.75, at Delphi 11.25. IN Horst's comm. at and near Florida 5.00. IN Lift's gcm. at Preble 9.50. IN Schmidt's comm. at Adams County 16.00. IN Biscoff's comm. at Bingen 30.00. IN Henkel's comm. at Aurora 10.00. (S. -108.00.)

Synod treasury: k. Brömers Gem. in Cincinnati 27.70. IN Schutzes Gem. in Vallonia 4.00. IN Preuß' Gem. in Avilla 2.77. IN Schumms Gem. in Kendallville 5.50. IN Groß' Gem. in Fort Wayne 85.28. IN Michaels Gem. in Göglein 18.06. IN Scköneberg's Gem. in Lafayette 43.50. IN Ernst's Gem. in Euclid 9.76. k. J. G. Kunz in Indianapolis 2.00. k. Sauer's Gem. in Fort Wayne 69.69. k. Wambsganß' Gem. in Bedford 10.50. IN Polack's Gem. in Dudleytown 19.00. IN Jox's Gem. in Logansport 13.00. IN Franke's Gem. near Fort Wayne 10.55. k. Schmidt's Gem. at Adams County 5.00. IN Kaiser's Gem. at Liverpool 5.36. IN Hassold's Gem. at Huntington 8.65. IN Husband's Gem. at Arcadia 14.00. at Tipton County 7.57. (p. -361.89.)

Gem. in Hamlet, Ind.: IN Thiemes in Columbia City Petri-Gem. 7.80. IN Schmidt's Gem. in Seymour 5.50. (p. -13.30.)

Council Bluffs, Iowa: H. Geye sr. from IN Sauer's church in Fort Wayne 1.00.

Gem. in Omaha, Nebr.: N. N. from IN Michaels Gem. in Göglein 1.00.

Gem. in Hannover, Germany: W. Muchow from IN Walkers Gem. in Cleveland 1.00.

Fellow believers in Germany: k. Henkel's Gem. in Aurora 5.00. By k. Kaiser in Liverpool from Wittwe Metzger for IN Matzat, East Prussia, .50. IN Seemeyer's Gem. in Schumm 5.00. J. G. Thieme from k. Sauer's Gem. in Fort Wayne 3.00. IN Schmidt's Gem. in Seymour 10.00. (S. -23.50.)

Inner Mission: IN Engelder's both Gemm. at Sugar Grove 4.50. Missionary Society in IN Henkel's Gemm. at Aurora 10.00. By IN Tbieme in Columbia City by Mrs. I. Luecke 1.00. IN Berg's Gem. in Adams County 8.00. N. N. from k. Gross' Gem. in Fort Wayne .50. IN Niemann's Gem. in Cleveland 15.46, Wittwe H. from thes. Gem. 5.00. IN Bischoffs Gem. near Bingen 15.00. IN I. G. Kunz in Indianapolis 3.00. By teacher Vonderau in Jonesville from N. N. 5.00. Filial Gem. IN Schmidts in Adams Co. 2.75. W. Muchow from IN Walker's Gem. in Cleveland (traveling preacher) 2.00. By IN Thieme in Columbia City from Aug. Fisber (traveling preacher) 1.00. (Summa -73.21.)

Negro mission: N. N. from k. Michaels Gem. in Göglein 1.00. Missionary society in IN Henkels Gem. in Aurora 6.00. H. Geye sr. from IN Sauers Gem. in Fort Wayne 1.00. W. B. from IN Niemanns Gemeinde in Cleveland 1.00, school children of teacher Zismers there 2.25. IN I. G. Kunz in Indianapolis 2.00. collecte in missionary hours IN Sauers Gem. in Fort Wayne 20.00. teacher Gotsck's school children in Cleveland 1.65. For New Orleans: IN Daib and Gem. in Friedheim 14.34, M. family from IN Sauers Gcm. in Fort Wayne 20.00; by Miss I. K. Bültzmgslöwen of the sewing school of the Job.Gem. in La Porte 5.12; school children teacher Rolfs in Farmers Retreat (Negrschule) 4.50; virgins club in IN Stocks Gem. at Fort Wayne 10.00; IN Schmidts Gem. in Adams Co. 4.00; Fr. Schumm sr. from IN Seemeyers Gem. in Skumm 1.00; A. Burkhardt from IN Sckönebergs Gem. in Lafayette 1.00, Kobtz das. 1.00, Theurer das. 5.00; IN Sievings Gem. in Fairfield Centre 16.00, I. W. there 3.00; IN Mickael's Gem. in Göglein 10.92. For Springfield: IN Daib and Gem. in Friedkeim 7.17; Fr. Skumm sr. from k. Seemeyer's Gem. in Schumm 1.00; IN Preuß' Gem. in Avilla 2.44; I. W. from IN Sieving's Gem. in Fairfield Centre 2.00; Maria Schneider in Liverpool .25. (p. -143.64.)

Heathen Mission: Missionary Society in I>. Henkel's church in Aurora 1.00. Durck IN Kretzmann of W. H. in Cleveland 1.00. (p. -2.00.)

Emigr. mission in New Uork: W. Muchow from k. Walkers Gem. in Cleveland 1.00.



Poor students in St. Louis: women's club at k. Zorn's Gem. in Cleveland 18.00. By k. Werfelmann in Neu-Dettelsau, coü. on I. Vollratb's wedding, for Engelbert and Markworth each 2.50. By Lebrer Hafner, coll. on Wellmann-Von der Aue's wedding in Vöglein, for F. Randt 9.03. k. Michaels Gem. das. for dens. 11:00. bequest of the bl. C. Witte fr. from k. Daibs Gem. in Friedheim 5.00. By k. Niemann in Cleveland, collected on H. Lücken's wedding for G. Möller 5.00, whose Gem. das. 10.00. By k. Lotkmann in Akron from N. N. 2.00, from N. N. 1.00. (S. -66.03.)

Poor students in Springfield: By ? Werfelmann in Neu-Dettelsau, coll. on I. Vollratt's wedding for Berkbalter 4.47. Women's club in 1'. Niemann's Gem. in Cleveland for I. Neubert 10.00. By E. H. König in Newburgh for Sallmann 9.65. ?. Niemann's Gem. in Cleveland 109.20. (p. -133.32.)

Poor students in Fort Wayne: Virgins' Association in k. Groß' Gem. in Fort Wayne for Ed. Hoüs 10.00. women's club in k. Weseloh's Gem. in Cleveland for Bro. Ertbal 3.00. b'. Niemann's Gem. in Cleveland 10.00. By teacher Vonderau in Jonesville of N. N. for Ad. Stünkel 15.00. rush. Links from b'. Schmidt's Gem. in Seymour for W. Deppert 10.00. (S. -60.00.)

Poor students in Milwaukee: B. Lang in Navarre for O. Horn and W. Borchert each 1.00. (S. -2.00.)

Poor students in Addison: Through teacher Lange of Cleveland teachers confcrnz for Ernst Leutner 15.00. Niemann's Gem. in Cleveland 10.00, singing club 10.00. Luther Foundation of St. Paul's School in Fort Wayne 7.85. Mrs. Marg. Badschuck in Navarre for A. Horn 1.00. By i?. Sauer in Fort Wayne from Chr. Nose for Eckhardt 5.00. (S. -48.85.)

Studying orphan boys from Addison Orphanage: Virgin Society at Gross' Gem. in Fort Wayne 17.00.

Household in Springfield: Werfelmanns Gem. in Neu-Dettelsau 5.62.

Household in Fort Wayne: ?. Werfelmanns Gem. in Neu-Dettelsau 5.62.

Household in Milwaukee: k. Werfelmanns Gem. in Neu-Dettelsau 5.62.

Household in Addison: l>. Werfelmanns Gem. in NeuDettelsau 5.62.

Orphanage in Addison: school children teacher Krennings in Kendallville 3.18. By k. Zorn in Cleveland from cl. H. Gerstenberger 2.00. By I*. Hassold in Huntington by D. Jung 1.00, N. N. .50. (p. -6.68.)

Orphanage near Boston: ?. Gross' Gem. at Fort Wayne 77.25, of two maiden wreaths of same Gem. 21.25. Zollmann's Gem. at Bear Creek 14.51. (p. -113.01.)

Orphanage in Wittenberg: .bequest of the blessed C. Witte sr. from k. Daibs Gem. in Friedheim 5.00. Mrs. Wenninger from ?. Kaiser's community in Liverpool on behalf of her husband 5.00. By ?. Lothmann in Akron from N. N. 2.00. k. Lifts Gem. in Preble 5.40. (p. -17.40.)

Orphanage near St. Louis: Mrs. Wenninger from k. Kaiser's comm. in Liverpool on behalf of her sel. husband 5.00. Virgin Society in Stocks comm. near Fort Wayne 10.00. (S. -15.00.)

Orphanage near Pittsburgh: By k. Werfelmann in Brazil from K. Rochow 2.00, from Mrs. E. Steinsberger 1.00. By Swan in Cleveland from A. G. 1.00, from piggy bank M., E. and H. Deters 1.00. (S. -5.00.)

Orphanage in Indianapolis: By V. Brömer in Cincinnati from Mrs. Rosenfelder 2.00. By Lothmann in Akron from Louise and Lydia Bär in Canton 2.00. By pupil A. Griesse from school children teacher Leutners in Cleveland 5.49. School children teacher Gockels das. 8.25, teacher Langes 6.35, teacher Hörrs 4.60. L. M. in Zanesville 1.00. By Mrs. F. Haker from children in Nadschule in ?. Zorn's Gem. in Cleveland 4.68. school children teacher Kampes in Fort Wayne 2.25, teacher Hormels das. 3.65, teacher Roschers das. 7.15, Lebrer Lindemanns das. 9.10. teacher Zismers' school children in Cleveland 2.25. teacher Lutz's school children in Bedford 3.25, whose former school children in Cleveland 2.00. Lebrer Gross's school children in Evansville 4.40. From Pauls school in Fort Wanne 3.04. **By ?.** Kretzmann in Cleveland of 3 children of Mr. W. H. .50. (p. -71.96.)

Taub stummen-Anstalt: ?. Heids Gem. in Mishawaka 6.00. Through k. Daib in Friedheim, coll. at Buuck-Döhrmann's wedding, 8.00. From the piggy bank of ?. Kaiser's school children in Liverpool .20. Through Mrs. F. Haker from the children in the sewing school in ?. Zorn's Gem. in Cleveland 10.00. I'. I. G. Kunz in Indianapolis 3.00. (p. -27.20.)

Pilgrim House in New Aork: Nachtr. aus ?. Michaels Gem. in Vöglein 1.50.

Districts support fund: ?. Rupprecht's Gem. in North Dover 10.00. W. Muchow from ?. Walker's comm. in Cleveland 2.00. ?. Wambsganß' Gem. in Bedford 10.00. By k. Thicme in Columbia City from W. Schaper 1.00. 1L. Gotsch's comm. at Hoagland 6.00. k. Kaumeyer's Gem. in Lancaster 8.13. By Kassirer Sapper in Bloomington for the widows: H. Zimmermann 2.00, Heitmüller 15.00, D. Hoppe 5.00. k. Horst in Florida 1.00. Farmer in Weites 4.00, whose Gem. 4.50. Kleist's Gem. in New Haven 7.00, H. Sprandel's. 1.00. ?. Seemeyer's comm. in Sckumm 10.00. Mrs. W. Bram's in Hageman 4.00. By k. Schoeneberg's in Lafayette by Denhardt 2.00, I. Schnaible's 3.00. I'. Sieving's Gem. in Fairfield Centre (for Wittwe Steinbach) 11.50. By Lebrer Vonderau in Jonesville from N. N. 5.00. By ?. Kunz of Pauls Gem. in Indianapolis 24.00. k. Mertz's Gem. on the Clifty 10.70. Hassold in Huntington 2.00. I'. Henkel's Gem. in Aurora 5.80. k. Kretzmann's Gem. at Cleveland 24.36. (S. -178.99.) Total: -1622.76.

Fort Wayne, Dec. 31, '87, D.W. Roescher, Cassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: Through ? I. Hoffmann from sr. Battle Creek congregation -12.00. I. Meyer of sr. Betkehems-Gem. 2.53, L. Huber of sr. Branch on West Blue 7.00. ?. Aug. F. Ude of sr. Branch bet Carlton 6.62. ?. E. Holm from sr.

Gem. at Scotia 9.50. IN H. Frincke from communion box 2.51. I'. Fr. King, Weiknachtscollecte, 18.00. P. W. Harms, coll. sr. Zious-Gem., 12.00, by N. N. 8.00, s. school children 10.00. IN R. H. Biedermann by sr. Gem. 3.61. (p. -91.77.)

Negro Mission: IN C. H. Becker of sr. St. Paul's comm. 4.37. k. I. Kipple, harvest festival coll. sr. Gem., 5.10. (p. -9.47.)

New station in New Orleans: IN W. I. Goose by Mrs. Sacksckewsky 5.00, Mrs. Kalding 5.00, (S. -10.00.)

Church building in New Orleans: k. I. Hoffman" by H. Vink 1.00, H. Claus .50. (p. -1.50.)

Widows and orphans: P. F. Düver 2.00. k. C. Schubkegel from Mrs. Naß .50. IN A. Leutbäuser, harvest festival coll. 4.00, from Albert's, August's and Adolf's piggy bank 2.50. I'. W. I. Gans, harvest festival coll., 7.33. IN Ad. Bergt Jr. from sr. Joh.-Gem. 8.25. I?. R. H. Biedermann of sr. Gem. 7.19. (p. -31.77.)

General Widows' and Orphans' Fund: IN Fr. König jr., Erntefestcoll. sr. Gem., 11.38.

Orphanage in Addison: IN I. Hilgendorf from Willie and Jda N. N.'s piggy bank, 1.50. IN H. Bremer, Christmas coll. sr. Job.-Gem., 8.00. (p. -9.50.)

Orphanage near St. Louis:I'. L. Huber, harvest festival coll. sr. Gem., 12.55, from piggy bank of deceased Ed. Glaß .25. IN Bro. King Jr. coll. at children's service, 5.85. IN I. A. Mauwer from his congreg. 8.30, from etl. school children .85. (S. -27.80.)

Orphanage in Wittenberg: k.. H. "Frincke from his school children 2.90. Mrs. IN Wekking, thank offering for the birth of a healthy child, 1.00. I?. W. Harms from Mrs. N. N. .25. IN H. Bremer, Christmas collecte sr. Joh.-Gem., 8.00. (S. -12.15.)

Sick pastors and teachers: Mrs. IN Wehking, thank offering for recovery of her husband, 1.00.

Pilgrim House in New Aork: I'. F. King of etl. members of sr. Gem. 2.50. New construction in Addison: IN F. Düver, Coll. sr. Branch, 1.50. IN S. J. Meeske, Coll. sr. Gem. branch, 10.00. (p. -11.50.)

Progymnasium in Milwaukee: IN Fr. Gem. 8.00. IN W. Harms, Christmas coll. of IN Kühnerts Gem., 7.00. (S. -15.00.)

Needy Lutherans in Tampa, Fla: IN W. Brakhage of sr. Gem. 6.45.

IN Bendin's Zion Parish in Wisner, Nebr. whose church burned down: IN I. A. Mayer of sr. Gem. 15.00. Total: -256.79.

Lincoln, Jan. 1, 1888. I. C. Biahls, Cassirer.

Entered the coffee of the Eastern District:

Sunodalkasse: From the municipality IN Renz' -10.00. Gem. IN Grams 5.41. Gem. IN Heins 10.00. Gern. k. Walkers 9.55. Gem. k. Kraffts 14.15. Gem. k. Hochstetters 7.45. Gem. k. Buchs at Wellsville 5.00. (S- -61.56.)

New construction in Addison: Comm. IN Heins 8 a.m. Comm. IN Stutz 8 p.m. Comm. IN Biewends 7 p.m. Comm. IN Buchs in Wellsville 10 a.m. (p. -57.18.)

New construction in Milwaukee: Gem. P. Heins 8.00. From the missionary box of the Gem. IN Schutz 7.37. (p. -15.37.)

Pilgrim House: Gem. IN Walz' 4.61. Kassirer Schmalzriedt in Michigan District 16.63. (p. -21.24.)

Progymnasium in New Pork: Gem. IN Renz' 5.00. Gem. IN Grams 12.03. Gem. P. Heins 5.00. Gem. 1'. F. Königs 14.00. By k. Stürken of I. S. S. 2.00. (S. -38.03.)

Emigr. mission: Kassirer Schmalzriedt in the MichiganDistriet 11.55. Kassirer Meyer in the Western District 10.14. (p. -21.69.)

Inner Mission: By IN storming I. S. S. for New Orleans 4.00.

Inner Mission in the East: Gem. IN Walz' 16.38. From the Wobltb. boxes of St. Paul's parish in Baltimore 2.00. By IN Stechholz from Mrs. Körber 1.00. By IN Hein from John Loersch 5.00. By Fr. Bobm from Mrs. G. for the New England States 1.00. (p. -25.38.)

Heathen Mission: From the Wobltb. boxes of St. PaulsGem. in k. Baltimore .25. by I'. Krafft of Ruhflath 1.00, Sunday School Mission Box 3.20. (p. -4.45.)

Jewish mission: Kassirer Meyer in the Western District 31.00. From the orderly charity fund. Charity fund of St. Matth. parish in New York 50.00. (p. -81.00.)

Negro Mission: By teacher Lücke from s. pupils 2.00. By IN Walker from FrM N. N. 2.00. By IN O. Hanser by Mrs. Weber 1.00. By IN Wilhelm by H. Wetzel 1.00. By IN Walz by W. Helmke 5.00. Gem. IN Bucks in Wellsville 4.00. For the new station in New Orleans: IN H. Schröder 1.00, by dens. by Mrs. H. Fries 1.00, FrI. M. Bernreuther 1.00, Coll. in the preaching ground at Markbaus 2.00. From the Sunday School IN Biewends 4.00, for the Negro children's Christmas tree 4.00. (S. -28.00.)

Gem. in Hannover: Gem. IN Scböners 7.09.

Gem. in Council Bluffs: By IN Bohm of Mrs. G. 1.00.

Lutb. Free Church in Germany: Gem. IN Dubvernells 3.25. D. M. 5.00. From the wokltb. boxes of St. PaulsGem. in Baltimore 2.00. (S. -10.25.)

Laundry fund in Springfield: Women's Association of the Gem. IN Stürkens 5.00. Women's Association of the Gem. IN Johannes' 10.00. (S. -15.00.)

Laundry Fund in Addison: Women's Association of the Parish IN Stürkens 5.00.

Poor students in St. Louis: Young Fr. Association of the Gem. IN Stürkens 5.00, from the Women's Association 10.00. (S. ->5.00.)

Poor students in Springfield: by IN F. King from G. Eiffler 1.00. Young Women's Club of Gem. IN Stürkens 5.00, from his Women's Club 10.00, from Young Women's Club 5.00, Women's Club 15.00 and 5.00 for I. Koßmann. (S. -41.00.)

Poor students in Fort Wayne: Jungfr.-Verein der Gem. IN Stürkens 5.00, from s. Frauenverein 10.00, from Jungfr.Verein 5.00, Frauenverein 15.00 and 5.00 for F. Meusckke, from Frauenverein 25.00 for T. Fleckenstein. By IN Hochstetter from sr. Gem. 8.45, coll. at Buhr's funeral service 4.00, at A. Urtel's children's funeral service 1.55 for C. Drews. (S. -79.00.)

Poor students in Addison: Frauenverein der Gem. IN Stechholz' 5.00 forA. Miller; for dens. from Gem. IN Kraffts 5.00, from Jünglingsverein 5.00, S. 1.00, Knöll .50, Winkel .50, Geitb .50, Gerke 1.00. Jungfrauen-Verein der Gem. IN Stürkens 5.00, from s. Frauenverein 10.00. (S. -33.50.)

Health insurance: D. M. 5.00. By IN F. King by G. Eiffler 1.00. By IN Stürken by I. S. S. 2.00. (S. -8.00.)

Deaf and Dumb Statute: Gem. IN H. Schröders 11.25. W. Schaumlöffel in Baltimore 3.00. By IN O. Hanser by Mrs. Weber 2.00. Gem. IN Schutzes 8.93. (S. -25.18.)

Orphanage near West Roxbury: From Baltimore: by St. Paul's congreg. pupils 12.10, Jmm. congreg. 13.25, D. M. 5.00, W. Schaumlöffel 3.00, by IN Stürken of N. N. 3.00, Mrs. Treide 1.50, whose women's club 10.00, whose congreg. 32.03. congreg. k. Renz' 10.00. Gem. IN Walkers 10.00, by s. children 1.50. Gem. Ü. F. Königs 10.50. By teacher Döpke by s. pupils 5.15. By V. O. Hanser by Mrs. Weber 2.00. Gem. IN Schutzes 9.00. Young men's club of Gem. k. Kraffts 5.00. Gem. IN Buchs in Wellsville 5.00. Gem. IN Sanders in Otto 7.32, in Little Valley 4.68. (S. -150.03.)

Orphans daus in Union Hill: D. M. 5.00. comm. I'. F. Königs 20.00. Gem. I'. Stechbolz' 7.23. Women's Club of Gem. IN Steups 6.00. By IN Schulze from Chr. Sudinger's piggy banks 1.00, Niete Sudinger 1.00, Albert Schulze 1.00. (S. -41.23.)

Orphanage near Pittsburgh: By teacher Richert in reserve of s. pupils 14.25. Gem. IN Buchs at Wellsville 5.00. (S. -19.25.)

Orphanage near St. Louis: By IN stich wood by Mrs. Körber 1.00.

Orphanage in Addison: W. Skimmer in Baltimore 3.00.

Hospital in East New Aork: By IN stab wood of V. Wilhelm 2.00, sr. Gem. 9.76. (p. -11.76.)

Widow's Fund: From Baltimore: D. M. 5.00, by IN Stürken from s. women's club 10.00, I. S. S. 2.00, F. M. 5.00, N.. N. 5.00. Gem. IN Renz' 5.00. Gem. IN Siecks 25.00. Gem. ?. Stutz' 19.00. By k. Walker by Mrs. N. N. 5.00. By P. Biewend by H. K. 3.00, E. by Etle 1.00. Maria Gödrinacr in Accident 1.00. Gem. k. Schöners 8.54. Gem. P. Nautz' 9.00. (S. -103.54.) Total: -923.73.

Baltimore, Dec. 31, 1887. c. spilman, cassirer.

619 IV. Lultimors 8tr.

Incoming to the Coffee of the Western District:

Synod treasury: FromP. Brandt's congregation in St. Charles -8.00. k. Rohlfrings Gem. in Carrolllton 10.65. Fr. Schalters Gem. in Cape Girardeau 12.00. Fr. Sennes Gem. in Alma 5.12. I'. Nethings Gem. in Lincoln 14.00. Fr. Mießler's Gem. in Des Peres 14.00. k. Griebel's Gem. in California 4.90. P. Fresc's Gem. at Hanover 7.65. k. Meyr's gem. at Friedbeim 7.00. k. Schufts Gem. at Lockwood 5.00. k. Vetter's Gem. at Atchison 16.40. By Fr. Hahn of sr. Gem. in Lincoln 3.05. Gem. at Sylvan Grove .70. by Mr. F. Oberdick of Joh. Gem. at Farley 4.70. k. Nützel's Gem. at West Ely 10.00. By I'. Gräbner of Gem. in St. Charles 9.65. !*. Pennekamp's Gem. in Topeka 13.75. k. Grimm's Gem. in Altenburg by Mr. Kühnert 17.10. I'. H. Sieck's parish in St. Louis through Mr. Göhmann 8.65. !*. Germann's parish in Ft. Smith 2.65. k. Matuschka's church in New Melle 2.50. D. Wangrcin's church in St. Louis by Mr. Umbach 27.75. (p. -205.22.)

New construction in Addison: by k. Nething in Lincoln by Joh. Meusckke2.00, Heinr. Keuper Sr. 1.00, H. Hesse, Ch. Hesse, Karl Rambow and Unnamed each .50. P. Mendes Gem. in Uniontown 4.65. k. Griebel's Gem. in California 2.90. k. Mattkias' Gem. in Block 7.65. k. Fackler's Gem. in Canton 2.00. By P. Netbing of D. Meusckke 1.00, Joh. Kreißler .50. P. Hüschen's Gem. at Cape Girardeau 5.30, in Egypt Mills 6.00. By Mr. Horstmann of k. Fischer's Gem. at Drake 8.40. (p. -41.40.)

New construction in Milwaukee: k. Mendes Gem. in Uniontown 4.60. Drögemüllers Gem. in Millwood 3.75. (p. -8.35.)

New construction in St. Louis: By Kassirer Frye 1.60.

Progymnasium inConcordia: k. Frese's Gem. at Port Hudson 4.25. Fr. Günther's Gem. at Mora 7.05. k. Demetrtos Gem. at Concordia 8.05. P. Kösterings Gem. in St. Louis by Mr. Schenkel 22.25. (p. -41.60.)

Inner Mission in the West: k. Jehns Gem. in Kansas City 18.00. By Fr. Lentzस्क in Craig, coll. by Mr. Stünkel, 4.95. Fr. Fackler's Gem. in Canton 2.00. k. Schufts Gem. in Lockwood 3.70. Gem. in Sweet Springs by Prof. Schöde 5.25. By k. Germann in Fort Smith by W. Harter and Co. 5.00, Mrs. M. Wegmann 1.00. P. Rebwaldts Gem. in Clarks Fork 14.00. IN the Güntbers Gem. in Mora 2.60. By P. Nützet in West Ely by I. W. 5.00. k. Demetrios Gem. bet Concordia 5.25. k. Grimm's Gem. in Altenburg by Mr. Kübnert 18.90. k. H. Siecks Gem. in St. Louis through Mr. Göhmann 18.74. k. Matuschka's church in New Melle 6.20. k. Wangerin's parish in St. Louis through Mr. Umbach 5.70. k. Janzow's parish in St. Louis through Mr. Schwartz 35.00. (p. -151.29.)

Negro Mission: Through Fr. Janzow in St. Louis by Mrs. Bötmer .50. Through k. Nething in Lincoln by L. Kunolt, Sr. 2.50. By k. Wende in Uniontown by N. N. 1.00. I". Frese at Hanover 1.00. Gem. in Kirkwood by Prof. Guenther 4.20. By P. Germann in Forth Smith by Harter and Co. 3.00. By P. Hahn in Lincoln by H. Frederking .50. By P. Mießler in Des Peres by G. Merz .50. P. Wangerin's Gem. in St. Louis by Mr. Umbach 40.66. k. Janzow's parish in St. Louis by Mr. Schwartz 1.00. (p. -54.86.)

Negro Mission in Springfield: By P. Nething in Lincoln from Wittwe Eckhoff 1.00, by L. Kunolt, Sr. 2.00. By P. Wende in Uniontown from N. N. 1.00. (S. -4.00.)

Heathen Mission: By k. Nütze! in West Ely by I. W. 5.00.

Emigrant Mission: P. Frese's Gem. to Port Hudson 3.75.

Widow's fund: By k. H. Sieck in St. Louis by W. j Göner 5.00. By P. Jehn in Kansas City by N. N. 10.00.

By ?. Nothing in Lincoln by Job. Meuschke 2.00, Heinr. Keuper sen. 1.00. Rüge 4.00, Hilgcr 4.00, Rix 2.50, Weiß 1.00. Wedding scroll. by k. Plaß
By I?. Keller in Palmer by Bro. Stünkel. SO. k. Pennekamps Gem. in New 4.00. Ernst Hahn in Milwaukee 1.00. Friedericke Dobberhul 6.00. Mrs. I.
Wells 8.00. 8. Zsckoches Gem. in Frohna by Mr. Weindold 19.62. By I?. Pritzlaff 5.00. I*. C. Seuels Gem. in Portage 5.00. women's club in New
Lentzsch in Craig by sr. Gem. 6.10, by W. Jdeker .50, K. Jdeker 1.00, A. London 5.00. I*. C. F. Keller's Gcm. in Racine 5.64. By ?. Ledebur,
Asendorf .50, H. Stünkel .25, 8th Lentzsch 2.00. Mr. C. Kellermann in St. wedding coüecte at G. Brueggemann, 5.18. 8. Reuschel's Gem. at
Louis by teacher Guenther 20.00. k. Fackler in Canton 4.00. 8th Schufts Washington Road 2.70. 8. I. G. Nützel's Gem. at Oshkosh 5.78. (p. -
Gem. in Lockwood 2.00. I?. Gümmers Gem. at Longtown 6.30. 8.114.80.)
Germann's Gem. at Fort Smith 14.90. By I*. Cousin at Atchison by N. N. Synod treasury: from congregations of the 88th: Ed. Thee! in Mekan
5.00. 8. Hahn at Lincoln 3.00. k. Matthes in Perryville 4.00. By k. W. Nützel 4.00, in Germania 3.00, at Crystal Lake 3.00, Georgii in Fredonia 3.25, H.
in West Ely 3.50. ?. Gräbner in St. Charles 4.00. St. Louis Liver Sprengeler 74.05, B. Sievers 48.50, I. M. Hiebei, Sheboygan Falls, 8.10,
Conference 5.50. 8. Bartels' Gem. in St. Louis 13.00. 8. Mießler in DesHerzer, Plymouth, 17.08, A. E. Winter, St. John, 10.00, G. Roscnwinkel
Peres 4.00. Teacher Hafemeister at Concordia 5.00. (P. -150.67.) 5.05, C. F. Keller at Racine 20.02, G. Löber, Milwaukee, 23.50, I. Schutte,
Sick pastors and teachers: through Fr. Nething in Lincoln by Job. Milwaukee, 18.95, H. I. Fuhrmann, Clintonville 10.00, Town Line 2.54,
Meuschke 2.00, H. Keuper Sr. 1.00. (p. -3.00.) Ledebuhr, Dreieinig! 3.62, St. Job. 2.33, G. Küchle, Milwaukee, 35.10,
Orphanage near St. Louis: By 8. Germann in Ft. Smith from Mrs. L. Reuschel, Washington Road, 1.85, I. G. Nützel, Oslikosd, 16.57, H. F.
Abrens 1.00. 8. Ehlers in Norborne 1.05, from sr. Gem. 8.95. By k. Jehn in Pröhl, St. Petri, 4.44, R. Jank, Bear Creek 4.10, Union 1.70, Manawa .70.
Kansas Citn from N. N. 10.00. By 8. Nething in Lincoln from Joh. Meusckke From Jmm. Gem. in Scott 5.00. (S. -327.45.)
2.00, Heinr. Keuper Sr. 1.00, Helene Goosen .25. By P. Hoyer in Spring Free Church in Saxony: Jmm.-Gem. in Milwaukee 24.00. Mrs. Minna
Valley from Tb. Hoyer's piggy bank 1.60. Christmas gift from Mother Damköbler that. 2.00. (S. -26.00.)
Brockschmidt by 8th Roschke in Freistatt 25.00. By k. Fackler in Benton Gem. of 8. Lauckhard in Rucken, East Prussia: Witwe Meibohm in
from sr. Gem. 2.80, by Mr. Hackte! 1.00. By teacher Deffner in Ste. Milwaukee 1.00.
Genevieve, eoll. on hl. evening, 5.50. ?. Frese's Gem. in Port Hudson New construction in Milwaukee: from the congregations of the 88th. P.
4.50. By 8th cousin in Atchison from Mrs. Thaden 2.00, August and Anna H. Dicke, Washington, 5.00, L. Schütze 8.00, D. Kothe, lower Gem. 14.75,
.50, Fritz and Ernst .30, C. Stägemann .85, 8th Heyne's Gem. in Lake H. Sagehorn, Rantoul, 7.33, Nauß in Cobocton .50, Osterhus 10.00,
Creek 7.50. 8th Buszin's Gem. in Linnwood 2.15. By Mr. Kitzmann in Little Herzer, Plymouth, 41.00. I. T. L. Bittner, Grand Rapids, 5.00. From Martin
Rock from Nora Bollmann for a little girl .55. By ?. Nething in Lincoln by Hilgendorf in Milwaukee 5.00. 8. G. Plehn 1.20, whose Joh. Gem. 3.24,
pupils: F. Eckhoff 1.25, H. Müller .95, A. Eckhoff .50, C. Rohning .25, L. Petri Gem. 1.61, Pauls-Gem. 1.25. 8. Reuschels Gem. on Wash. Road
Hesse .20, S. Maas .15, M. Kesemann .10 and by Mr. Böhmer 5.00. By 5.24. 8. H. Ercks Gem. at Wausau 7.50. (p. -117.32.)
1>. Nützel in West Ely 3.00. By I*. Gräbner in St. Charles from the Wisconsin District Inner Mission: 8. L. Schütz's Gem. 10.00. 8. F.
Women's Association 10.00. By teacher Hölter in St. Louis from the same Schneider's Gem. in Wayside 8.00. 8. Georgiis Gem. in Fredonia 1.61.
Mrs. Katb. Ströbel 5.00. By ?. Drögemüller in Millwood from F. Knollmann Friedericke Dobberphul 3.00. Women's Association of the Jmm. Gem. in
.50. ?. Demetrios Gem. at Concordia, coll. on heil. Evening, 12.35. 8. Milwaukee 11.00, Wittwe Meibohm das. 1.00. 8. I. M. Hiebers Gem. in
Pennekamp's Gem. at Topeka 6.25. By Mr. Kühnert of k. Grimm's Gem. Wilson 8.90. 8. A. E. Winter .47, whose St. Pauls Gem. at Lavalie 9.53.
9.35, by the school children in Altenburg 3.65. (p. -137.00.) Jmm. Gem. in Milwaukee 2.00. 8. H. F. Pröhl's Joh.-Gcm. 4.02, at Fairchild
Hospital in St. Louis: By k. Gcrrmann in Fort Smith from Mrs. Wegmann 4.22. Aug. and Friedericke Dobberphul 2.00. (S. -65.75.)
1.00. Poor students in Milwaukee: By I*. C. Sorg, wedding coll. at G. Wenzel,
Deaf-mutes: Through Fr. Nething in Lincoln by Johann Meuschke 7.77. Friedericke Dobberphul 3.00. Jungfr.-Verein der Jmm.-Gem. in
2.00. ?. Köstering's congregation in St. Louis 19.00. 8th Grimm's Milwaukee 10.00. 8. K. W. Wehrs' Gem. in New London 3.06. (S. -23.83.)
congregation in Altenburg by Mr. Kühnert 11.00. By 8th Matuschka in New- Emigr. mission in New Aork: Wittwe Meibohm in Milwaukee 1.00.
Welle by N. N. 2.50. (S. -34.50.) Orphanage in Wittenberg: Wittwe Beyerlein in Milwaukee .50. 8. G.
Poor students in St. Louis: By P. H. Sieck in St. Louis from W. Göner Schröder, Oshkosh, 1.25, whose schoolchildren 2.75. 8. H. Sageborn's
and W. C. S. 5.00 each. By 8. Germann in Ft. Smith from the löbl. parish in Rantoul 5.31. 8. C. Sorg's parish 2.50. Mrs. Minna Damköhler in
Jungfrauen-Verein sr. Gem. 5.00, by Wm. Harter <L Co. 5.00. By k. Milwaukee 2.00. Mrs. W. Müller in Sheboygan 1.00, Women's Association
Nething in Lincoln by Mrs. I. Eckhoff 1.00. k. H. Siecks Gem. in St. Louis there 15.00. Bequest of the late Mrs. E. Prange. Mrs. E. Prange 25.00. By
by Mr. Göbmann 3.20. (S. -24.20.) 8. F. L. Kartb of L. Lücke 2.00, Miss Kaufmann's pupils 2.90, Teacher
Poor students: By 8. H. Sieck in St. Louis from the löbl. Frauen verein Küchle's pupils 4.70, Jda Bleck and Emma, Th. and Herm. Kücklc each
sr. Gem. for Hagelberg 25.00. .25. women's club in 8. Osterhus' Gem. 10.00, etl. members 10.00. By
Poor students in Springfield: By 8th Nething in Lincoln from Joh. Lebrer Scholz 5.13. Of the teachers' pupils: Wißbeck 10.73, John Schmidt
Meuschke 2.00, from Heinr. Keuper Sr. 1.00. By ?. Rehwaldt in Clarks 7.80, I. Wegner 8.35, F. Buuck 5.57, G. Steuber 4.00. Women's Club in
Fork, Kindtaufcoll. for Herm. Dablke, 4.70. (p. -7.70.) New London 5.00. Teacher Weigle and his pupils 5.50, Kr. .25, Temp. .25,
Poor Schküler in Addison: Through k.. H. Sieck in St. Louis from the C. Manegold 5.00. Members of the Jmm. Gem. in Milwaukee 74.55. Miss
löbl. Frauenverein sr. Gem. for nail 25.00. Hartmann's school children 8.42. Of the congregations of the 88th: Herzer,
Luther Monument: By Kassirer Frye .25. Plymouth, 11.24, W. Rehwinkel, Burnett, 17.80, W. C. Brink 2.25, F. L.
Gem. in Clay Centre: k. Hoyer's Gem. in Spring Valley 5.90. Karth 15.28, C. Baumann 9.11, H. Erck, Wausau, 8.75, Ed. Tkeel, Crystal
For ?. Proft in Lohman: By I*. H. Sieck in St. Louis from the löbl. Lake 4.00, Newton 7.00, I. G. Nützel, Oskosh, 10.46. teacher Paul's pupil
Jünglings-Verein 10.00, from etl. members of sr. Gem. 37.25. By I*. 6.70. teacher Mueller's pupil 5.24. Hrau Regina Schwab in Oshkosh .25.
Janzow from N. N. .50. (p.-47.75.) 8. E. Grothe's Gem. 10.00. Gem. in Dorchester 5.00. By 8. G. Rosenwinkel
Pilgrim House: By k. Germann in Ft. Smith by Mrs. Wegmann 1.00, by of Bruch family 2.00. 8. C. F. Keller's Gem. in Racine 10.58. Jmm. Gem. in
the löbl. Frauen-Verein sr. Gem. 10.00. (S. -11.00.) Scott 6.35. (p. -358.27.)
St. Louis, Jan. 11, 1888. H. H. Meyer, Cassirer. 1328 Aortd Market 8tr. Milwaukee household: H. Burhop in Sheboygan 1.00.
Milwaukee, Dec. 31, 1887. C. Eißfeldt, Cassirer.

<p>Incoming into the WiSkonfin DistrictS caste:</p> <p>Emigr. mission in Baltimore: From Wittwe Meibohm in Milwaukee 1.00.</p> <p>Poor students in St. Louis: W. Kroß in Sheboygan 5.00.</p> <p>Poor students in Fort Wayne: Through Sievers from hymnal 7.00, N. 2.00. 8. K. W. Weber's congregation in New London 3.06. (S. -12.06.)</p> <p>Poor students in Addison: I*. F. Leyhe's Gem. 4.99.</p> <p>W aisenhaus in Addison: Mrs. Minna Damköhler 2.00.</p> <p>Poor sick pastors and teachers: By 8. Osterhus of Mrs. Okldag 1.00.</p> <p>I*. I. G. Nützel's Gem. in Oshkosh 5.77. (p. -6.77.)</p> <p>Budget in St. Louis: 8th George's Comm. in Cedarburg 4.00.</p> <p>Budget in Fort Wayne: k. Georgiis Gem. in Cedarburg 5.00.</p> <p>New construction in Addison: 8. C. F. Keller's Gem. in Racine 12.48.</p> <p>Jewish Mission: From the Women's Association of the Jmm.-Gem. in Milwaukee 11.00. Wittwe Meibohm das. 1.00. Wittwe Flöter in Racine 1.00. (S. -13.00.)</p> <p>Norris Deaf and Dumb Institution: Ernst Hahn in Milwaukee 1.00.</p> <p>Negro Mission: Wittwe Beyerlein in Milwaukee .50. women's club of Jmm.-Gem. in Milwaukee 11.00. I*. C. F. Keller's Gem. in Racine for New Orleans 5.63. Wittwe Flöter in Racine 2.00. (p.-19.13.)</p> <p>Preacher and teacher widows and orphans: From the kk.: G. Plehn 2.00, G. Präger 2.00, Osterdus 4.00, I. Strasen 4.00, H. Sprengeler 5.00, B. Sievers 4.00, G. Löber 4.00, W. Knuf 3.00, I. Schütte 4.00, Prof. W. Müller 4.00, Prof. C. Huth 2.00. From the teachers: C. Bartelt 1.00, G. Bärin 3.00, I. Partenfelder 3.00, F. Selle 2.00, E. Noack 1.00, A. Kringel 2.00, I. Wegner 2.00, G. Steuber 3.00, F. Wilde 3.00,</p>	<p>For the orphanage in Addison, Ill, received from congregations 2c. in Illinois: By 8. Schmidt in Chrystal Lake from members of sr. Gemeinde, -7.80. From Chicago: by 8. Wagner from A. Beduhn 5.00, W. T. 1.00, whose Gem. 85.52; by 8. Wunder from Fr. Wolfs 1.00; by 8. Bartling from N. N. 25.00, Joh. Klitzke 1.00, Wittwe Sievert 1.00; by 8. Leeb from G. Behrendt, E. Dams each .50, Fr. A. Papbal 3.00, Fr. W. Helwig 1.50, F. Behrendt, A. Neumann, A. Papbal, I. Freundt, Fr. W. Deubel each 1.00. Weibn. Collecte of 8. Brüggemann's Gem. in Willow Springs 8.88. By 8. Sapper in Bloomington from N. N. 5.00. By 8. Steege in Dundee, part of the Weibn.-Coll., 10.50. By F. H. Dierking, Weibn. Coll. of 8. Schröders Gem. in Kankakee, 14.80. Weihn.- Coll. Coll. of 8. Müller's Gem. in Sckaumburg, 35.50. Christmas Tree Coll. of 8. Behrens' Gem. in Manito, 4.00. By L. Ratdje of 8. Great Gem. in Addison, 19.50. By 8. I. H. Rabe of Mrs. Carol. Temme in Squaw Grove 2.00. By Charles Jörn in Chicago 5.00. By 8. Schüßler in Joliet from the Women's Club 20.00. By I?. Lewernnz in Effingham by Auguste Pfeifer, Louise Pfeifer, C. Hartmann, Ernst Lewerenz, H. Kobaldt each .50, Mina Langkoff .25, Wittwe Eden 1.00. By I*. Zahn in Secor by H. Dierking 5.00, Gerken .50. By 8th Steege in Dundee by Mrs. Wendt 1.00. (S. -273.25.)</p> <p>From parishes 2c. outside Illinois: By Cassirians: Schmalzriedt in Detroit -23.85, Tiarks in Monticello 6.50, Roescher in Fort Wayne 6.68, Bahls in Lincoln 21.50. By I?. Schmidt in Decatur, Jnd, by Adeline Reinking 1.00, Joh. Holle .25. by 8. Dreber in St. Paul, Minn, by Mrs. Elisabeth Donner 5.00, Miss A. O. there 1.75. (S. -66.53.)</p> <p>From children: From Cbicago: By 8th Miracle from Julie and Friedrich Koplien's piggy bank 3.00; from Lebrer's pupils: Bartelt 3.00, Zimmermann 5.80, Karau 15.50, Abel 8.25, Sckackamayr 9.00, Wismar 4.00 and from Karl Ewert .75. teacher Wellensiek's sck pupil in Jacket, Mich. 5.58. From Karl, Adolph, Fritz and Otto Engel's piggy banks in New Minden,</p>
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Ill, 1.50. By teacher Krüger in Effingham, Ill, of s. pupils 4.62. Ch. Ringwald .25, Wittwe Ringwald .25, I. Pett .25, Schreck .25. teacher H. Lokmeier's pupil in Hamel, Jw., 2.71. ?. Zahn's pupil in Secor, Ill, 4.50. By ?. Steege in Dundee out of the piggy banks of Gräning's children 2.48, W. Wagner's children 2.23. Out of the piggy banks of Jda and Martin Boümann in Opechee, Mich., 5.00. Miss Marie Docker's pupil in Beecher, Ill., 2.25. (-81.17.)

In board money: From teacher Ch. Gotsch's pupils in Columbus, Jnd. for Arthur and Heinrich Wagester -5.52, W. Telschok in Chicago for his children 4.00. (S. -9.52.)

Correction: In my last receipt (Lutb. No. 1.) read: By ?. Lochner in Chicago from sr. Gem. -13.56, not -3.56.

Addison, Ill, Jan. 3, 1888. H. Bartling, Kassirer.

Report of the general widows' and orphans' fund for the year 1887.

1) Until the Synod of Delegates in Fort Wayne, where the bills have already been revised. Revenue:

Balance from previous year-	413.72
Surplus from "Magazine"	-255.00
Self-taken	4.78
From Unnamed	50.00
	----- 309,78
From the Illinois District-584.....	.80
From the Western	District 369.10
From the Wisconsin District	302.42
From Michigan District	255.06
From the Iowa District	118.69
From the Eastern	District 115.16
	----- 1745.23

Total revenue-246878

L. Edition: Support to 45 widows 2059.00

Cash in hand-40978

2) After the Delegate Synod until the end of the year.

-O Revenue: Balance in cash as above-409..... .73

Self-taken from:

I. H. Myers in Ambia-10......00

L. L. in St. Louis10.00

E. Lang in Weimer35.00

-----55.00 From

Illinois District-104341

From the Western District479.36

From the Eastern District301.58

From the Wisconsin District 296.92

From the Michigan District 245.46

From the Iowa District197.08

From Canada District75.41

From the California- & Oregon-Distr. (shorter
formed)2.00

----- 2641.22

Total revenue-310595

8th ed:

Supports to 45 widows-304715

Remains stock in cash register- 58.80

Bloomington, Ill, Jan. 5, 1888. c. f. w. s apper.

Received for poor students with heartfelt thanks: through Mr. ?. Bock, Elk Creek, Nebr., -4.90; by Hrn. k. A. Schmid, Onaga, Kansas, 5.00; by Mr. ?. Norden of Sandy Creek township, 3.05; by Messrs. M. C. Barthel of Messrs. G. Höhne, Metra, Jnd, 1.00, W. Neitzel, Watertown, Wis. 1.50, C. F. Sakewitz, New Sweden, Texas, .55, H. G. Buess, Winfield, Kansas, 2.00. F. Pieper.

For the Deaf and Dumb Institution in Norris, Mich,

from June 1 to December 1, 1887

received: From H. Berger -1.00. By Ck. Rühle by N. N. .50. Ck. Schmalzriedt 72.54. D. Röscher 18.50. H. Bartling 22.04. Ck. Schmalzriedt 34.90, 32.34, 82.25. H. Tiarks 14.75. Barbara Guttler 1.00. D. Rosker 24.09. Ch. Schmalzriedt 43.07. By ?. Dowidat by Mrs. Keil 1.00. I. C. Babs 9.00. Ch. Eißfeldt 4.81. H. Bartling 41.25, 12.24, 19.25. D. W. Röscher 15.50. Ch. Spilman 78.82. Ch. Schmalzriedt 63.58. By ?. Hunter by Adam Freise 1.00. Ck. Eißfeldt 12.20. Mrs. Partenfelder 5.00. By ?. Detzer, Collecte at examination of deaf-mute Rapse, 9.10. By teacher Falch, Coll. of the comm. of 8th Böling, 20.75. By housefather F. Vogt, Coll. in Roseville, 3.25. Ch. Schmalzriedt 54.15. By the sol. women's deaf-mute association in Detroit 700.00 to pay off debts of the institution. C. D. Strudel, 207 ^ekkerson ^ve., Detroit, >liek,

AM" The receipts of Pastors Alexander, Gräbner, Seuel, Prof. Wyneken and Messrs. Aehnelt and Hoffman" will follow in the next number.

Changed addresses:

Rev. Hermann Demke, 333 ?ir8t 8tr, Hlanmtee, IVliek.

Rev. 8. N. Ilieüter, ^VustiinAton, lüo.

Rev. 8. 6. VLitte, 405 ^nn Llira 8tr, ?ekiu, Ill.



44th Volume.

The Grand Army of the Republic.

(Conclusion.)

III.

So far we have only looked at this secret society in general, in so far as it is an association in which unbelievers and false believers claim friendly and brotherly recognition, in which a Christian who has joined it keeps company with such people without a profession with whom he cannot keep such company without danger to his soul, which has been bought dearly by Christ, and even if there were nothing at all otherwise wrong with the order, the said circumstances alone would make it a duty for a Lutheran Christian to stay away from it.

But with what has been said so far, by far not everything is said that can be said against the Grand Army from the point of view of a Lutheran Christian. If we have discussed what this society is, we now ask what it does and does not do, what goes on in the individual posts, and if we find that things happen there that a Lutheran may not do, in which he may not participate, then this also shows what is to be thought of the affiliation of a Lutheran member of the congregation to this order.

If we look at the doings and activities of the Grand Army, we find two kinds of processes, secret and public. As far as the former are concerned, their existence cannot exactly recommend the order in our eyes. General Fairchild himself says that it is in the nature of things that secret societies are easily regarded with suspicion. But now we want to see what happens in the Order, and what happens secretly, we do not know; otherwise it would not be secret. We therefore stick to what happens publicly, what is before our eyes, and what we can prove to anyone who wants to see it. Now the following pieces belong to it.

I. From the posts and members of the *Grand Army*, reprehensible religious services are held, abuses are committed.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., January 31, 1888.

No. 3.

the with the word of God and the prayer.

That services are held from the post of the Grand Army may be witnessed by anyone who has or seeks the opportunity to do so, annually on May 30 or, if the same falls on a Sunday, on the day before or after. The Constitution of the Order says chap. V, art. 14:

"The National Encampment hereby establishes a Memorial Day to be observed by the members of the Grand Army of the Republic on the thirtieth day of May, annually, in memory of the deeds of our fallen comrades. When such day falls on a Sunday, the preceding day shall be observed, except where by law the following day is made a legal holiday, in which case that day shall be observed." According to this article of their constitution, it is not left to the discretion of the members of the order whether they want to celebrate the said commemoration day or not, and even if an individual member refrains from participating in the celebration of the day for any reason, it is still organized by the post of which he is a member, according to the constitution. But also the manner of this celebration is prescribed by the order. Each post receives, if it is organized, a booklet with forms, which are to be used at the prescribed celebrations of the order. We have received two copies of this agenda booklet. One is entitled: Services for the use of the Grand Army of the Republic. Prepared by Rev. Jos. E. Lovering, Chaplain in Chief. Boston, Mass. Headquarters Grand Army of the Republic, 15 Pemberton Square. 1881. the other copy of the same book is titled: Services for the Grand Army of .the Republic. Headquarters Grand Army of the Republic, Madison, Wis. Sept. 1886. Both editions, differing only in a few insignificant points, are at present in use at Grand Army posts. The book, as the title of the former edition indicates, was compiled by the then head chaplain of the order

and emanated from the headquarters of the Grand Army, is therefore not a private writing, but one to which the whole Order subscribes, for which also the whole Order and every member of it is responsible.

In this order legend there are now several forms for services on the memorial day, also called "grave decoration day". That these services will not be orthodox, purely Lutheran, may be assumed from the outset, considering who belongs to the Society. In one of the forms, however, it is also expressly stated what kind of service is to be practiced. The "chaplain" or a comrade entrusted with this task is supposed to say: "Comrades, through this service, without distinction of race or creed, we renew our commitment to practice a spirit of brotherhood among ourselves," etc., and the assembled comrades are supposed to say their "Amen" to this. So it is a service without distinction of the creed to which the members of the post are assembled and with which they are engaged; the chaplain, the spiritual official of the post, says this, and the members of the post confirm it with their amen. Members of the Order acknowledge that prayers are also said in the regular meetings of the posts of the Order, and thus, not only is divine communion practiced on publicly solemn occasions, but the members of the Order, despite all differences of faith and confession, are in constant, regularly practiced communion of prayer. Worshipful fellowship with unbelievers and false believers, however, is for a Lutheran a denial of the truth of the Lutheran confession. The fact that such a post chooses a chaplain without asking about his confession, that people worship with each other without asking about the faith and confession of the individual, and that at such a service it is still expressly declared and confirmed with an amen on all sides that one pays attention here to no difference in the confession of faith, is an abominable mischief, and a Lutheran Christian, who

The one who participates in this gives offense both to his fellow believers who experience it and to the unbelievers and false believers with whom he has such worshipful fellowship, because he gives the appearance that he is also of the opinion that it is basically all the same what a person believes and confesses, and the one who knows what false doctrines and unbelief are all about and yet participates in them is guilty of a vile hypocrisy. But the Savior says: "Whoever denies me before men, him will I also deny before my heavenly Father," Matth. 13:30; and: "Woe to the world because of trouble! Trouble must come, but woe to the man by whom trouble comes!" Matth. 18, 7.; and the apostle writes: "Let us give no man any offense", 2 Cor. 6, 3. and: "Be not angry neither with the Jews, nor with the Greeks, nor with the congregation of God", 1 Cor. 10, 32.; and according to Ps. 5, 7. the Lord God hath abomination not only against the bloodthirsty, but also against the "false".

That a Lutheran who has joined the Grand Army actually has two religions and two pastors is also evident from the words prescribed for the introduction of a newly elected chaplain. There the elected one is to be addressed thus: "Comrade, you have been chosen by our comrades to lead the religious exercises of this post," etc., and later again: "Comrade, it is expected that you will adorn your office in such a way that your example may be followed by all your comrades and no blame be cast on the religion whose teachings it is your duty to present for our consultation and guidance. According to this, the post really wants to have a religion and religious exercises, and to proclaim the teachings of this religion belongs to the official duties of the chaplain. What religion is this? Certainly not that of the Lutheran Church, for chaplains are chosen to preach it who are in conflict with the teachings of the Lutheran Church and against whose teachings a faithful Lutheran preacher must warn. In addition to the religious order, however, and in addition to the religious pastor and spiritual advisor and leader of the post, a Lutheran parishioner who adheres to this order also wants to profess the faith of the Lutheran church, and also wants to have the pastor of the parish as his pastor, as his spiritual advisor. How does that rhyme? How is that compatible?

But even more, in these religious services a terrible abuse of the holy word of our God is committed, where the order's legend is followed. In the form for the "public service on Memorial Day" we read the following:

"Commandant. - The significance of this day is not without confirmation from the Holy Scriptures. Hear what may well be applied to our O. 11th (Grand Army of the Republic) and the flag."

"The LORD giveth the word with great multitudes of evangelists" (according to the English Bible: The Lord gave the word: great was the army of those that published it)." Ps. 08, 12.

"Proclaim among the Gentiles and let it be heard, throw up a banner." Jer. 50, 2.

"In the name of our God we cast up paniers." Ps. 20, 6.

"I have no rest; for my soul heareth the sound of the trumpets, and a battle of the field". Jer. 4, 19. Then follow passages that are supposed to refer to the fleet and the army. This is followed by the words, "Commandant. - Officer of the day, if the work of the fleet and the army is well advised, what proclamation from the holy Scriptures can you issue?"

"O. T. A Proclamation of Peace.

"But unto us, O LORD, thou wilt make peace: for all that we do thou hast given us." Isa. 26, 12.

"How beautiful on the mountains are the feet of the messengers who proclaim peace, preach good, proclaim salvation; who say to Zion, Your God is King. The LORD hath revealed his holy arm in the sight of all nations, that the end of all the earth may behold the salvation of our God." Isa. 52, 7. 10.

"Commandant. - Even with such peace, we are left with something to contemplate. Chaplain, tell us of the nation's dead."

"Chaplain. - You, Lord, lead on among the Gentiles. . . But your dead shall live and rise with the body. Wake up and praise, you who lie under the earth," etc. Isa. 26, 15. 19.

"For he will swallow up death forever. And the LORD shall wipe away the tears from off all faces, and shall lift up the reproach of his people throughout all the earth: for the LORD hath spoken it." Isa. 25, 8.

"In that day shall such a song be sung in the land of Judah, saying, We have a strong city; the walls and the ramparts are salvation." Isa. 26, 1.

"Commandant. - And, to the last end, which will be our victory?"

"Chaplain. - This is the victory: Our faith is the victory that overcame the world." 1 Jn. 5, 4. Then, after some other passages from Eph. 6, 10-18. 1 Tim. 1, 18. 19. 2 Tim. 1, 10. 2, 3. the words 1 Cor. 15, 53-58: "This corruptible must put on the incorruptible, and this mortal must put on immortality, and then the word that is written will be fulfilled: Death is swallowed up in victory. Death, where is your sting? Hell, where is your victory? But thanks be to God, who has given us the victory through our Lord Jesus Christ. Therefore, my dear brethren, be firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord." -

And finally the commandant says, "Chaplain, say the blessing." The chaplain says the blessing, and the comrades say, "Amen." -

Isn't that horrible beyond all measure? Is this not playing a sacrilegious game with the precious Word of God? What God says of his holy gospel, that shall be said of the work of the Grand Army; what is written of the peace of God in Christ Jesus, which the Son of God has won and established, that shall be said here of the peace which an army has fought for with powder and lead! What God's word says about the dead of God's people, who have fallen asleep blessed in faith, is dragged here to the dishonor of the blood of Christ to all the dead of the nation, as if it were all the same, whether someone in the last hour puts his soul into God's peace or not.

faithful father's hands, or departs with a curse on his lips! Many a soul has certainly been carried away from the battlefield by the angels in Abraham's bosom; we do not consider one to be damned because he was torn from this life in battle, but as certainly as "men of war can also be in a blessed state," so certainly can a man of war find a blessed end in the thick of battle. But to call all the dead of a nation blessed is false doctrine, as it also occurs elsewhere in this order legend; and to do this with words of the holy Scriptures is to grossly abuse God's true word, yes, to force it to punish itself with lies, since it expressly says: "Blessed are the dead who die in the Lord." Revelation 14:13.

And as with the word of God, so also with your prayer in the Grand Army abuse is committed, by praying in such a way, as a right Christian should and may not pray according to God's word. One of the forms for services on "Memorial Day" states:

"Almighty Father, we humbly bow before you, our Creator, Sustainer, Guide and Protector. . Bless our country; bless our Order; make it an instrument of great good; keep our names in the list of thy servants, and lastly, receive us into that Grand Army above, where thou, O God, art the supreme commander."

Let the chaplain say that, and let all the comrades say, "Amen!"

Quite apart from the unworthy language used here, a Christian, if he knows what he is doing, cannot join in where such a prayer is made in a society of the kind of the Grand Army, which evidently includes false believers and unbelievers. How can a Christian assume that these people are all on the list of God's servants and ask God to "keep" their names on that list? We know only one book of life in which the names of the children and servants of God are recorded, and that is Jesus Christ. Whoever does not believe in Him, I can only ask that God may convert him, bring him to faith, but not that God may "keep" his name on the list of His servants. Yes, whoever prays like this with an obviously unbeliever, says Amen to him, strengthens him in his unbelief, solemnly testifies to him that he also considers him to be an enrolled servant of God, who, in spite of his unbelief, has the prospect of joining the congregation of the perfected in heaven. And this in a prayer! Truly, it should not cost much warning to keep a Lutheran Christian away from such activity and from all responsibility for it.

But we have even more reason to warn against belonging to this society.

2. in the *Grand Army*, the following is prescribed moderately abused the oath.

That oaths are demanded and taken in this order is certain. What happens in the secret meetings does not concern us here. Regarding the installation of the officers, it is stated in the Order's regulations, chap. 2, art. 7: "Such installation may be carried out publicly in a special meeting to be held for this purpose." The form for the installation of officers, however, is also found in the Order's Agenda. There

the mustering officer to speak to the elected officials presented to him:

"You will each raise your right hand and repeat after me the obligation of the office:

"I (A - B -), on my word of honor as a man and comrade of the Grand Army of the Republic, do solemnly pledge myself to faithfully and impartially perform all the duties of the office I am about to assume, so help me God!" *)

Also the remaining oaths, with which still several officials are individually obligated, close with the words: **SO HELP ME GOD!** i.e. "So help me God." So it is not only a word of honor that is taken from and given by these officials, but a prescribed formal oath, a solemn betheuerung by invoking God.

The taking of an oath is also prescribed for other occasions. In the Constitution of the Order, chap. 5, art. 6, where the exercise of discipline is mentioned, it says in sect. 5: "The testimony of persons who are not members shall be taken under oath if this does not violate the laws of the place where the court is held.

But who gives a post of the Grand Army the right to take oaths? The authorities? To this the Orană itself answers in the negative. In the further course of the above-mentioned section of its Constitution, it calls these oaths *extra judicial*; but an oath is *extra judicial* "if there is no authority of law to take it." (Abbott.) Thus, concededly, the Grand Army has no authority from the state to take oaths. But from where else does the Order have the right and authority to require oaths? From God? Certainly not; for God has not appointed the Grand Army, has not recognized it anywhere, and has even less given it authority to call him as a witness by his holy name. Thus, the Order has neither the right nor the power before God nor before men to demand or take oaths. The state, which otherwise punishes perjury severely, does not prosecute someone who breaks an oath taken to the Grand Army as a perjurer. But God says to the people of this union, who demand or take oaths by order, may they keep or break them, in the second commandment: "You shall not use the name of the Lord your God uselessly," and: "The Lord will not let him go unpunished who abuses his name!

This does not include everything that is reprehensible according to God's Word about the Grand Army and its activities, and that is dangerous to the souls of those who join the order, and also contrary to the honor of God. The above, however, already sufficiently demonstrates what we, as Lutheran Christians, have to think of a society in which it is obvious and evident what the "Lutheran" has shown his readers in this review of the nature and character, the doings and activities of the Grand Army. God grant that it may go to the heart and produce fruit.

A. G.

*) The words blocked here are printed in the book itself with loud large letters.

How can and should each individual Lutheran help to ensure that the pure doctrine is preserved for his church?

(Conclusion.)

The pure teaching of the divine word is endangered by lies and error. But it also has no lasting place where evil works are going on. Loose doctrine makes loose life, but also vice versa, loose life makes loose doctrine. Faithful Lutherans, who are concerned about the preservation of sound doctrine, must therefore contribute in their part so that their congregation, their church, perseveres in the fear of the Lord, in the discipline of the Spirit, and, as much as is in them, resist and control the intruding aversions in life. By means of an example that is before our eyes, we want to make it clear how lack of discipline in life and conduct is a hindrance to the teaching and preaching of the divine word and deprives it of its effect and validity. What is the view of Protestant Christianity at the present time? What is the situation in the church of our old home, where 350 years ago the light of pure doctrine went out ? We do not think now of the multitude of false prophets who come and go there in sheep's clothing, carrying the Scriptures and Luther's name in their mouths and deceiving so many simple souls of the faith of the fathers with pious words and loose doctrine. In many places, God's Word, Law and Gospel, is still preached in general, and the Sacrament, as far as its outward form is concerned, is administered according to the institution of Christ. But there is only a small group of Christians who seek God's word from the heart and desire the comfort of the sacrament. The greater part no longer believes anything and proves by deed and conduct that God, heaven and blessedness are of no interest to them. Obvious works of the flesh are going on. The world, as it lives and breathes, with all its lust and hope, deceit and injustice, has established itself in the church. The difference between the world and the church is blurred. The preacher, who is serious, punishes and scourges the sins of his time, of his environment with God's word and law and proclaims God's wrath and punishment to the secure, stubborn sinners. But most of those who hear this still persist, as before, in their evil mind, in their wrong way, living and sinning as if there were no judgment, no hell, remaining unchallenged what they always were, members of the local congregation, the church community. Miserly, unrighteous, even fornicators and adulterers, drunkards, cursers, blasphemers have and retain a seat and a voice in the church, even, for instance, lead the big word in church affairs, in the appointment of teachers and preachers. They are regarded as brothers, addressed and treated as Christians, fellow Christians, enjoy ecclesiastical rights and honors, and finally receive a Christian burial. What is the consequence? The preacher's teaching, admonition, punishment fades into the air, becomes a hollow sound, an impotent rumble. There is no seriousness behind it. The power and force of life and practice suffocates the weak testimony of truth. And even the preaching of the gospel, no matter how kindly and warmly the preacher entices, appeals, comforts, no longer wants to draw and catch. For the gospel is only found in broken, frightened people.

The heart and conscience are given room and entrance. The gospel becomes an easy, pleasant commodity. The preacher distributes the sacrament according to the Lutheran rite and assures his confessors that Christ's body and blood are really and truly present in the sacrament, refuting the Reformed heresy. But those who go to the sacrament, who eat from the Lord's table and drink from the Lord's cup, eat at the same time from the devil's table and drink from the devil's cup and indulge in worldly pleasures. Here, as there, they have free access, here, as there, they are welcome guests. What is the consequence? In the communion congregation, the impression that the sacrament is a sacred one, that the body and blood of the Son of God are really distributed, is completely blurred. Few still believe it. Practice, habit, speaks louder and more powerful than the voice of the preacher. The sacrament becomes an empty ceremony. Thus the doctrine is obscured by the lives of those who hear and yet do not follow, and is robbed of its validity, its prestige. And what is the further consequence? The teaching is twisted and perverted. After all, it is the general opinion that doctrine and life must go together. Well, if life may not conform to doctrine, doctrine conforms to life. The preacher has the endeavor to adapt the sermon to the circumstances, to suit his listeners and their kind and inclination. Thus the law is toned down so that it does not hurt loose sinners too much, the gospel is made palatable to the proud Pharisees, in the administration of the sacraments the communion of love, which embraces evil and good, believers and unbelievers, is emphasized. And what is the final consequence? Right doctrine must completely give way to gross, soul-corrupting false doctrine. The place of a believing preacher is taken by a false spirit who throws the whole Christian faith overboard and preaches the gospel of the one whom the world likes to serve and follow. The great multitude is satisfied and rejoices in the progress. And the remaining believers sulkily retreat into the corner and hold their conventicles there and give up the church. Yes, this is what happens when life contradicts doctrine. History and experience teach us this. And it would truly be the greatest misfortune that could befall our church, our synod, if things were to take a similar course here. That this does not happen is the wish and prayer of all faithful sons of the Lutheran Church in this country. But everyone must and should and can advise, help and ward off this. Men are needed who stand before the rift. Christians are needed who are aware of their priestly rights and duties and especially of the guardianship commanded to Christians. It is the sacred duty of Christians to watch and look. "Watch and see, lest there ever be much of false brethren among thy members!" It is the sacred duty of Christians to be careful whether carnal activity and behavior, whether the world does not seek entrance into the congregation, into the church, and, if this is the case, to resist the intruding enemy with all their strength, and, if the enemy has shot a breach, if damage has been done, not to rest and rest until the damage is healed and repaired. There are

There are well-meaning Christians everywhere who go their quiet way, who accept what is offered to them in the church with simplicity and gratitude and do not look around much to the right and to the left, who hardly notice when others who walk beside them, who can also be called brothers, take the wrong path. But if these careless Christians are assisted by brothers who have open eyes and, if necessary, can also open the eyes of others, who, when they have recognized the enemy, do not shy away from the fight and also spur on the weak to fight, then the fight does not stand still in the congregation, and if only the fight is honest and serious, one also knows to whom the victory belongs.

Lutheran Christians are also well aware of the way in which they should carry out their watchdog ministry. Not in such a way that they act as judges of morals everywhere and without being called upon to do so, and that they poke at their brethren all kinds of things that are displeasing to them, but of which God's word has neither commanded nor forbidden anything. No, they should direct their attention to this very thing, and only to whether the conduct of those who hear the word, conduct and life as it is before their eyes, is contrary to the word they hear or not. And when a contradiction between life and doctrine appears, and those who are guilty of this contradiction do not correct it themselves, then fraternal admonition and punishment come into their own. It is often complained, and rightly so, that the fraternal punishment commanded by the Lord in private is so often neglected. Yes, even those who have a special inclination to judge and criticize are tardy in this and prefer to direct their criticism elsewhere rather than in the right place. Oh, if only all those who know exactly about these things will do what they know should be done, then the deficiency will be remedied, and the good example will soon find a successor. But if an annoying case comes before the congregation, if the congregation as a whole takes the judgment into its own hands according to Christ's order and command, then everyone should stand his ground and not think that what the congregation has to decide is no longer my business. Church discipline is certainly not done, not done in a way pleasing to God, by summoning obvious, stubborn sinners before the congregation, putting them before the either-or after a brief reproach, and, if they do not listen and renounce their sins, unanimously expelling them. It is important that other members of the congregation besides the preacher illuminate and punish the offence with God's word, entice and admonish the sinners with God's mercy. And those who prefer to be silent in public assembly rather than to speak should nevertheless inwardly agree with what their brethren say, if not with the word, then at least in spirit. Even if, in the end, the one who is admonished and punished rejects all punishment and admonition, thwarts all the efforts and love of the congregation, and must be cast out as an incorrigible evil-doer, a great benefit for the congregation remains from such negotiations. The manifold testimony of the brethren, the not only unanimous but also unanimous judgment of the congregation makes the consciousness alive anew: we are a congregation of the Lord, a holy congregation, God's temple, Christ's body, and awakens in the individual the idea that we are a congregation of the Lord.

But we want to serve the Lord, we all want to be obedient to what God speaks to us.

Lutheran Christians, who have the salvation of their brethren, the welfare of the congregation, and the honor of the congregation at heart, will not overlook anything that is harmful to the individuals and the whole and must eventually become corrupt. A congregation, a church, in which, in spite of all deficiencies and weaknesses, God's Word still governs by God's grace, is not only attacked by the devil with the coarsest knots and blocks, but he also lays finer yarns and ropes. It cannot be hidden from us what the evil enemy is up to against us. First of all, he wants to smuggle the finer types, forms and shapes of injustice and impurity, he wants to smuggle modern world Christianity into our circles. We have been abundantly taught and warned about this side in the past years. If a Lutheran reader opens the old volumes of the "Lutheraner" again and looks through them, he will find teachings about lodges, secret societies, worldly associations, about ball, theater, about habitual drinking, the saloon system, about usury, life insurances and the like. About such and similar evil things, which are considered praise and virtue by the world, from which the habitual Christians do not make a conscience, the right judgment is made from God's word. For experienced Christians it is beyond doubt that if a Christian gives the devil free rein in such matters, the soul suffers damage, that if a congregation gave its members full freedom on this side, eventually the weeds would grow so high that they could no longer overpower them. Therefore, all watchful Christians will always remind their fellow Christians, their congregation, of the previous teachings and admonitions, and place all newly emerging dazzling work of Satan in the light of the Word of God and destroy it with this good, proven weapon.

Such teaching, admonition, punishment, which comes from the Christians, will only then be of real effect and use, if the latter first of all teach themselves, judge themselves, keep themselves in discipline, and adorn the wholesome teaching in all things with a godly conduct. The clergyman judges all things. But he himself must only be truly spiritual, spiritually minded and mannered. And true spirituality does not consist in anointed words, not in outward gestures, but in unfeigned faith, in unfeigned brotherly love, in patience, gentleness, humility. If someone, as he thinks and as it seems, is zealous for God's house and God's honor and at the same time is negligent in his own matters, he does not promote, he only hinders God's work, he does not help to edification, but rather to the decay of the church. On the other hand, a Christian who in all earnestness denies the ungodly nature and worldly lusts in his own part, who presides well over his own house and has obedient children, who shows diligence and zeal in the common duties of charity, in works of mercy, will then also, when he speaks to others and speaks what is useful for improvement, find a sympathetic hearing among his brethren and help and contribute to the edification of the church. The good conduct of Christians, the righteous character that is in Christ, is also in itself a light that can destroy the works of darkness.

and is powerful and effective in convicting and shaming the ignorant and disobedient. Christians who have salt and spice in themselves are salt for the Church, for the world. This is a well-known truth, but it needs to be remembered again and again.

Faithful Lutherans who love their church are concerned that the right doctrine and righteous Christianity be preserved for their church. However, the growth and expansion of the Kingdom of God is just as important to them. They want many souls to be helped to the knowledge of the truth through the pure teaching of the divine word. Finally, the growth of the church also belongs to its preservation. When many strangers, who were only outside, seek admission, those who have been inside for a long time are strongly encouraged to return to their first love. When new congregations arise everywhere from new areas and gather around God's Word and Luther's teachings, this has a revitalizing effect on the old congregations. This is a living proof of the divine power of the teaching. And even if some old branches die here and there, when new branches are grafted in place of the old ones, the tree does not die, but remains fresh and green and sprouts blossoms and buds and bears fruit from year to year. Whoever recognizes the gift of God and the ways of God sees where it is going now. The sense of mission has become active in the last decade, especially in our church. God himself has awakened this sense. And the task assigned to us in this great country of ours is great. The means to solve this task are not always sufficient. Certainly, it is precisely at this point that every Christian and Lutheran who cares about the continuity of Luther's church, Luther's teachings, should do everything in his power to help by prayer and sacrifice. Promoting the course of the Word is the noblest and most useful of all good works. Some old Lutherans are too narrow-minded here, cling too tightly to their little clod and do not see beyond their four walls. And daily experience shows that even old, experienced Christians are still affected by stinginess. But if just such Christians, who form the old stock of the congregation, only sow meagerly, they not only deprive themselves of a plentiful harvest one day, but are also to blame if the good work progresses only slowly all along the line. Just in this piece the example works and ignites, on both sides. When a Christian opens his heart and then his hand and his purse wide, when a Christian stimulates and entices his brothers to follow him, when the older ones, who have already done and given much, do not lie down on their laurels in their old days, but do good and do not get tired, then the church is built, expanded, then the teaching comes more and more into course, flow, exercise and to fruition, then we keep what we have; and to him who has, it will be given that he may have the fullness.

May God help many hearts to become willing, so that they may lend a hand to the plow and not look backward but forward to the field, to the work in the kingdom of God and beyond to the joyful harvest of eternity, to the crown of life promised to those who are faithful.

G. St.

A word of serious remembrance.

"The apostle Paul writes to the Christians of Philippi and to Christians of all places and times: "Rejoice in the Lord always. A Christian should not be a sourpuss and sit sorrowfully and miserably in the corners, as the children of the world often talk about and especially want to persuade young Christians that a Christian should have no joy at all, that he should trust his young life and his vigorous years and his old days joylessly. The opposite is true; what the world is not able to do and cannot pretend to be able to do, that is what Christians should do: they should always rejoice, and if they could spend their days according to the pleasure of their God and Savior, if their weak flesh did not deprive them of many a joy, then all their days of life would be real days of joy. In truth, a stream of joy also flows through a Christian's life, at times deeply hidden by dark gorges of affliction, then again broad and brightly glittering in the sunlight; At times, as in arid stretches during the heat of midsummer, it flows more sparsely; at other times, when the waters pour down more abundantly from the mountains and the rain of grace rushes down with special abundance, as at the high festivals of Christianity, rising in high waves to the edge of the shore and swelling all the rivulets, finally flowing into the shoreless sea of perfect joy there in glory. To such lines, where the Christians' joy goes into floods, even the world is carried away, so to speak, and many a person, who otherwise cares little for God's Word and the Christians' worship, enters a place of worship once again, and it comes over him that he also opens his mouth and joins in the songs of joy, the psalms and hymns of praise of the congregation, that he also opens his ears and listens to the sermon, of which it is said: "God's fountain has fullness of water"; yes, even if most people close their hearts in such hours, let the stream of joy rush up to the closed door of the heart, but finally let it pass by, many a person has experienced a resurrection in such a festive service, that he said goodbye to the world and its lust and began to rejoice in that which was spoken to him, that he could now speak: My soul exalts the Lord, and my spirit rejoices in God my Savior.

Of course, the world also has its joy; the flesh also has its joy, not a joy in the Lord, not a joy in the Lord, but a joy in fleshly silur, which also in its joy is and remains an enmity against God. The joy of the world, the carnal joy, also has its floods, as it foams in full, luxuriant floods until it overflows its banks and deposits its mud. And at such times the lust of the world also carries away in its whirlpool those who are actually strangers to it, in whose hearts the word is strong: "Do not love the world, nor what is in it," and whoever allows himself to be carried away, does not keep away quite deliberately, comes into great danger of being torn away from the rock of salvation by the impure whirlpool, of being swallowed up by the depth of the abyss, into which the river of worldly lust hisses and pours. Even in the heart of a Christian, the old evil flesh, which is of the world, has not yet been completely eradicated.

and loves the world and lurks for the opportunity to regain dominion, to bring man back to where he feels at home and can indulge in his lust and joy unquestioned and unhindered. Yes, many a Christian heart has experienced its downfall in such a high tide of worldly lust, from which it has not remained aloof, that it has suffered shipwreck in the faith, that such a person now runs again with the world and, where God's grace does not again work its wonders on him, is condemned with the world.

Such a high-water time of the world's lust has now also dawned again, a time when it really swirls and foams and splashes up in the whirlpool of pleasures that come from the flesh and please the flesh. Just as the devil and his bride, the world, are in the habit of wreaking havoc every year, especially in the cities, during the time that is dedicated in Christianity to the devout contemplation of the bitter suffering and death of Jesus Christ, so they are also doing this year. There are merrymaking events, which are designed and arranged so that one can have a good time, let one's lust run wild, since one allows oneself and others in this play what one would otherwise consider contrary to decency, good manners, common sense, and would probably reject or repay with slaps in the face or even with pistol bullets. In the streets of the evening, one sees figures walking along who, according to their appearance, belong neither to the human race, nor to the animal kingdom, nor to any kingdom of nature at all, but who deliberately display unnature. There are others who are still human figures with a human face; but it is not their face that they show, but a grossly distorted grimace, for which one would deeply pity the unfortunate, to whom it would really belong. The garment that these figures wear is often hardly a garment to be called human clothing; it rustles and rattles or rings with every movement, so that one becomes quite eerie. These people seem to be neither children nor adults; for children they are too big, and for adults they behave too silly. And where are they going? To the masked ball they go. There, as numerous a company of such characters as possible gathers, and then things get quite colorful, shamelessness is often carried to extremes, people are often not afraid to make even the sacred the object of mockery and laughter, they especially love to portray the devil as a ridiculous joker, to ape prayer and sermon, in short, they try to outdo each other in frivolity. Beforehand, however, by means of advertisements in the newspapers, notices and other means, every effort has been made to attract as many people as possible to participate or at least to fill the house as spectators and to help provide the laughter.

How then, if at this time a Christian, especially a young Christian, is plagued by curiosity or is virtually asked by worldly-minded acquaintances to attend such a festivity, at least to take a look at it? How should he behave? God's word gives a clear and unmistakable answer to this, for example when it says Eph.

5:10, 11: "Examine what is pleasing to the Lord, and have no fellowship with the unfruitful works of darkness, but rather punish them"; and Rom. 12:2. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove which is the good, and which is the acceptable, and which is the perfect will of God"; and 1 Cor. 10:31: "Ye therefore eat, or drink, or whatsoever ye do, do it all to the glory of God." If a Christian asks and examines whether it is pleasing to the Lord his God that he should indulge in such a merrymaking, heavily laden with all kinds of ungodliness, in which the devil takes pleasure, whether he should expose his soul to the temptations and dangers that are prepared for it, whether he should give the unbelievers the appearance by his presence that he considers their doings to be an innocent pleasure, or as if he also takes pleasure and pleasure in them; If he asks whether his Savior will be pleased by such desolate behavior and whether honor and praise will be bestowed by the presence of a Christian, and finally whether he would wish that his last hour should be spent in such a place of worldly revelry, what will be the answer he will have to give himself? No, he will say, and again no! And when he then looks at the thorn-crowned head and the pale, pain-filled face of his suffering Savior, and remembers that the lavish, loose pleasure of the evil world helped to cause him, the man of sorrows, such bitter agony that, on the other hand, our walk is in heaven, From then on we also wait for the Savior Jesus Christ, the Lord, who can come at any hour to bring the world before his judgment and to bring his saints home, then he will victoriously overcome the temptations and enticements of the world to surrender to the frenzy of its lust, turn to his Savior and say:

A thousand times greetings to me,
who ever loved me, Jesus, who
yourself atoned for that with which I
grieve you. Oh, how well I feel when I
kneel and lie by the cross, when you
die and work for my soul.

Write your bloody wounds on my
heart, O Lord, so that they may be
unforgotten by me all hours.
You are my most beautiful possession,
where my whole heart rests; Let me
enjoy your love and favor here at your
feet. A. G.

To the ecclesiastical

I. America.

High School in Fort Wayne. On January 9, Principal A. Bähler was inducted into his position at Concordia College at Fort Wayne, Ind. by Mr. 1'. H. G. Sauer.

A "Protestant" New York newspaper congratulates the pope on his priestly jubilee. The "New York Independent" begins an editorial on Pabst's jubilee with the following greetings and praises: "To Joachim Vincent Pecci, Bishop of Rome and Pope of the Catholic, Apostolic, Roman Church, health and evangelical blessings! To him, the five-

We send our Christian greetings to the priest who has completed tens of years of a spotless priestly life - wise, moderate and successful as priest, governor, archbishop, nuncio, cardinal and pope. Prelates, priests and peoples pay homage to him with joy. We offer him only a friendly greeting in the name of Christ, to whom Pabst and Protestant bow in reverent adoration. Christians, Turks and pagans shower him with gifts and congratulations in honor of his priestly jubilee. We esteem him highly as a man and a Christian" 2c. The "Messenger of Faith" is pleased with these "significant words" of a Protestant paper, but forgets that the paper is not a truly Protestant one.

About the Methodist Salvation Army even the Methodist "apologist" expresses himself as follows: "I cannot but express the opinion, in the fear of God, that this movement is on the whole an unhealthy one. Many who associate themselves with the Salvationists become careless in their professional duties - in which God also demands faithfulness - and pursue godliness as a trade. The other day a man complained that his wife went several miles to the Salvation Army every evening against his will and did not come home until about one o'clock; but she neglected her motherly and household duties. I know of a young Englishman who claims to have been converted by the Salvation Army two years ago. Now he does not even have enough to pay for his food. When I talked to him, I offered him an opportunity to earn \$10 by chopping wood. He did not show up, however, but posted notes that read, "Lucky Jack, the converted gambler, is going to hold a big salvation meeting in No. . ."; he had already belonged to the Salvation Army and also to the Gospel Army; now, however, he wanted to start for himself; he hoped that at said meeting N5 would be received as a collection and from this he then wanted to give his hostel mother K\$1 as board money. Such people live as parasites (feasting at other people's expense) of those who earn their bread by the sweat of their brow. Now it would be very wrong to say that all Salvationists do it this way, for there are also industrious and righteous people among them, but this much is clear to me that it is in the nature of this movement to produce such people as those mentioned above."

Bullfights. While the sectarian churches of the United States seek to raise funds for ecclesiastical purposes through fairs and the like, the Romans in Mexico organize bullfights for the same purpose. The newspaper "El Pueblo" in Chihuahua of October 13 reports the following: "Last Sunday a bullfight was given by the lovers of this amusement, the proceeds of which were to be used for the internal decoration of the local church. The spectators were pleasantly entertained and were satisfied, and justly so, though some persons were wounded." Recently, such a place for fighting bulls was inaugurated by a Roman priest.

II. foreign countries.

The Franciscan monks who have been readmitted to Fulda have been forbidden to beg by order of the royal government.

A papal letter announces a plenary indulgence to all the faithful who come to Rome as pilgrims on the occasion of the Jubilee of the Pope, or who participate in the pilgrimage in heart and spirit. - Our Lord Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. And the blasphemous pope, who arrogates to himself all the glory of the Son of God and thus also denies the Son, is not yet the Antichrist.

be ? Indeed: Whoever cannot see this, either does not know the pope (and should the above alone not be completely sufficient to recognize him?), or - he does not recognize Christ properly. (Freik.)

The infamous Iti. Corner,

this enemy of Luther, never tired of accusing the Lutherans of wanting to become blessed by faith alone, so that they could sin comfortably. "What is this," he shouted to his former friend Sturm during the Diet of Augsburg, "that yours say: Sola fides, sola fides (faith alone, faith alone)! Where did those scoundrels learn that? I would that God's mother would disgrace you with your faith!"

The right sermon.

Experience testifies that no sermons are more penetrating than those dealing with the person, ministry, merit, love, discipleship of Jesus Christ. Nothing is more likely to move and soften hearts than the hot blood of the Son of God, when it is poured out upon them by evangelical zealous preaching. All other persuasions, the reproach of judgment and hell, indeed attack and shake the heart, but the love of JESU Christ and his holy blood penetrates deep into it and brings spirit and life and a complete change. Scriver.

Inaugurations.

On J. Sunday n. Epiphany, Henk. J. H. Schröder was introduced to his new congregation in the part of our city known as the "Mission" by me with the assistance of Mr. k. Tisza. J.M. Bühler. Address: Rvv. "1. 8. 8ellro6ck6r, 430 23ck 8tr, 8un kinu6l86o, oul.

On the 1st Sunday after Epiphany, Mr. k. Chr. W. Otto was installed in office by the undersigned on behalf of Mr. President Studt at Atlantic and Wiota, Cass Co, Iowa. A. Ehlers. Address: livv. Ollr. W. Otto, ^ttuntie, Ou "8 Oo., lorvu.

On the 1st Sunday n. Epiphany Mr.?. G.F. Schröder was introduced to the congregation atHinckley, Ill, by the undersigned on behalf of Mr. President Wunder. J. H. Nabe. Address: Rov. O. 8. 8ellroec16r, Lox 126, llineklo), Do Kulll Oo., IP.

On behalf of the Honorable Presidency of the Wisconsin District, Mr. k. J. G. Grüber was introduced to his congregation in Marathon County on the 1st Sunday after Epiphany by the undersigned. C. Sorg. Address: Uev. O. Orndor, LlorriU, Ickucoln Oo., Wi".

On the 2nd Sunday after Epiphany, by order of the Pres. J. P. Bever, Herrk. F. Chr. Weidm ann inaugurated in his two parishes Olean and Allegany by the undersigned. G. Buch. Address: Rov. 8, Oll. Wollinuun, Oleun,

By order of the Reverend Presidency of the Western District, on the 3rd Sunday after Epiphany, Mr. K. E. Th. Richter was introduced by me to his new congregation at Washington, Mo. A. W. Frese. Address: Uov. 8. 111th Rielltor, >VHi1n<;toii, IUo.

Mr. 8. F. W. Pcnckamp son. was introduced on behalf of the Honorable Presidency Western District on the 3rd Sunday after Epiphany at his parish in Point Prairie, St. Charles Co, Mo. byC C. E. Brandt. Address: Rov. 8. w. konnekuinp, lox 51, 8t. Ollarlos, Hso.

Church consecration.

On the 2nd Sunday of Advent, December 4, 1887, the newly formed St. Peter's congregation at Gilbcrts, Kane Co, Ill, dedicated their newly built little church to the service of the Triune God. Mr. k. Steege preached in the morning, and in the afternoon the undersigned. J.L. Crämer.



Request to District Presides.

The Reverend District Presidents are kindly requested to inform the undersigned immediately which emeritus pastors and candidates for the preaching ministry reside in their districts. M. Günther.

Biography of the same Dr. Walther.

All those who have material for such a biography are kindly requested to make it available to the editors. G.

Incorporated into the Canada District caste:

Building fund in Addison: Collecte in P. Frosch's parish in Elmira - 416.75. Coll. in k. Andres' Gem. in Berlin 10.08. Desgl. in Petersburg 4.36. Harvest Festival Coll. in ?. Schmidt's coll. in Pembroke 13.48. Coll. in ?. Frosch's parish in Flora 7.75. Thanksgiving offering by Mrs. P. Söhner in Flora 1.00. Coll. in ?. Kretzmann's Gem. in Grattan 5.00. Desgl. in Wilberforce 5.00. Coll. in P. Andres' Gem. in Shantz Station 4.50. (p. K53.92.)

For Muskoka building fund: Coll. in ?. Merkels Gem. in Wartburg 5.50. J. G. Reiner in Wellesley 2.00. Coll. in k. Bentes Gem. in Humberstone 6.00. F. Rahn in Flora .50. Mrs. Graf in Humberstone 1.00. Thank offerings from Mrs. N. Seebach 1.00 and from N. N. and I. Busch .50 each, from Sebringville. Siefert in Minto 1.00, H. Luft in Berlin .50. I. Miller in Elmira .25. Coll. in Kirmis' Gem. in Wellesley 10.59. (S. H29.34.)

For the student fund: Wedding coll. by C. Schierbart in Logan 5.00. Coll. by Fr. Lienhardt's congregation in Logan 7.08. Desgl. in Mitchell 3.93. Part of the mission feast coll. by Fr. Karrer's congregation in Middleton 10.00. From the God's box of the congregation in Berlin 2.00. Hockzeits coll. by I. S. Hahn in Shantz Station 2.50. from sundries by P. Andres in Berlin 10.25. thanksgiving offering by Mrs. P. Soehner in Flora 1.00. half of Thanksgiving coll. in P. Bruer's comm. in Normanby 9.02. Thanksgiving coll. in k. Kirmis' comm. in Wellesley 10.63. I. Forler in Wellesley 1.00. 6. F. Genssenjäger in Dcer Park, Md, 3.70. Coll. in P. Kirmis' Gem. in Linwood 1.46. Thanksgiving Coll. in P. Germeroth's Gem. in Wallace 6.69. Coll. in ?. Borth's Gem. in Ottawa 6.90. Wedding coll. at A. Sylvester's in Ottawa 2.31, A. Noffke's there .20. C. Huras' in Wellesley .50. N. N. 2.00. G. Engel's in Poole 1.00. I. Seip's in Linwood .25. Mrs. Hopp and N. N.'s in Wilberforce 6.00. Coll. in ?. Eiferts Gem. in Dashwood 1.00. Wedding coll. at ForlerBickert in Wellesley 4.30. Half coll. in Bruers Gem. in Normanby 6.96. Desgl. in Howick 6.25. Desgl. in Carrick 3.90. Mrs. N. N. 1.00 and N. N. .50, both in Normanby. Christmas coll. in 4>. Andres' Gem. in Berlin 11.40. Desgl. in Petersburg 3.52. From the God's Box of the Gem. in Berlin 2.00. Christmas Coll. in 1>. Frosch's Gem. in Elmira 13.25. Desgl. in Salem 2.50. Mrs. Keil in Salem 1.00. Various in Stonebridge and Port Colborne 8.50. Christmas Coll. in I'. Bentes Gem. in Stonebridge 5.13. children's service coll. in I'. Merkel's Gem. in Tavistock 8.25. Christmas coll. in 1*. Merkel's congreg. in Stratford 5.20. Desgl. in Wartburg 6.15, I. Hen in Wartburg 1.00. New Year's coll. in ?. Frosch's Gem. in Flora 4.75. Wedding Coll. at 1>. Weinbach at Sebringville 10.00. Aug. William at Sebringville 5.00. Christmas coll. at 1'. Karrer's Gem. in Middleton 5.00. coll. in ?. Dubpernell's Gem. in North East 10.00. Coll. in ?. Lienhardt's gem. in Logan 4.13. Desgl. in Mitchell 2.13. Mrs. Claß in Flora 1.00. Christmas coll. in ?. Halboth's Gem. in Fisherville 21.00. (p. P250.23.)

Inner Mission: Mrs. Dean in Stonebridge 5.00. Part of Mission Feast Coll. in k. Karrers Gem. in Middleton 10.00. Thanksgiving Offering of Mrs. P. Söhner in Flora 1.00. Half of Thanksgiving Feast Coll. in k. Bruers Gem. in Normanby 9.02. L. Albrecht 1.00, G. Weber.50, both in Normanby. Coll. in ?. Bentes Gem. in Stonebridge 5.00. G. Helm in Poole 1.00. (S. K32.52.)

Synod treasury: portion of mission festival coll. in Karrer's congreg. in Middleton 2.32. Harvest festival coll. that. 4.28. (S. H6.60.)

Pilgrim House in New Aork: Thank offering from Mrs. Ph. Soehner in Flora 1.00.

Preacher and Christian Witt wen and orphans: Part of the harvest festival coll. in ?. Bruers Gem. in Howick 7.97.

k. Proft in Lohman, Mo.: half of coll. in I'. Bruers Gem. in Normanby 6.96. Desgl. in Howick 6.25. Desgl. in Carrick 3.90. From Mrs. N. N. in Normanby 1.00. (S. K18.11.)

Wellesley, Ont, Jan 9, 1888. G. Renfer, Cassirer.

Entered the caste of Illinois - District:

Synod treasury: Christmas collect from congregations of the??...: Brewer at Crete 428.00, Brewer at Eagle Lake 23.58, Ramelow at Elk Grove 12.00, Brewer at Beecher 11.10, Mezger at Okawville 7.30, Cook at Lemont 8.67, Eißfeldt at South Chicago 18.40, at Wkiting 6.11, Love at Wine Hill 8.35. Pentecost and Christmas collect. from ?. Behrens' Gem. at Manito 7.25. Communion Coll. of ?. Flachsbart's Gem. at Dorsey 3.05. New Year's Collect: by k. Succop's Gem. in Chicago 58.17, ?. Lochner's Gem. there 12.68. By ?. Lochner in Chicago "out of the synodal box" 1.50. From the congregations of the kk.: Detzer in Glencoe 4.66, Frederking at Dwight 7.00, Noack in Dolton 11.00, Katthain in Hoyleton 6.00, Reinke in Chicago 47.30, Leeb in Chicago 14.46, Burfeind in Richton 7.10, Uffenbeck in Chicago 14.88, Schieferdecker in Hamel 12.00, Goehringer at Staunton 13.00, Hartmann at Woodworth 15.00, Streckfuß at Chicago 16.00, Bartling at Chicago 28.95, Detzer at Niles Centre 11.40, Döderlein at Homewood 9.36 and 3.70, Scholz at Champaign 14.25, Luecke at Jefferson 8.70, Mießler at Carlinville 5.00. By ?. Bartling in Chicago from Joh. Klitzke 1.00. By F. M. Wächser from the Gem. in Champaign 4.20. ?. Hiebers Gem. in Town Rich 5.10 (for contents in Milwaukee). By F. Rastede of the Geneseo comm. 10.45. (S. K476.67.)

Construction in Springfield: By Kassirer Tiarks in Monticello, Iowa, 1.50.



Student Church in Springfield: By Kassirer Liarks in Monticello, Iowa, 2.00.

Director apartment in Addison: k. Fackler in Canon, Mon., 1.00.

Construction in Addison: By 1'. Kühn in Dieterich, ges. on Zoh. Krüger's wedding, - 5.45. By ?. Jobst of Joh.Zem. in Shell Lake, Wis. 3.00. By k. Hallerberg in Quincy ,from the treasury for mission" 5.00. By Kassirer Tiarks in Monticello, Iowa, 45.12. By ?. Miracles in Chicago by G. Buhler 2.00, A. Washer 5.00. ?.. Dau's Gem. in Memphis, Tenn. 7.25. D. Schalter's Gem. in Red Bud 15.00. By H. Arbeiter of the Gem. in Fountain Bluff 1.00. Christmas Coll. of 1*. v. Schenck's Gem. in Algonquin 14.00. By Kassirer Röscher in Fort Wayne 65.80. k. Bünger's congreg. in New Lrenien 20.62. Christmas coll. of Brunn's congregation in Strasburg 11.00. I?. Uffenbeck's congregation in Chicago 21.48. By k. Heyer in Wheaton by N. N. 1.00. By 1?. Muller in Lake View by F. Waterstrat 1.00. D. Bohlen's congreg. in Summit 4.63. D. Sieving's congreg. in Uork Centre 25.00. ?. Goehringer's Gem. in Uork Centre 28.00. teacher Row in Woodworth 1.00. By 4^ . Streckfuß in Chicago by Joh. Keil 1.00. By 1*. Polack Sr. of Gem. in Bremen, Kans. 10.25. By 4>. Oetting in Golden by I. Bruns 1.00. D. Gehrmann in Babbtown, Mo., I.I5, whose Gem. 3.85. (p. §299.10.)

Pilgrim House in New Uork: I'. Rabe's Gem. at Porkville 14.40. Purch I'. Flaxbeard in Dorsey "for debt redemption" 1.25. By Succop in Chicago from Bro. Holz .56. By k. Kühn in Belleville from Mrs. D. Taubert .25. (p. §16.46.)

Emigrant- M'i ssion in New Kork: By D. Kühn in Belleville of Mrs. bath. Siegle .50.

College household in St. Louis: D. Döderlein's Gem. in Homewood 8.66.

Poor students in St. Louis: ?. Mangelsdorf's Gem. in Venedy 15.00. D. Great Gem. in Addison for W. Baths 23.00. (S. §38.00.)

College household in Springfield: ?. Mueller's comm. in Ehester 10.60. ?. Oetting's comm. in Golden 8.8t. (S. §19.41.)

Washing box in Springfield: From ?. Frederking's Gem. in Dwight 3.00. From the God box of k. Oettings Gem. in Golden 3.17. (p. §6.17.)

Poor students in Springfield: Through k. Succop in Chicago from H. Danker 1.00, Mrs. Dörmer 2.50 and from Alex. Keßler's piggy bank 5.00. D. Mangelsdorf's parish in Venedy 16.00. D. Bergen's parish in Prairie Town 10.00. D. Hartmann's parish in Wovdworth 15.00. I'. Hieber's Gem. in Town Rich 8.77. Out of the collection bag of 1?. Frederking's Gem. at Dwight for two poor students 8.00. By ?. Bartling in Chicago from the Women's Association for H. Schlobohm 13.00. Through D. Wunder in Chicago from the Jungfr.-Verein for W. Licht 3.00. N. N. in Ehester for Gust. Müller 5.00. (p. §87.27.)

Poor college students in Fort Wayne: By D. Witte in Pekin from the Young Friends Association 4.00, from N. N. 1.00. By k. Drögemüller in Arenzville for L. Dorpat "from some benefactors" 6.00. From Chicago: by D. Wunder from the Jungfr.-Verein for A. Leutheuser 3.00; by 4". Hölter for Starck from the siblings Fr. and H. Fieberitz 1.00 and by R. Franke, ges. at the Eckhart-Nathaeber wedding, 7.50; by 4?. Succop from the Jungfr.-Verein for C. Abel 15.00. By D. Müller in Lake View from the Young People's Association for A. Zitzmann 10.00. By ?. Müller in Ehester for Emil Deffner by F. Bückmann 2.50, N. N. 5.00. (S. §55.00.)

Seminary organ in Addison: Teacher Kringel in Chicago, surplus from sale of Dr. Walther's portrait, 11.00.

Laundromat in Addison: By D. Succop in Chicago by F. Dabelstein 2.00.

Seminary household in Addison: ?. Döderlein's comm. in Homewood 5.40.

PoorPupilAddison: Mrs. B. Bollmann in Opechee, Mich., 5.00. By k. Traub in Peoria 3.00. By Kassirer Spilman in Baltimore 15.00, for A. Miller 18.50. By ?. Wunder in Chicago from the Young Friars' Association for Carl Haase 3.00. From Fr. Rabe's congregation in Warsaw for Baumgart: from the Women's Association 10.00, from the Singchor 10.00, from einz. From Kassirer Eißfeldt in Milwaukee for Gottl. Taggatz 4.99. From Uork Centre for H. Hillmann: vonSieving's congregation 10.00, H. Niemann 1.00. P. Großes congregation in Addison for A. Roßmann 10.00, W. Hulke 10.00, H. Maudanz 10.00. (p. §119.74.)

Sick pastors and teachers: From Chicago: by ?. Wunder by L. Nitschkowsky 1.00; by P. Bartling by Joh. Klitzke 1.00; by k. Reinke by Jul. Zühlke 1.00; by D. Succop from Fr. Wakendorf 3.00. By 4". Müller in Ehester by F. Bückmann 2.50, N. N. 5.00. L'. Hartmann's Gem. in Wovdworth 15.00. (S. §28.50.)

Widows' Fund: From Chicago: by 4?. Bartling by Joh. Klitzke 2.00, by Frauenverein 15.00, Konrad Weiß 1.00, Jak. Koschmieder 1.00; 4>. Wagners Gem. 43.00; D. Engelbrecht 5.00; by k. Hölter by Fr. Arndt 1.00; by teacher Köbel by Chicago Teachers' Conference 31.50. I'. Behrens in Manito 5.00. From the collection bag of k. Brauer's Gem. in Beecher 10.00. Through 4>. Drögemüller in Arenzville, thank offering from Mrs. N. N., 3.00. By D. Hild in Bethlehem by Ferd. Wolf 1.25, Mrs. Fried. Wolf 1.25. 4>. Wessel's Gem. in Nokomis 10.00. New Year's Coll. by D. Eißfeldt's Gem. in South Chicago 14.10. By D. Holiday in Colehour by Wolfs .50. By k. Burfeind in Richton, Coll. at Stünkel-Burfeind's wedding, p.40. ?. Sieving's Gem. in Kork Centre 6.54. D. Schieferdecker's Gem. in Hamel 7.46, 4'. Schieferdecker's 5.00. D. Hartman's in Wovdworth 5.00, F. W. Mever's 8.00. Christmas Coll. ofPonitz's Gem. in Sigel 4.21. By ?. Sarper in Bloomington by Bro. Teske 3.00. By teacher Gross in Buckley, Theil. of Christmas coll., 6.51. k. Hartmann's congregation in Wovdworth 15.00, teacher Zeile 4.00. By ?. Döderlein in Homewood by H. Benzemann 1.00 and Coll. at W. Stöckmann's wedding 9.20. ?. Chr. Kühn in Belleville 4.00. D. Frederking at Dwight 2.00. 4^ . Wangerin's Gem. at Solitt 1.00, Emma Dünsing 1.00. D. Cämmerer at Chandlerville 3.00. 4^ . Hieher in Town Rich 4.00, whose comm. 5.71, Filial comm. 4.74. (S. -254.37.)

Deaf mum men's institution in Norris: By ?. Muller in Ehester, Coll. at Doris-Hirtes wedding, 3.50. 4'. Nöder's

Arlington Heights congregation 32.00. From Chicago: by D. Succop from Alb. and Martha Dabelstein's Savings Bank 2.50, F. Wakendorf 2.00; Coll. on Christmas Day from D. Lochner's Gem. 9.97; by D. Engelbrecht by Frieda, Ella, Clara, Georg and Willie Treide 2.50; I'. Uffenbeck's Gem. 14.68; by D. Streckfuß from Mrs. F. Raabe 3.00. By D. Sapper in Bloomington from W. Behrmann 5.00. (P. -75.15.)
Hospital in L-t. Louis: By D. Müller in Ehester by Mrs. Cbarl. Bückmann 2.50.
Orphanage near St. Louis: By Brunn in Strasburg, surplus at children's service, 6.50. D. Katthains Gem. in Hoyleton 20.00. By k. Müller in Ehester from Mrs. Eharl. Bückmann 2.50. By D. Schieferdecker in Hamel vcAr Mrs. A. S. Steinmann 1.00. k. Bergens Gem. in Prairie Town 7.15. By D. Weisbrodt in Mount Olive, s. on Christmas Eve, 12.20. By k. Cämmerer in Chandlerville, s. under Christmas tree, 2.25. (S. -51.60.)
Studying Orphans from Addison: From Chicago: by Lochner from Willie Narten's piggy bank 1.00; by D. Bartling from Joh. Klitzke 1.00; by P. Succop from F. Dabelstein 5.00; by D. Werfelmann from FrauBoitzke 1.00. (S. -8.00.)
Fellow believers in Tampa, Fla: Through ? Reinke in Chicago by Joh. Zühlke 1.00.
Free church in Saxony. By k. Weffel in Nokomis from Joh. Keiser 5.00.' Through D. Succop in Chicago from H. Danker 1.00. (p. -6.00.)
Lutherans in Lithuania: By P. Wunder in Chicago from L. Nitschkowsky 2.00. By k. Engelbrecht daselbst from Mrs. Range 5.00. (S. -7.00.)
Poor students at Concordia, Mo.: H. Gehrke in Addison for Gotth. Francke 5.00.
Poor college students in Milwaukee: By D. Dctzer in Evanston for Albin Weiß from Jüngl.- und Jungfr.-Verein 15.00, from N. N. 5.00. By D. Wunder in Chicago from Jungfr.-Verein for A. Ullrich 3.00, for I. Burkart 3.00. By ?. Müller in Lake View from the Young People's Association for A. Zitzmann 2.00. (dlH. The money published in No. 24 of the "Luth." I. 43 for A. Zitzmann are solely from D. Bartling's parish.) (S. -28.00.)
Milwaukee debt retirement: by D. Flacksbart in Dorsey 3.00.
Construction in Milwaukee: Christmas Collect by D. Heyer by the comm. at Wheaton 2.55. Turner Jnnction 1.00. Coll. on the 1st Weibnacktage by D. Lochner's comm. at Chicago, 1st Zhlg-, 21.76. D. Burfeind's comm. at Richton 4.50. D. Wangerin's comm. at Sollitt 10.00. (p. -39.81.)
Mission in the South: By I'. Hild in Bethlehem by Ferd. Wolf and Mrs. Fried. Wolf 1.25. each (p. -2.50.)
Mission to the West: New Year's Coll. by D. Engels Gem. in Covingkon 3.00.
Mission in Hegewisch, Ill: D. Hölters Gem. in Chicago 31.64. By k. Succop there, remainder of Coll. for purchase of pulpit and altar clothing for church, 11.25. (p. -42.89.)
Inner Mission: Weilmachts Coll. by k. Succops Gem. in Chicago 82.02. By k. Bartling there from Joh. Klitzke 1.00. By D. Döderlein in Homewood by H. Benzemann 1.00. By k. Gräf in Blue Point from the missionary box 2.00. D. Wunders Gem. in Chicago 39.20. Morning Coll. on Epiphany by D. Kübns Gem. in Belleville 11.00. By
Frederking, Epiphany - Coll. of the Gem. at Dwight, 6.00. By ?. Brueggemann in Willow Sprugs by Mrs. ?. Weyel 1.00, Joh. Hinricbs 1.00. (p. -144.22.)
Judenmission: Through D. Bartling in Chicago by Joh. Klitzke 1.00. By ?. Succop there by F. Dabelstein 3.00. (p. -4.00.)
Negro Mission in Springfield: Evening Mass. Drögemüller's congregation in Arenzville 3.80. From mission treasury of D. Witte's congregation in Pekin 12.50. By D. Frederking at Dwight of s. pupils 1.70. (S. -18.00.)
Negro mission in New Orleans: From Chicago: through D. Reinke from barl Baller 1.00; through ?. Succop from Hedwig Hedder's piggy bank 5.00, from H. Danker 1.00, Mrs. Felke 1.00. Through Burfeind in Richton from sr. Gem. 8.30, Mrs. A. Weimann 1.00. By D. Witte in Pekin from Jungfr.Verein 4.00. By ?. Brauer in Crete from N. N. 1.00. (S. -22.30.)
Negro Mission: D. C. Brauer's confirmands in Eagle Lake 1.00. By D. Bartling in Chicago by Joh. Klitzke 1.00, teacher C. Appell there 1.00. By D. Schieferdecker in Hamel by W. Dieckhaus 1.00. By D. Hartmann at Woodworth by N. N. 2.00. By k. D. Graf at Blue Point from the missionary box 1.05, Karl Wendling .10. Epiipba. evening collecte by D. Kühn's Gem. at Belleville 3.60. By Ch. Bockelmann at Sollitt by N. N. 2.00. By D. Hiebei at Town Rich by H. Kämpe 5.00. (p. -17.75.)
Heathen Mission: By I'. Brewer in Eagle Lake by A. Nademacher 1.00. By D. Brunn in Strasburg by W. Pieper 5.00. By Lebrer Appelt in Chicago 1.00. By D. Döderlein in Homewood by H. Benzemann 1.00. By Brüggemann in Willow Springs by Mrs. I'. Weyel 1.00. (p. -9.00.)
PoorStudent New Ulm, Minn.: By D. Drögemüller in Arenzville: thank offering by Mrs. N. N. 2.00, etl. good friends 10.00. (S. -12.00.)
Addison, Ill, Jan. 14, 1888; H. Bartling, Kassirer.

Incoming Michigan District Coffee:

Synod treasury: Lenox congregation -5.40. Wyandotte congregation 6.50. St. Elair congregation 11.43. Frankenmuth congregation 44.50. Big Rapids congregation 5.05. Manistee congregation 10.00. Frankentrost congregation 16.71. Bay City congregation 27.71. Grand Haven congregation 10.00. comm. in Vlendon 4.00. comm. in Montague 10.00. comm. in Grand Rapids 35.00. comm. in Leland 3.80. comm. in Good Harbor 2.67. comm. in Lisbon 8.40 and 8.90. comm. in Benona 3.26 and 1.37. comm. in Macomb 2.60. comm. in Amelith 13.80. Jmm.-Gem. in Detroit 33.71. By I. G. Wagner at A. Wogazki's wedding in Bingham ges., 2.00. (p. -266.81.)
Building fund in Addison: Gem. in Jonia 14.70. Gem. in

Reed Citv 4.75. comm. in Caledonia 7.19. comm. in Merritt 5.20. comm. in Elbridge 3.75. comm. in Mount Clemens 7.75. (p. -43.34.)
Milwaukee construction fund: Detroit Jmm. comm. 21.85. Montague comm. 19.87. (S. -41.72.)
Heathen mission: congreg. in Bay City 11.91. congreg. in Amelith 5.00. (S. -16.91.)
Widow's fund: By D. Dreyer by G. L. Schmidt 1.00. teacher Helmreich 3.00. D. H. W. Schröder 3.00. By D. F. Bauer by Mrs. I. Bauer 2.00. comm. in Rogers City 5.00. comm. in Moltke 3.00. comm. in Manistee 20.00. D. Lemke 4.00. teacher Hensick 3.00. by k. Lemke by N. N. 2.00. comm. in Grand Haven 3.68. D. Burmester 4.00. comm. in Petersburg 3.07. by D. Krüger by Bro. Schumacher 1.00. by D. Torney by W. Schroeder 1.00. Gem. in Grand Rapids 26.27. Gem. in Frankenmuth 29.00. Gem. in Richville 15.00. D. G. Bernthal 4.00. D. Hagen 4.00. By D. I. F. Muller by A. Scheuerlein .25. widow Kirchhof 1.00. by D. Potzger by Mrs. Kalk 1.00. comm. in Belknap 7.79. teacher Himmler 2.00. (S. H 149.06.)
Ta n bstu m m en - A n st al t: Teacher Helmreich 1.00. By Kassirer H. H. Meyer 7.30. Congregation in Manistee 10.00. Christmas Tree Collecte of Congregation in Bay City 13.78. By I'. Hantel 4.00. By D. Krüger of I. Beland, Sr. 1.00. Mrs. A. Karcber 1.00. Women's Vekein in Montague 5.00. Congregation in Hadley 2.88. By D. Krüger of Mrs. Gärtner 2.00. (p. -147.96.)
Negro Mission: By teacher Helmreich from Mrs. Mertcns 2.00. Congregation in Manistee 5.00. By D. Hahn from Wittwe Weidner 15.00. Congregation in Sebewaing 12.31. Congregation in Frankenmuth 28.75. Mr. C. Wischow in Detroit 1.00. Through teacher Himmler from the missionary box of his school 10.00. (p. K74.06.)
Negro Church in New Orleans: through D. Hahn by a friend of the mission 10.00. Missionary Society of Trinity Parish in Detroit 20.75. (p. K30.75.)
Sick pastors and teachers: congreg. in Montague 2.90. E m i gr. - M i ss i c n in New Aork: congreg. in Richville 6.53. Em i g r. - Mi ssi on in Baltimore: congreg. in Manistee 5.00. Hospital in St. Louis: by D. Hagen by Er. W. Hagen 2.50.
Orphanage in Addison: teacher Holmreich 1.00. teacher Regener's pupils 3.00. comm. in Jackson 15.90. comm. school children in Manistee 21.48. H. A. and W. Hensick's savings bank 1.60. by k. Lemke from Mrs. P. Lemm 3.00. by k. Hahn by I. Strikter .50. school children in Montague 8.50. school children in Clay Bank 1.35. teacher Denninger's school 2.92. teacher Garbisb's school 2.80. (S. O62.05.)
Laundromat in Springfield: By D. Kruger from Bro. Schumacher 1.00.
Orphanage in Wittenberg: congregation in Jonia 2.83. By I'. Rooster of I. Strikter .50. school children of the Gem. in Big Rapids 3.54, in Benona 2.60. (S. KlI.47.)
Pilgrim House: comm. in Lansing 6.05. By k. Houses, on W. Drew's wedding ges., 2.30. (p. -8.35.)
For individual students: 1) Gotsch in Milwaukee: Gem. in Manistee 5.00. 2) Falch in Addison: Gem. in Waldenburg 5.00 and 3) 5.15 for Donner in Springfield. 4) Drögenüllor in St. Louis: Gem. in Lake Ridge 5.50; Gem. in Petersburg 5.00. 5) Gärtner in Addison: By I'. Kruger, at E. Doescher's wedding ges., 5.65. (p. -31.30.)
For poor Michigan sophomores: Montague congreg. 5.00. Clay Bank congreg. 2.05. (S. -7.05.)
Inner Mission: By I Speckhard, on K. Mass. Mess'Hochzeit ges., 2.20. Gem. in Hillsdale 4.31. Gem. in Manistee 10.00. By D. Hantel 5.00. Congregation in Ludington 4.80. Congregation in Macomb 5.30. Congregation in Frankentrost 12.05. Congregation in Adrian 8.00. By D. Krüger from Fr. Schumacher 1.00. (p.-52.66.)
German Free Church: Gem. in Manistee 6.00. Total: -865.42. Detroit, Jan. 20, 1888. Chr. Schmalzriedt, Cassirer.

Incoming to the Coffee of the Western District:

Synod treasury: From D. Schmidt's congregation in St. Louis through Mr. Sieving -64.67. D. Grupe's congregation in Eisleben 4.50. I'. Schäfer's parish in Tilsit 5.00. D. Meyer's parish in Black Jack through Mr. Poggemöller 16.30. D. Achenbach's parish in St. Louis 12.00. I'. Hanser's parish in St. Louis through Mr. Schuricht 18.50. D. Norden's parish in Tandy 3.35. I?. Rupprecht's parish at Cole Camp 2.15. D. Falle's parish at Glasgow 3.20. D. Michels' parish at New Haven 2.00. D. Schriefer's parish at Lockwood 4.00. (p. -135.67.)
Construction in Addison: D. Grupes Gem. in Eisleben 5.50. ?. Schäfer's Gem. in Tilsit 2.00. (p. -7.50.)
Progymnasium in Concordia: By Kassirer Bahls 15.00. By D. O. Mencke from sr. Gem. in Stover 4.30, sr. Filiale 5.87. B. Rupprecht's congregation in Eole Camp 4.90. D. Hafner's congregation in Leavenworth 8.57. (p. -38.64.)
Debt Repayment: D. Nohlfing's parish in Alma by Mr. Herrling 24.65.
I n n ere M i ss i o n in the West: D. Schmidt's Gem. in St. Louis by Mr. Sieving 64.28. By D. O. Hanser in St. Louis by Mrs. E. Konrad .50, Wittwe N. N. 1.00, Mr. T. Möller 1.00, Mr. E. S. jun. 5.00, Will). Weber 1.00, Mrs. Will). Schramm 10.00, Mrs. M. Schaap .75, N. N. 1.00. k. Albrecht's comm. in Perry Co. 5.50. By ?. Rauh in Denver from the löbl. women's association sr. Gem. 20.00. From the general mission fund by Mr. E. F. W. Meier 230.00. By D. Achenbach in St. Louis by Mrs. Strübing 2.50. k. Vettters Gem. in Atckison 6.50. Zschoches Gem. in Frona by Mr. Weinhold 10.25. D. Hansers Gem. in St. Louis by Mr. Schuricht 36.35. D. Bartels'Gem. in St. Louis 11.00. By k. Hafner in Leavenworth by Mrs. Benne 1.00, by etl. others 8.43. By Frederking, Collecte at the StöwsandDöpel wedding, 10.25. (p. -426.31.)
Negro mission: B. Schmidt's congregation in St. Louis through Mr. Sieving 24.34. Through ?. O. Hanser in St. Louis by Miss. Hel. Weber 1.00. Mrs. Will). Schramm 5.00. D. Pennekamp's parish in New Wells 5.00. By D. O. Mencke in Stover by Mr. Fr. Fischer 2.00. By k. Schäfer in Tilsit by Mr. A. Voshage 3.00. By D. Achenbach in St. Louis by Mrs. Strübing 2.50, W. Schütze 1.50. k. Brandt's Gem. in St.

Charles 5.10. Thank offering of Mr. Harm H. Heimsoth by I'. Hcyne in Lakecovers, 3 quilts, 12 towels, 6 pr. socks; Friedheim, Ind. (P. Daib), 4 quilts, Creek 10.00. (p. K59.44.)

Widow's Fund: Miss Steinbach's through P. O. Hanser in St. Louis 3.00. charges and H5.00 for wash fund. Hanser in St. Louis 1.50. Mr. I. G. Ehrhardt in California 3.00. P. Schäfers By Messrs. Kassirer: Röscher K283.77; Schmalzriedt 39.70; Bahls Gem. in Tilsit 3.00. Through P. Achenbach in St. Louis from Mrs. Beckert24.05. Sr. 5.00, Mrs. Laudel 1.00, from himself 5.00. Through k. Hafner in On behalf of the poor students, sincere thanks Springfield, Jan. 1, 1888. Leavenworth from the Löbl. Frauenverein 5.00. P. Falles Gem. in Glasgow H. C. Wyneken. 1.25. P. Michels' Gem. in New Haven 2.00. (p. H26.75.)

Orphanage near St. Louis: Z. E. G. from Staunton 2.00. Fr. Jehus Gem. in Argentine 3.25. By Fr. O. Hanser in St. Louis by teacher Zagel's pupils 2.35, teacher Mackensen's pupils 3.10. Mr. I. G. Ehrhardt in California congregations 2c. in Illinois: By!'. Traub in Peoria H6.75. by Fr. Engel in 2.00. By tt. Rauh in Denver by his confirmands 2.10. By P. Schäfer in Tilsit Covington 1.00 and, ges. at bhristmette, 2.75. from Chicago: by Fr. Reinke by sr. Gem. 2.00, by Mr. A. Voshage 1.00. 1'. Meyer's congregation infrom Barbara Grönke 2.00, Hedwig Hohnke 1.00, Ed. Nudolph .50; Black Jack by Mr. Poggemöller 18.95. By Fr. Norden in Horine by N. N. through Fr. Uffenbeck, ges. at Herm. Kleidon's wedding, 4.83, by Heinr. 1.00. By Fr. Bartels in St. Louis by the Sol. Jüngl.-Verein 6.00. Fr. Michels' Lense, Herm. Lense, Jul. Lense, Gust. Lense and F. T. each 5.00, L. congregation in New Haven 5.00. 1?. Schriefer's congregation inKleidon, Joh. Priebe, Tr. Hackendal, Fr. Holtz, C. Bobse, A. Geisemann, Lockwood 2.20. (S. H50.95.)

Hospitalin St. Louis: By P. O. Hanser in St. Louis from Wittwe Bergmann, H. Petersen, Ed. Bartels each 1.00, Mrs. Heidner, Th. Bautow, Scheifelen 1.00, Mrs. C. Steinmeyer 2.00, Mr. F. Reusck 5.00, Mrs. M. Tr. Kotowski and Fr. Kunstmann each .50, Karl Holtz, Cbrist. Höger 2.00 Schaap 3.00. Through teacher Sohn in New Wells, sent on Mr.each, Jak. Fätkbe .25; by P. Hölter from Mrs. W. Bohn and Mrs. Eckhart Dievenbach's wedding 2.25. Through P. Schäfer in Tilsit from Mr. Aug.5.00 each, Mrs. Wiechmann, Mother Lübke, Mrs. Döchschmitt, C. Spörl, Voshage 1.00. (p. H14.25.)

T a u b s t u m i n e n -An sta l t: Ü. Schäfers Gem. in Tilsit 2.00. Mr. F. Mrs. D. Michelet, Wittwe Koltz 1.00 each, Mrs. Fr. Ehlers .70; by P. W. Schuricht in St. Louis 5.00. (S. H7.00.)

Poor students in St. Louis: Z. E. G. of Staunton 3.00.

Haushaltin St. Louis: k. Sch midts Gem. in St. Louis by Mr. Sieving 2.15. Bauermeister 5.00; by !'. Lochner by Marie Hoppenrath, Karl Wegert, Saxon Free Church: Fr. Schmidt's Gem. in St. Louis by Mr. SievingWilhelmine Schildt, F. Kube, N. N., Ad. Hahn, F. Kono 1.00 each, Emma Emmert, A. Helwig, F. Selewsky, C. Lenz .50 each, G. Schwarz 2.00; by

15.43.

??Profit in Lohman: By P. H. Sieck in St. Louis from Beiderwieden 1.00. !'. Wagner by Joh. Kummer 10.00. by Muller in Lake View by A. Lobtzt I. Hauelsen, F. Hauelsen, Drees each 2.00, Streiter 1.00, C. Kuhlmann .50. 1.00, E. Kaiser 2.00, F. Waterstrat .50. by ?. Bohlen's Gem. in Summit 11.60. by 1'. Burfeind in Richton by C. Plumhoff 2.00. Christmas Collecte by P. Mueller's Gem. in Shiloh Hill 5.40. By !'. Large Gem. in Addison: by H. Bergmann 31.75, by Herm. Marquardt 40.00, by H. W. Rittmüller 42.50, and F. Göllner 22.25. By I. F. Meyer of ?. Hartmann's Gem. in Woodworth 15.00. By H. Ehlers in Homewood from the Orphans' Association 5.00. By Oetting in Golden from A. C. A. E. 1.02. By D. Gräf in Blue Point, thank offering from Mrs. C. Becker, 1.00. By P. Merbitz in Beardstown from Mrs. N. N. 2.00. By P. Ave-Lallemant in Flatville, Coll. sr. Gem., 8.45. By Fr. Bangerter in Peoria, ges. under Christmas tree, 5.30 and by Mrs. Ojemann, thanksgiving offering for recovery of her grandchild, 5.00. By Fr. Weber's Gem. in Bonfield 27.00. (S. K349.05.)

In the last number read under: Negro Mission in Springfield by L. Kunolt, Sr. H2.50 instead of 2.00.

St. Louis, Jan. 24, 1888. H. H. Meyer, Kassirer 1328 Norbü Llarket 8tr.

For the orphanage at Addison, Ill,

received from

Congregations 2c. in Illinois: By!'. Traub in Peoria H6.75. by Fr. Engel in Covington 1.00 and, ges. at bhristmette, 2.75. from Chicago: by Fr. Reinke by sr. Gem. 2.00, by Mr. A. Voshage 1.00. 1'. Meyer's congregation infrom Barbara Grönke 2.00, Hedwig Hohnke 1.00, Ed. Nudolph .50; Black Jack by Mr. Poggemöller 18.95. By Fr. Norden in Horine by N. N. through Fr. Uffenbeck, ges. at Herm. Kleidon's wedding, 4.83, by Heinr. 1.00. By Fr. Bartels in St. Louis by the Sol. Jüngl.-Verein 6.00. Fr. Michels' Lense, Herm. Lense, Jul. Lense, Gust. Lense and F. T. each 5.00, L. congregation in New Haven 5.00. 1?. Schriefer's congregation inKleidon, Joh. Priebe, Tr. Hackendal, Fr. Holtz, C. Bobse, A. Geisemann, Christ. Koch, Karl Rossow, Karl Meier, Joh. Gareis, W. Eichmann, H. Bergmann, H. Petersen, Ed. Bartels each 1.00, Mrs. Heidner, Th. Bautow, Tr. Kotowski and Fr. Kunstmann each .50, Karl Holtz, Cbrist. Höger 2.00 each, Jak. Fätkbe .25; by P. Hölter from Mrs. W. Bohn and Mrs. Eckhart 5.00 each, Mrs. Wiechmann, Mother Lübke, Mrs. Döchschmitt, C. Spörl, Siblings F. and H. Fieberitz, Mrs. Dor. Boy, Mrs. Nebbs, Joach. Rossow, Mrs. D. Michelet, Wittwe Koltz 1.00 each, Mrs. Fr. Ehlers .70; by P. Engelbrecht from Johanne Frank .50; by !'. Succop by R. Gahl 5.00, A. Streger 3.00; by P. Lceb by Nud. Lange 1.00; by P. Werfelmann from Mrs. Bauermeister 5.00; by !'. Lochner by Marie Hoppenrath, Karl Wegert, Wilhelmine Schildt, F. Kube, N. N., Ad. Hahn, F. Kono 1.00 each, Emma Emmert, A. Helwig, F. Selewsky, C. Lenz .50 each, G. Schwarz 2.00; by !'. Wagner by Joh. Kummer 10.00. by Muller in Lake View by A. Lobtzt 1.00, E. Kaiser 2.00, F. Waterstrat .50. by ?. Bohlen's Gem. in Summit 11.60. by 1'. Burfeind in Richton by C. Plumhoff 2.00. Christmas Collecte by P. Mueller's Gem. in Shiloh Hill 5.40. By !'. Large Gem. in Addison: by H. Bergmann 31.75, by Herm. Marquardt 40.00, by H. W. Rittmüller 42.50, and F. Göllner 22.25. By I. F. Meyer of ?. Hartmann's Gem. in Woodworth 15.00. By H. Ehlers in Homewood from the Orphans' Association 5.00. By Oetting in Golden from A. C. A. E. 1.02. By D. Gräf in Blue Point, thank offering from Mrs. C. Becker, 1.00. By P. Merbitz in Beardstown from Mrs. N. N. 2.00. By P. Ave-Lallemant in Flatville, Coll. sr. Gem., 8.45. By Fr. Bangerter in Peoria, ges. under Christmas tree, 5.30 and by Mrs. Ojemann, thanksgiving offering for recovery of her grandchild, 5.00. By Fr. Weber's Gem. in Bonfield 27.00. (S. K349.05.)

From congregations 2c. outside Illinois: by Fr. Martin's congreg. in Waltham, Minn. 5.50. by Kassirer Eißfeldt in Milwaukee 2.00. by Kassirer Spilman in Baltimore 3.00. by Kassirer Monk in St. Paul 7.03. (S. tz 17.53.)

From children: Teacher Amling's pupils in Defiance, O., 3.90. From Chicago: by P. Engglbrecht from Rud. Zimmermann 1.00, Louis Kindt .50; by ?. Succop, Cbristenlehr-Collecten, 17.40; by P. Werfelmann from the orphan box of Heubach's children 1.00; by 1'. Lochner from Minnie and Jda Narten's piggy bank 1.50. By the teachers' pupils: Schwarz 8.65, Heitbrink 7.85, F. Kringel 9.25, I. Richter 4.10, W. Schlüter 7.96, W. Helmkamp 4.00, W. Kammann 3.00, W. Treide 4.25, C. Appell 10.00, W. Ganske 5.00, Diener 13.05, Krumsieg 8.00, Rose 17.00, Güttler 14.00, Classen 6.40, Dörr 2.25, Seitz 12.50, Burmeister 7.50, Treiber 7.50, Wiedmann 4.80, I. Rademacker 5.00, L. Selle 10.35, Pleße 5.40, by Miss Kraus' pupils 5.22. By teacher Stahmer in Bloomington, Ill, By Anna Rosenbaum .50. By k. Kowert in Montrose, Ill, ges. under Christmas tree, 6.50. By Fr. Koch in Lemont, Ill, Christian teaching collect's, 8.36. By Fr. Sapper in Bloomington, Ill, by confirmands 2.00. By Teacher Gross in Buckley, Ill, collects on Christmas Eve at children's service, 12.00. By !'. Fritze in Cowling, Ill, ges. on Christmas Eve, 1.30 by s. pupils. Heinrich Witte in Pekin, Ill. .50, Bertha Witte .30, Hulda Witte .20. (S. K239.99.)

Cost money: From Joh. Steffens in Chicago 15.00. Albert Winter there for Thomsons 1.00. (S. K16.00.)

Addison, Ill, Jan. 20, 1888. H. Bartling, Kassirer.

For the orphanage in Indianapolis

Received: From Mrs. Schlegel, Wapakoneta, Ohio, through k. Schmidt, quilt, handkerchiefs and sheets. From Mrs. Syerup, a new suit for orphan Willie. From Mr. F. Müsing K6.00; from teacher Cenzelmann's pupils H2.35. A package from Mrs. Hake's sewing school in Cleveland. From Mr. P. I. G. Kunz P3.00. P. Seuel.

Received for the budget of the Concordia Seminary in St. Louis

with heartfelt thanks: From the parish of St. Cross here: from Mr. C. G. Weise H2.00. From P. H. Norden's parish in Peverly, Mo>, from Mr. Skürmer 1 bushel of apples, from N. N. 1 bush, ditto. From k. H. F. Grupe, Scott Co, Mo, and from members of his. Gem.: 2 barrels dried apples, 1 bush. Sweet potatoes, 2 galt. Butter, 5 gall. Peach and apple butter, and 5 doz. Hand cheese from Mrs. Westerhold there. From D. Hüttemann Bros, in St. Louis 1 box of seist. From L. P. Bresch and Co. there 2 boxes ditto. From H. Gönner there 1 Box ditto. From I. G. Haas Soap Co. there 5 Boxes ditto. From Waltke and Co. there 2 Barrel Scrubbseife. B. C. Hoffman," property manager.

The following contributions for the church building in Clav Centre were received by New Year's Day: By Fr. Stemmermann, Kansas, K6.00. By Fr. Herring, Kansas, 15.00. By Kassirer Meyer, St. Louis, 33.20. By k. Kirchner, Ill, 1.00. By ?. Pennekamp, Kansas, 12.00. by u. Leimer, Texas, 4.50. by ?. Polack, Kansas, 27.23. By P. Drögemüller, Kansas, 3.50. By P. Matthias, Kansas, 6.00. By Kassirer Eißfeldt, Wis. 4.00. By Kassirer Meyer, St. Louis, 18.25. By Kassirer Meier, St. Louis, 29.84. ByMüller, Mo. 1.10. By P. Biltz, Mo. 6.00. By Kassirer Meyer, St. Louis, 15.28.

Many thanks to all donors!
Palmer, Washington Co>, Kansas. Alexander.

Received for the college household in Fort Wayne: from the

Women's Association of Mr. P. Gross 4 quilts. From Mr. P. Bischoff's church in Adams Co. from: Bro. Kleine 2 sacks of oats, 1 s. Wheat, Bro. Milan 2 s. oats, Bro. Bultemeyer 2 l>. Wheat, 2 s. oats, Karl Bultemeyer 1 s. wheat, 1 s. oats, Ernst Heckmann 3 s. wheat, Joh. Dirksen 1 s. wheat, M. s. oats, Chr. Rodenbckk 1 s. oats, Konr. D. Gallmeyer 1 -L>. Oats, Henry Grewe 1 L>. Oats, 1 p. Grain, W. Droge 1 p. Oats, Geo. Schieferstein 1 p. grain, E. Bulmahn 1 bush. Wheat, H. Birning 1 L>. do., Ferd. Birning 1 S. Wheat, 1 L., Oats, H. Fr. Scheumann 1 S. wheat, 1 S. oats, H. Oeting 1 S. wheat, W. Panne 1 S. oats, L. Schröder 1 S. oats, A. Schröder Sr. and Jr. 1 S. oats, A. Zwick 1 roll butter, W. Bruckmüller 1 S. oats, Dr. Scheumann 1 S. do., Wittwe Scheumanu lj S. grain, H. Hoppe 1 S. oats, C. Reiter 1 S. wheat, W. Aumann 1 S. do. From Mr. P. Zschoches Gem. of: Herm. Müller 1 p. wheat, Henry Röge 2 p. grain, Heinr. Brockmeyer 1 p. oats, Dr. Wiebe 2 p. oats, 1 p. wheat, j Bush. Potatoes, Fred. Bensinger 1 p. wheat, Louis Griebel 1 p. oats, 1 p. grain, Heinr. Salfrank 1 p. wheat, 1 p. oats, 1 p. grain, Louis Doctor l p. oats, 1 bush. Wheat, Jakob Köhlinger 1 p. grain, 1 bush. Potatoes, Geo. Löppler Jr. 1 bush. Wheat, Geo. Kaiser 1 S. grain, Wittwe Kaiser 2 S. oats, Geo. Hoffman" ä bush. Potatoes, Geo. Löppler Sr. 1 p. oats, Fred. Kaiser 1 p. grain, 2 p. oats, Heinr. Schlaudroff 1 p. grain, 1 p. oats, Cbrist. Müller 1 p. wheat, Geo. Doctor 1 p. grain, 1 p. oats, W. and Louis Soft each H .50, Karl Meyer 2 p. oats, Konr. Färber 1.00, Fred. Zollinger 1 p. grain, 1 p. oats, Jak. Adam 1 p. grain, W. Osterhaus 2 p. oats, Heinr. Nord 2 p. grain, 1 p. oats, Heinr. Braun 1 p. oats, Louis Bender 1 p. d'o., Fritz Sinram 1 p. grain, John Gick 2 p. oats, Jobn Henkel 1 p. grain. Heinr. Leidolf 2 p. oats, Heinr. Abrends 1 p. potatoes, Job. Brick 1 p. wheat, W. Böse 1 p. grain, 2 p. oats, KarlGumbert 1 p. grain, W. Adam 45 pfo. Beef, Chr. Soft 2.00, I. Griebel 114 ppo. beef, Geo. Köblinger 1 bush. Potatoes, Geo. Schmidt 2 p. grain, 2 p. oats, 1 p. wheat, 1 bush. Potatoes, Geo. Wagner 1 p. wheat, H. Biermann l p. grain, 1 p. oats, 1 ham, Wittwe Klenke 1 p. grain, 1 p. oats, John Rohrbach 1 bush. Oats, Aug. Schattenberg 3 peck potatoes, Ernst Norwoü 1 bush. Wheat, Fred. Löppler 1.00, Henr. Scharpenberg 1 sack wheat, N. N. 1 sack grain, Heinr. Löppler 1 S. grain, Heinr. Dauer 1 S. oats, Aug. Krickenberg 1 S. grain, Th. Löppler 1 S. grain, Heinr. Kanning 1 grain, 1 S. oats, Louis Schlaudraff 1 S. wheat, 1 S. oats, Wittwe Löppler 2 bales wool yarn.

A. Aehnelt, Property Manager.

Received since September 1, 1887: Through Mr. P. Sieker from his parish. From the missionary treasury, K80.00 for boys' drafts, East and shoemakers; from the treasury for organized charity, K30.00 for Father Hoffman. Hoffman"; from some friends in the community 20.00 for shoemakers. By P. Nützel, Oskkosb, donated at R. Knoblich's wedding 5.00 for Hagelberg. By k. Bühler, San Franeisco, for the Japanese student Midsuno 15.00. By Fr. Stemmermann, ges. on W. Lebmann's wedding, 6.75. By Fr. Schliepnck sen. of d. Gcm. in Aales Township 8.90, in Cayuga 6.10 for Sallmann. By P. Smukal (for the laundry fund) from the Women's Association of the Gem. in Iron Mountain 5.00, from M. Heddesheimer 50. By H. H. Niemann, Pittsburg, from k. Ahners Gem. for G. Müller 18.00.

From the following wobblestone women's small: Springfield, 4 pr. socks; Jacksonville, by "Mrs. Hoffman," 2quilts, 7 pr. socks; Indianapolis (P. Seuel), 10 pr. Undershirts, 12 undershirts, 12 bust shirts, 8 sheets, 21 P. pillowcases, 3 quilts, 2 pr. socks (plus 2 pr. socks from an unnamed person); Indianapolis (previously P. Schmidt), 13 bust shirts, 8 sheets, 12 undershirts, 12 pr. undershirts, 12 pillows

For poor students from Minnesota

I received from September 1 to December 31, 1887: K110.46, namely through Kassirer Menk 85.01; R. Kranz's Hochzeits Coll. 17.45; Jaus-Harm's Wedding Coll. in Hamburg 8.00. (See Matt. 2, 11. and 25. 40!)

Bro. Sievers.

For the local seminar library

Received with thanks from Mr. R. H. G. Sauer in Ft. Wayne: "The Society of Jesus, its Purpose, Statutes, History, Task and Position in the Present. By F. J. Buess. Two sections.

Günther.

Received for the congregation at Sedalia, Mo. since June 15, 1887: Theil of Collecte in the Mission Feast of Benton County Congregations K30.00.

Sincerely thankingC

. F. Gräbner, k.

For poor students with heartfelt thanks received through Mr. M. C. Barthel from Mr. H. Baden, Independent?, Kansas, K3.05; collected at Rollmann-Barthel wedding 21.45.

F. Pieper.

Received with thanks in support of the congregation at Royal Oak K4.10 from the congregation of Mr. R. Stamm at Sand Beach. D. Lochner.

For the Passion Season.

Stöckhardt, G. Passion Sermons. 2 parts in one volume. Free of postage V1.65.

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Heermann, Johannes, f 1647. Crux Christi, i.e. the painful week of martyrdom of our highly deserving Savior JEsu Christi, viewed from the beautiful Passion booklet of the four evangelists. Newly edited by Traug. Siegmund. Free of postage 55 Cts.

Heermann, Joh. Heptalogus Christi oder die sieben Worte Christi am Kreuz in sieben lehr- u. trostreichen Predigten erklärt. Author of: "Herzliebster JEsu, was hast du verbochen?" Free postage 65 Cts.

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Hcrbergcr, Valerius. Passion pointer to salutary contemplation of the bitter suffering and death of Jesus Christ. According to the order of the 24 hours. Published by K. F. Ledderhose. Free of postage 65 Cts.

Rambach, Dr. Johann Jacob. Reflections on the whole passion of Christ and the seven last words of the crucified JEsu. Postage paid K1.70.

The Luth. Concordia Publishing House.

Orders, payments, addresses - changes 2c. are to be addressed directly concerning

"Kranken- und Waisenfrennd" (Sick and Orphans' Fund)

To MR. F. W. SCHURICHT, 2612 S. 7th St., St. Louis, Mo. ,

regarding

"Lutheran Children's Journal

to RLV. 4. R. Licvllir, 197 Mauser 8tr, Brooken, 14. V., concerning.

To Ruv. 0. Ruxxir, 16 Harve^ 8tr., XauesvMe, Okio.

The Luth. Concordia Publishing House.
(M. 8. Barthel, Agt.)

Changed addresses:

Dir. A. Baepler, Concordia College, Fort Wayne, Ind. Rev. H. Feth, Box 335, New Haven, Conn.

Rev. H. Rauh, 1043 10th Ave. West, Denver, Colo.

Rev. G. F. Schroeder, Box 126, Hinckley, De Kalb Co, Ill. Rev. C. H. Sprengeler, P. emerit,

318 Spring St., Mankato, Minn. Rev.

F. Tresselt, McKinstry Ave, Detroit, Mich, W. G. Bewie, 310 Otter St., Oshkosh, Wis.

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Herausgegeben von der Deutschen Evange-
 Medigirt von dem Lehrer: C

year _____

(Submitted.)

To the carnival - Sundays.

Luc. 18:31-43.

JESUS goes to his suffering, Up! and let us go with him! Banish from you the vain pleasures That stand in your way. Join the band of the twelve, And pledge yourselves wholly, Where you will inherit in Christ, Even to die with him first.

Jesus cries: "Look, we are going up to Jerusalem". And clearly indicates that the hired run is only going to this place, where he will be judged, and on the cross he will seek to die according to the writings of the prophets.

Jesus, let your wounds always be for my eyes; what the disciples did not understand, press into my heart, what was hidden from them, present to me yourself in the image, how you had to suffer the bandage and scourge of those Gentiles.

Alas, this week many will crucify thee anew, At the devil's carnival games let themselves be seen in larvae! Oh! unmask my mind, that I am not so ungodly, but remember your blood and do not offend you anew.

If the world will afflict me, I will, O David's son! I shall cry unto thee more earnestly, Thou art my throne of grace. Oh, have mercy, have mercy on me, And let your miracle shine In the stupid eyes laugh, And make my heart light!

So I see you in faith, until I am there in sight. If death wants to rob me of the light, he only nymyit what bodily, gone; I must yet, if that happens, in Jerusalem see you, - Not, where they lift your cross, but lives without crosses!

Benjamin Schmolcke, b. 1672, d. 1737.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Herausgegeben von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., February 14, 1888.

No. 4.

(Submitted.)

Our Emigrant Mission and Lutheran Pilgrim House in 1887.

The flow of immigration has increased, not decreased, in the past year. According to the report of the Washington Statistical Bureau, 509,281 foreigners entered our country through all seaports in 1887. Of these, 111,201 were Germans, 78,494 Scandinavians, 72,549 Irish, 105,014 English, Scots and Whales, 38,055 Austrians, 46,061 Italians and the rest from other countries. In Castle Garden alone 371,619 landed, among them 80,000 Germans. Most of the immigrants are still very welcome, especially for the economic development of our country; but for years the flow of immigrants has been washing up on our shores elements that are not at all desirable, but rather dangerous for our community. Among them belong above all the god-forsaken socialists and anarchists. In view of such an increase in population, it is no wonder that a strong opposition to immigration in general is becoming noticeable in this country, and that attempts are already being made in legislative circles to make immigration more difficult and to restrict it. But the regulation of this matter has its great difficulties. Our United States is, after all, the land of immigrants and will remain so for a long time to come. We can still use millions of industrious hands here, and it is therefore not to be expected that such can be kept away by force in the future. But what is especially alarming to a Lutheran and fills him with concern for the future of our country is the tremendous influx of Roman Catholic immigrants from Ireland, Italy, Austria and other Catholic regions of Europe, through whom the power of the papacy in this country is being greatly strengthened. But God sits in the regiment and leads everything well. He also has the flow of immigrants in His hand and directs it how and where He wants.

So what has happened in the last year to and for the immigrants and emigrants assigned to us?

First of all, there is the Lutheran Pilgrim House, in which and from which the work of our emigrant mission has been carried out for two years. To God's praise and thanksgiving, I can report that this institution is in prosperous condition. As you know, the building, which bears the name "Lutheran Pilgrim House," was purchased two years ago by the members of our Emigrant Mission Committee for \$45,000. This was, of course, a risky venture, and many who were not familiar with the circumstances may have shaken their heads in disbelief. After all, we only had \$1000 as a down payment, and we did not yet know whether our communities would approve of our actions and help pay the debts we had incurred. But the beneficial continuation of our emigrant mission was more and more dependent on the acquisition of a permanent site for it. In addition, the property offered to us was so inexpensive for New York conditions, its location so extraordinarily favorable, and its internal furnishings so appropriate, that we dared to purchase it in God's name. And the faithful God, in whose honor alone we dared this enterprise, did not let us be disgraced. Not only did we receive letters of approval and encouragement from all sides as soon as our action became public knowledge, but the Synod of Delegates assembled in Fort Wayne in May of last year also approved our step and took over the Pilgrims' House with all the debts that still burdened it as their own property.

And how are the finances of the Pilgrims' House? On the whole, satisfactory. Some communities have contributed nothing, others little, but many have contributed more, so that our current interest-bearing debt amounts to \$18,000, the non-interest-bearing debt to \$10,574.20, and the total debt to \$28,574.20. So we only have \$900.00 annual interest to pay against \$2200 in the previous year. However, I think even the \$900.00 interests are still too much. Shouldn't we get down to work and try to get rid of the annoying interests altogether?

So far, quite a number of brothers and sisters have sent us tz13,204.20 (of which H2630.00 has been repaid during the last year) as non-interest bearing loans. Will not more follow these examples? Whoever has a small sum of money, large or small, which he does not need at the moment, and would like to invest it safely so that the Kingdom of God is served at the same time, is herewith urgently requested to lend it to the Pilgrims' House for a shorter or longer period without interest. And this request will remain open until I revoke it. The names of the kind lenders will not be made public. Each lender will be sent a note by me, signed by our treasurer, Mr. W. C. Farr, according to which the loan sent in will be repaid punctually after thirty days' notice. Our second mortgage of A8000 is arranged in such a way that we can pay off this sum in full or in part at any time. However, since from time to time some people have to call in their loans, others should take their place in order to prevent us from having to borrow new sums against interests. In addition to sending in non-interest-bearing loans, we should also continue to collect them so that the Pilgrims' House will be debt-free as soon as possible.

But is the house worthy of such support? Without a doubt. All of our congregations who have seen it so far have expressed their joy that we have acquired such a stately, splendidly situated and puffing home for the benefit and piety of immigrants and emigrants in this cosmopolitan city in the immediate vicinity of Castle Garden. Every dollar, which is sacrificed for it, is well invested. The house will always be worth what has been paid for it. But even more than the material value, the purpose of the house should spur us to support it. It should be a Christian hostel for immigrants and emigrants, where the wanderer, in addition to board and lodging, receives, against moderate payment, a humane treatment, good advice and all possible assistance in physical and spiritual concerns. Those who already have a specific destination are helped here to reach it. Those who do not yet have a destination, however, are helped so that they can obtain work and progress; and in doing so, it is not asked whether the person in question is a Christian, a Lutheran, a Jew, a believer or an unbeliever. Thus, the Pilgrims' House has had 5251 guests from all walks of life and the most diverse countries, languages and peoples in the last year and has sought to provide good services to them in various ways. Most of them have desired and received food and lodging for days, weeks and months. Others have only enjoyed a meal. How much work and care for me and my comrades are included in these bare figures must remain undiscussed. A whole book could be written about it. Enough, one has tried to do justice to this large number of guests in the Pilgrims' House in their various concerns, and they have, as far as is known, gone from there in grateful remembrance of the same. Is this not a work worthy of the support of all lovers of foreigners?

The poor are also remembered in the Pilgrims' House. In the last year, 875 of them have been given free of charge.

and partly accommodated, to the value of I509.70. One cannot imagine the poverty of certain immigrants, especially from Pomerania, Mecklenburg, East and West Prussia. We have had entire families in our house who had received railroad tickets from their relatives here, but otherwise had not a penny and nothing to eat, and still had to be on the road for several days. Such poor people, for example, receive food and lodging in the pilgrims' house, as well as food for the journey, and usually also a penny for food.

Besides taking care of the 5251 guests, I received 3541 letters and wrote 2686, distributed over 10,060 numbers of "Lutherisches Kinderblatt", about 3000 calendars of our and over 200 of the Wisconsin Synod, 4600 tracts, over 100 volumes of "Luthers Volks-Bibliothek" and a large number of numbers of "Zeuge der Wahrheit", "Lutherisches Volksblatt", "Lutherischer Anzeiger", "Pittsburgher Kirchen- und Waisen-Bote" in Castle Garden.

My coffee sales amounted to \$101,655.06. The reader will find more details about the receipt and payment of this sum in the report of our treasurer in another part of this paper.

Advances of \$2874.91 were made to the wholly or partially destitute, of which H864.51 is still outstanding. In the future, it will no longer be possible to help in this respect as generally as in the past, because many neglect to repay on time. Since the founding of our mission (1869), more than \$5000 of old advances are outstanding, of which little or nothing can be expected back. Our mission has to deal with poor people who cannot repay anything with the best will in the world, but also with wicked people who borrow but do not pay. Therefore, prudence dictates that we only help with advances in cases of greatest need, and even then only with small amounts. I also warn everyone in our circles against being too good-natured in emigrant matters. How many orders I have already received and still receive to advance money to such and such a person! Whoever is not able or willing, in case of need, to refund the advance requested for others from his own means, should not vouch for himself. Under no circumstances can I make advances to people who live in Germany but do not have enough money to pay for their travel tickets. Our mission has no money for that. It only has to deal with poor Lazarus, who is lying in front of its door, and even there help cannot always be given as it should be.

Unfortunately, our Pilgrims' House is not yet well enough known in our own circles. How many members of our congregations I meet on their return from Germany who either have not heard of the Pilgrims' House or do not know that it is possible to stay there! To an even greater extent, the complete unfamiliarity with the Pilgrims' House is evident among immigrants who have received free travel from their relatives in our communities, or who move to members of our communities at their own expense. Instead of the Pilgrim House card, they bring with them cards of secular, even Jewish inns, and I have to let them go there; for according to the rule in Castle Garden, I may only take care of immigrants who have either the card of the "Pilgrim House" or the card of the "Pilgrim House".

or ask for the "Pilgrims' House". If this problem is to be remedied and our Pilgrims' House is to serve its purpose properly, then one should make one's friends in Germany aware of the Pilgrims' House in good time and always enclose a map of the house or several for earlier or later use with every letter to the old fatherland. In addition, one should also give the names of those expected, together with details of the ship with which they are coming, and the time of departure, or at least the name of the port of embarkation. Of course, it is not always possible to find out the individuals among the heaps of passengers; therefore it is necessary that the immigrants are instructed to ask for me and the "Pilgrims' House". Making the Pilgrims' House known in the widest circles also depends a lot on the activity of our pastors and traveling preachers. In this regard, they can do a lot and refrain from doing a lot that is beneficial to the Pilgrims' House and the emigrant mission in general. It is true that taking care of emigrants' affairs often brings a lot of trouble and annoyance, especially if now and then something does not go quite as desired - I could tell you something about that, too, and I have to ask for God's patience every day anew - but this "helping and supporting" is also God's will and therefore a service of love that God Himself wants to reward, even if people often do not appreciate it or even reward it with ingratitude. Let us therefore continue to work freshly and cheerfully in caring for the immigrants and not grow weary in it. There is a blessing in it.

Finally, in heartily thanking Pastor Müller and his co-workers in Hamburg, and Mr. W. Vopel in Bremen for the services rendered to our emigrants over there, as well as the brothers of my Committee for their diligence and faithful counsel in my duties, I entrust the work of our emigrant mission and the further prosperity of our pilgrimage house for the current year to the faithful guidance and care of Him who also promised us: "Behold, I am with you always." S. Keyl.

The Pabst Jubilee.

"Against the Papacy at Rome, founded by the devil" - this is the title of a writing that Luther sent out a year before his death. Up to his last breath, he admonished his followers to attack the pope with all seriousness, adding that otherwise they would not receive the gospel. Yes, the pope is really, as our ancients said, the firstborn son of Satan, the visible representative of the devil on earth. The Roman papacy is the greatest masterpiece of the devil. The pope is the vile one, the man of sin, the child of wickedness, of whom St. Paul prophesied, 2 Thess. 2, "which is to come according to the working of Satan". The Roman Pabst is the beast out of the abyss, which the holy seer John saw rising, which was full of names of blasphemy, to which the dragon, the devil, has given his power, the whore who sits by great waters, with whom the kings of the earth have fornicated, Babylon, the great city, the



Dwelling place of the devils, the container of all unclean spirits. Revelation St. John 13, 17, 18.

The pope is still the same today as he was in Luther's time. Christ has judged him, spiritually judged him with the rod of his mouth, through the gospel of Luther. But the Antichrist remains until Christ comes and throws him together with the devil into the lake that burns with fire and brimstone. Just in the last days the pope has made a lot of talk about himself again. He celebrated a great feast, from which the whole world echoed, his 50th anniversary as a priest. There he again showed his colors and his coat of arms. It was a great spectacle that the devil gave to the world.

We want to present our readers with three acts from this devilish farce. The setting of the first act is the city of Rome. In the last two months, December and January, this city was a place of pilgrimage of the first order. From all Catholic countries crowds of pilgrims streamed there. Thousands and thousands of "devotees" went in and out of the gates of the holy city. The general staff of the pope, a great troop of cardinals, archbishops, bishops, aebts, appeared in full pomp. The pious pilgrims, high and low, ate and drank for weeks in Rome, made a pandemonium, filled all the streets and squares with wild roars of "Great is the Diana of the Ephesians", and when the idol himself, the Holy Father, When the idol himself, the holy father, let himself be seen for a few moments, the surging mass of people stopped in awe or fell on their knees, gazed at the wonder of the world in soundless silence and thus gave the god, the prince of this world, Satan, praise, honor, worship.

The second act of the play introduces us to the papal inner sanctum. In the residence of the pope, the Vatican, stands St. Peter's Church. It was built in good part from the indulgences collected by Tetzl from the Germans. The construction of St. Peter's Church thus gave the first impetus to the Reformation. It is the largest, most stately building on earth. Now it was there that Pope Leo XIII held his Jubilee Mass on January 1 of this year. The mass is, as Luther says, the greatest church abomination in the papacy, the very worst idolatry. The priest, as is taught, offers Christ's body and blood for the dead and the living, and thereby obtains forgiveness of sins even for the worst of boys, and thereby snatches the souls of the dead out of purgatory. The sacrifice of the Mass is a mockery of the devil on the holy suffering and death of our Lord Jesus Christ, on the great, eternal redemption, which happened through Christ. So, Pope Leo has been a priest for 50 years and has blasphemed God, the Most High, and Christ, the highly praised Son of God, in the name of the devil for half a century without interruption. Having grown gray in the service of the devil, and with only a few years or days left, this "pious, worthy old man," this blasphemous mouth, will go to the devil in hell and howl and gnash his teeth with his predecessors there for eternity, thus receiving the due reward of his blasphemy. Before that, Satan treated his faithful servant to the hocus-pocus of a jubilee mass while still on earth. The course of the same was as follows: It was 9-3/4 o'clock when the pope made the sign of the cross at the relay prayer.

made. At 10 o'clock the altar bell rang for the Sanctus (Holy, Holy, Holy, etc.), and 5 minutes later the Pope spoke the words of Consecration. 10-1/4 o'clock was rung for the Communion, and after another 7 minutes the whole action was finished. Then the choir and the assembled people sang alternately the Tedeum (Lord God, we praise you). After the Tedeum, the Pope rose and sang first an invocation to the Apostles Peter and Paul, and then the prayers of the General Absolution. Finally he said the *Benedictio orbis et urbis*, i.e. the blessing over the city and the whole earth. In this way the devil imitates the sacred and cheats thousands, millions of souls of their eternal salvation. The imposing Jubilee Mass, endowed with all the musical arts, will also have brought him a rich yield for hell. On the same day, the pope was carried on a throne chair by cardinals through the densely packed crowd filling the wide church halls, smiling friendly to his enthusiastic subjects to the right and left and frequently raising his hand for blessing. A French reporter, describing this scene, broke out into the words: "He is more than beautiful, he is heavenly, transfigured, immaterial between the two large fans of white feathers, the flabelli, which are worn on both sides and which look at each other like two infinite wings swinging between heaven and earth. He sees no one and yet seems to look at each of us in a special way. And in our soul it becomes calm. A tension comes over us that fills our eyes with tears of joy and emotion. The nearer he comes, the greater he seems to become, and we see, in the midst of all the magnificent splendor, only him, the white man, the governor of Christ." Yes, Satan incarnate, exalting himself above God and Christ! Several times during the celebration of the day the jubilarian fainted, so that he had to recover in a side chapel for a little while from the exertion of the performance. This only increased the emotion and participation of the audience. Such improvised effects also belong in a devil's comedy.

The scene of the third act is the world, the whole wide world. For the devil's haunting there in St. Peter's Church, in the Vatican, has electrified all the peoples of the earth. Many popes have celebrated their 50th priestly jubilee before, but none of the previous papal jubilee celebrations has met with so much interest as that of Pope Leo XIII. 50 years ago, the day of Gregory XVI's golden jubilee passed completely unnoticed. Thirty years later, the jubilee of Pius IX was celebrated festively, but only partially by Catholics outside Rome. The idea of making this commemorative day a festive one had been suggested by the German side only a short time before. This time, the play was prepared and rehearsed long time before, and, as said, the whole world watched or played along.

At first, the Catholic peoples gave full expression to their belief in and idolatry of the Pabst. During the Christmas holidays, or even later, the churches were most splendidly decorated and brilliantly illuminated in the evening, not in honor of the incarnate God in Bethlehem, but of the inveterate devil in Rome. Also private

In many places, the houses were decorated with flags and lights, as if a king were entering. And the pope is the most powerful ruler on earth, precisely because he has received the scepter and crown directly from the prince of this world as a fief. In the festive assemblies, hymns and motets were sung to glorify the Roman Baal, prologues were recited, festive sermons were preached. Only one Catholic country let the day pass without singing and sounding, namely France. Clerical papers thus declare this: "Religion is banished from the public sphere here, the state institutions are de-Christianized." Well, that is true, France does not want to know much more about religion, about the Christian religion as little as about that of the Antichrist. However, the vulgar unbelief, the frivolity and the mockery of religion, this inheritance of the French Republic, is not half as diabolical as the papal piety and the blasphemies that are trumpeted from Rome to the whole world.

And now, on the occasion of his jubilee, the Pope has been sent congratulations, addresses of devotion and splendid gifts from all ends of the world, and especially from the powerful and princes of the earth. Whole carloads of wine barrels have arrived in Rome, so that the pope and his prelates can merrily celebrate until the end of his jubilee. The value of the gifts runs into the millions. A separate building has been erected for the exhibition of the jubilee gifts, and after a few days an annex had to be added. It is prophesied of the Roman harlot that "kings will make her desolate and naked and eat her flesh. Revelation 17:16. Something like this happened about a decade ago, and even before that, when the princes of the earth took the rich monastic estates. Now, as it is always supposed to happen, the wound of the beast is healed. Now the kings of the earth again fornicate with the woman who sits by great waters. Now the harlot sits there again, "clothed in silk and purple and scarlet, and gilded with gold and precious stones and pearls. Revelation 18:16 The devil fondles and caresses his firstborn son.

And not only papal princes and kings pay homage to the stronger. The kings of the pagans also pay tribute to him. The Sultan has blessed him. The Shah of Persia addresses him, "Messiah, more exalted, like the inhabitants of the heavenly world." And, what is most deplorable in this whole spectacle, Protestant princes wish him happiness and salvation and send him gifts. And what kind of gifts? Just such objects in which the abominations of Pabstism are embodied. The Emperor of Germany gives him a precious bishop's miter set with precious stones, the Empress a chasuble, the Queen of England a chalice for the Jubilee Mass, the King of Württemberg and the son of the late King of Hanover richly decorated reliquaries. And what were the congratulations? The latter princely son, a Lutheran, writes to the pope: "I ask Your Holiness to accept also my warmest congratulations and to believe that they come from the deepest bottom of my heart, which, as Your Holiness knows, is entirely devoted to you." The German Emperor, through his deputy, expresses to His Holiness the wish that "he may continue to reign for a long time for the salvation of his people (the German people) and the whole world." The

Pope Pabst today shows his colors as clearly as ever. He has granted plenary indulgence to all pilgrims who visited him in Rome, to all who celebrated his Jubilee in spirit. This means that whoever believes in the Pope has forgiveness of sins, life and blessedness. He demands just in these days restoration of his worldly dominion. This worldly possession is to prove that he is the Lord of the world, from whom all worldly princes wear their crowns as fiefdoms. The pope boasts as impudently as ever, as God and Lord of the church, as Lord of the world, Lord of heaven and earth. Every blind man can see that. And Protestant emperors and kings, the representatives of Protestant peoples, now confirm and affirm by word, work and gift the abomination of the papacy, the abomination of the mass, the world regiment of the pope. Perhaps they themselves do not know what they are doing. But the devil leads them on a fool's rope and plays with them like with puppets on a puppet theater, so that they also have to prostrate themselves before the great idol on the chair of Peter. The whole story from beginning to end is a carnival farce of the devil.

Unfortunately, the president of our country is also among the well-wishers. He did not present the Pope with a holy device, but with a magnificent copy of the Constitution of the United States. Here also the devil has his mockery. A jewel of our Constitution is the basic law of religious freedom and freedom of conscience. What is the pope supposed to do with this Constitution? Pope, devil and freedom of conscience, how does that fit together? Yes, with satisfaction the pope has taken this gift, as we read, into his hands. He already knows how he can make use of the freedom of conscience.

But one prince of Christendom made a praiseworthy exception. The King of Sweden and Norway did not congratulate the Pope, much less send a gift. The Jubilee Committee had asked a Swedish diplomat to send such a tribute. The King, however, replied that he was the monarch of a Protestant nation and felt no need to pay homage to the Pope.

The Pope himself finally put his seal on all the homage paid to him, addressing the Italian pilgrims on January 3: "Pay attention to what is happening now. The simple fact of Our Jubilee has attracted the attention of the whole world. Not only Catholics, not only private individuals, no, sovereigns and princes, governments and people's representatives have vied to take part in this celebration and to testify their devotion and respect to Us. Surely this is a work of Divine Providence, which uses the simplest occasions, the least suitable instruments for the glory of the Church. This fact finds its true reason in the immense importance of the Pabstium, this lighthouse which God erects in the midst of the nations, so that it may show the way of salvation, this world power which is at all times, which is in all places, which, when all around collapses, stands and lives, which emerges from all persecutions only more glorious, only stronger." This is the glittering language of the one who founded the papacy in Rome. The jdevil can also be quite pious, modest and

speak humbly. Translated into truth, these words mean: The papacy is a bulwark that the devil has erected among the nations, a lamp that is lit from hell and that points the way to hell, admittedly an indestructible world power to which all sovereigns, kings, princes must bow, which is in all places, at all times, but which will perish and be damned to the lowest hell when Christ comes. Divine providence has only so much to do with it that it still gives room to the devil on earth, and that it clearly shows to all who have eyes to see that God's word is true, that all prophecy, also that of the Antichrist, of the child of wickedness, has been and is still being fulfilled in his time.

We Lutherans, however, to whom God has revealed the secret of the wickedness in the Roman papacy according to His grace, want to seriously guard ourselves against this and every deception of Satan and hold firmly to the word with which alone we can stand against Rome and hell. We still see it today: "The old evil enemy is now serious. Great power and much cunning is his cruel armor. On earth is not his equal." Let this be our daily prayer: "Keep us safe from the devil, keep us in firm faith!" "Keep us, O Lord, in thy word, and prevent the murder of the pope and the Turk, who would overthrow thy Son Jesus Christ from thy throne. And since we know that the bowls of God's wrath will be poured out on all who have received the mark of the beast and worshiped his image (Revelation 16:1, 2), let us also pray God for the world and the church, for our country and people, that He may still have patience, that He may not soon strike with sword, blood and other plagues, and that many may still regard the patience of the Lord for their salvation!

G. St.

(Submitted.)
Mission to Colorado.

My church in Denver is still a mission church. This is in a double sense of the word. It is a mission church in that it still needs some support from the Venerable Synod. However, it is constantly growing, and thus there is the best prospect that, by God's grace, it will soon cease to be a missionary congregation in this sense. But it is also a missionary church - and God grant that it may remain so in this sense of the word - insofar as it takes a lively and active interest in the missionary work in Colorado and does everything in its power to help spread the Kingdom of God in this glorious state. Thus, with the greatest joy and willingness, she has granted me permission to undertake various smaller and larger missionary journeys in the state. As often as I returned from such a trip, I had to tell her, according to a promise, how the Lord blessed the preaching of His Word in the hearts of those who listened to it. The report was always pleasant and was therefore received with joy and with the feeling of gratitude to our Lord Jesus Christ.

With the precondition that the dear Lutherans

readers will also like to hear something about the mission in Colorado, it should first be noted in general that in the last six months I have traveled over 2000 miles in the interest of the mission in Colorado, often in the clouds, often far above them. As early as the month of June, as was reported in these columns at the time, I had made a mission trip to Durango and vicinity, 450 miles southwest of Denver. On November 21 I traveled there for the second time, favored by the most splendid color weather, and arrived there the following evening in the rainy weather. The next morning the rain had turned into a snowstorm, and the fears that the services would not be well attended were partly justified.

The services were held in Durango in the evening. After the second service, on November 25, the Lutherans in Durango and vicinity organized into a congregation called "St. Paul's Evangelical Lutheran Congregation". Four days later, Lutherans in Pine River and vicinity, 20 miles east of Durango, also organized into a congregation under the name "Trinity Evangelical Lutheran Church." These two congregations then jointly appointed a preacher from our dear synod. In Pine River, the sermon was preached twice in German and twice in English, in Durango three times in German and once in English. The English service was attended by about 30 people each time. Last November I preached for the last time in Durango to a little over 50 people who listened with reverence and devotion to the words of God. May God grant that the newly called pastor in Durango and Pine River may soon begin his important ministry, and may the Prince of Victory, Jesus Christ, grant him one victory after another over the power of darkness!

On the first of December I left Durango again and headed home. On my way home I stayed one day in Pueblo, a town of 20,000 inhabitants, 120 miles south of Denver. On the second evening of December, I preached there to a congregation of 30 people. After the service I asked the people if I should come again? which question seemed a little strange to them at first, but which they answered immediately with "Yes, of course". I promised to come in January 1888. Then some of them said that I should come again this year. When I asked, "When?" they said, "On December 31."

Finally, a small remark. Many brethren in the older states are probably not aware of the blessings that are brought about by missionary work. If such people could only once accompany a missionary or traveling preacher on a missionary journey, their hearts would often rejoice and be willing to offer all the earthly means that are necessary for such beneficial work.

Denver, Colo., Dec. 12, 1887. h. Rauh.

The stronger the faith, the weaker the flesh; and the weaker the faith, the stronger the flesh and the less it is broken off.

(Luther.)



(Submitted.)

Walther Lutheran College.

St. Louis High School, which has existed for 20 years as a two-class school and has been allowed to educate a large number of students who are now in the blessed work of the church or the state, has often had to struggle with difficult obstacles since its existence; but God's grace has not only preserved it, but in recent years has also blessed it in such a way that the Society has taken the courage, trusting in God, to proceed with the further expansion of the school and to add to the existing academic course on September 1 the second, classic course. At the same time, the school was again opened to girls for further education. In order to put the school on a better financial basis, the Society has incorporated and received the right to issue interest-free shares at \$10 each up to the amount of \$25,000. The Society has chosen the broader name of College and called it **Walther College**, in lasting memory of its founder, Dr. C. F. W. Walther. However, the Society will not proceed with the purchase of a suitable site and the construction of a school building until at least \$20,000 of shares have been subscribed. These shares are guaranteed by the property of the society and will be paid back by the surplus of the school fees, but only when the necessary expenses and repairs have been paid. For boys from outside, a boarding or boarding house will be connected to the school at the same time. Since the finances of the school are to be strictly managed and the need for such an institution has long been deeply felt in our synod, it can be rightly expected that the school will not only soon be self-supporting, but also, although all costs will be kept as low as possible, will in time produce not insignificant surpluses, which will make possible the repayment of the shares and the complete expansion of the school, the establishment of the third scientific course. Further details regarding the Christian management of the school and the various subjects taught will be communicated when God allows the enterprise to succeed and the opening of the new, expanded school is in prospect for September 1.

This preliminary announcement has first of all a twofold purpose: on the one hand, it should make parents who want to give their sons a higher education for civil life aware that, God willing, they will find such a Lutheran institution here, to which they can confidently entrust their children; for the best support of the school is, of course, the sending of pupils. Our second purpose is to give all the wealthier members of our synod, who have long recognized that our synod should also have such an institution, the opportunity to support us by purchasing shares. Whoever desires more detailed information should contact the President of the Society, Mr. Henry E. Mueller, 1003 Paul St 8tr, or the Secretary and Treasurer, Mr. W. C. Schuetz, 406 N. 3rd St., St. Louis, Mo. On behalf of the Board of Directors of Walther College C. J. Otto Hanser.

(Submitted.)

Rev. H. H. Holtermann,

To the ecclesiastical chronicle.

I. America.

whose death the "Lutheraner" already reported in the last but one issue, was born in Hemsling near Rothenburg, Hanover, on May 29, 1837. When he was twelve years old, his father died, who had appointed him as a teacher. The thought of becoming a messenger of the gospel was awakened in him especially by a sermon of the blessed Pastor Th. Harms, which he heard in 1857. But several years passed before this thought became a firm decision. During this time he came to the realization. He wrote about it himself: "The Holy Spirit showed me my great misery of sin in the mirror of the law. I often found myself in the cave of gloom and in all kinds of temptations of Satan, who denied me all grace and comfort. But the faithful Savior not only made me feel and recognize my misery of sin, but also his rich grace again soon."

In 1863 he entered Hermannsburg as a missionary pupil. After completing his studies here and being ordained in the Christ Church in Hanover, he came to America in 1867. -On the journey to St. Louis, Mo., he met on the railroad a superintendent of the then small mission congregation at Effingham, Ill, who persuaded him to stay one Sunday in Effingham to preach. The congregation soon thereafter issued to him a call.-On the Sunday of Septuagena, as February 9, 1868, he was introduced by the same Rev. Bro. Büniger at Effingham and Blue Point, Ill.-This his first field of labor was a very arduous one, as he had not only to preach but also to teach school at the two places mentioned, and as he soon had to serve Island Grove, Bishop, Watson and other places near Effingham as preaching places with him. With great faithfulness and self-denial, under great hardships and strains, the deceased served his Lord here. He often preached three or four times on one Sunday in different places and spared no effort and work.

Even though he often complained about his unworthiness in the feeling of his sinfulness, he also praised the fatherly mercy of God and the free grace in Christ, and this all the more the more he became free from some pietistic prejudices that stuck to him at the beginning.

After an eleven years' ministry in Effingham County, he followed a call to the congregation at Lost Prairie, Perry Co, Ill, where he was introduced by Rev. C. F. Liebe on Rogate Sunday, 1879. - Also of his administration at this, his last congregation, it may be safely said that he faithfully served the souls entrusted to him with the gifts the Lord had bestowed upon him, "not for shameful gain, but from the bottom of his heart." 1 Petr. 5, 2.

On Christmas Eve of last year, an attack of pneumonia threw him on the sick bed, from which he was not to get up again. Already on December 30, the Lord took his soul into the kingdom of glory.

At the funeral on January 2, Fr. C. F. Liebe preached on Gal. 2, 20. and the undersigned gave a speech based on the words Is. 41, 10.

The deceased leaves behind a deeply saddened widow with five small children. A. J. Büniger.

Government schools and parochial schools. The parochial schools are a thorn in the side of the American sects. In an article entitled "Religious Freedom or Merely Toleration," the Lutheran School Journal shows how the state of Wisconsin opposes parochial schools. The Wisconsin Journal of Education, written for state school teachers and supported by the state, contains open attacks by American preachers against parochial schools. It states, among other things: "This action (erecting church schools) is dangerous because it is wholly un-American." "It is a crime against the offspring that they (the children) are educated separately." "They (parents) do great wrong to the children, but so long as they appeal to conscience in the matter, nothing but a gradual education of public opinion can stand the mischief." - The same number of the "School Journal" takes from a Milwaukee newspaper (Daily Review) the following complaint of a teacher: "In one of our districts there are boys who are continually abusing other boys, beating them, throwing stones 2c. For more than a year parents and children have complained to me about this almost every week. Children who are walking peacefully are suddenly attacked or thrown without knowing why. A small boy is usually the attacker, and when the attacked person fights back, larger boys who have been hiding somewhere nearby come over, help the attacker, and often injure the attacked person quite seriously. More detailed investigations have now revealed that the attackers are boys who attend state schools, while the attacked are pupils of church schools, and that the former are involved in the conspiracy. When I recently detained one of them, a little boy, and asked him why he and his friends were beating the other boys, he replied, to my astonishment, quite unabashedly, "because the other boys attend the parochial schools instead of going to the public school with us." - The following provisions have been proposed for adoption in the Massachusetts State Legislature, as reported in the Lutheran Gazette: 1) That all private schools shall be required to keep lists of their pupils and to deliver such lists, with an indication of attendance, to the State Board of Education. 2) That the Board of Education shall be required to visit and examine all private schools in person or by deputies, annually vote to either approve or disapprove each, and report thereon to the State Board of Education. 3) That after September 1, 1880, no private school shall be sanctioned which is not kept by teachers holding a certificate of qualification from the Board of Education, as required of teachers in the public schools." - The Methodist paper, the "Apologist," also recently ran articles against the parochial schools. In the January 26 issue it gives statistics of the Lutheran parochial schools in Milwaukee, according to which "on an average there are 84 pupils" to one teacher, and remarks: "Such schools may educate good Lutherans, but hardly such pupils as could bear comparison with those taught in the American free schools as far as general education is concerned." - May God in mercy continue to hold His hand over our parochial schools and keep our country unimpaired in its freedom.

II. abroad.

The pope would very much like to possess an earthly kingdom again, as it was formerly the case. He has therefore launched a major agitation throughout Italy.

The work is set in motion. In all dioceses, petitions are circulated and the people are driven to the sacristies to sign: the Italian parliament should request the restoration of the secular property and thus bear witness to the deeply felt need for reconciliation between state and church. However, there is no danger that the government of the Kingdom of Italy will be taken aback by this storm of addresses. The papers are simply put aside, because the government does not think of handing over the capital of the kingdom. In Rome itself, the willingness to sacrifice for the pope seems to be less than in more distant places. As a jubilee gift, one wanted to venerate "the successor of Peter" with two golden keys. A collection in the city raised only 3000 lire (francs), while 20,000 had been expected. As a result, the keys will have to be made somewhat smaller.

(Monthly Bulletin)

Russia. The oppression of Lutherans in the Baltic provinces continues and increases. About 60 Lutheran pastors have been put on trial for their Lutheran confession.

Turkey. The Turkish government's opposition to the missionary schools in Palestine is growing stronger. Recently an order came from Constantinople strictly forbidding any Muslim to attend Christian schools. A father who let his child go to a missionary school has been thrown into prison for this.

Inaugurations.

On the 3rd Sunday after Epiphany, Mr. I*. Ernst Denninger, on behalf of Mr. Praeses Hilgendorf, was introduced to his congregations at and in Madison, Nebr. by the undersigned. J. Hoffmann.

By order of the Honorable Praeses Studt, on the 3rd Sunday n. Epiphany Mr. P. Chr. W. Otto was introduced to his rural congregations in Adair County, Iowa, by V. P. Goßweiler.

On the Sunday of Septuagint, Father G. Link, Sr. was installed in the parish of Springfield, Ill, by order of the Honorable President Wunder, assisted by Prof. H. Wyneken and Father M. H. Feddersen.

A. Crämer.

Address: Rev. 6.86n.,
119 ^kkkerson 8tr, -prin^üeltl, 111.

According to the order of the Reverend Mr. President Niemann, Pastor Fr. Wambsganß was installed in his new congregation by the undersigned with the assistance of UP. Kunz, Hiller and Brink, on the Sunday of Septuagint. Fr. Seuel.

Address: Rev. I*. Wamb8Ann88,
391 8 Nov 3er86^ 8tr, In<liunapoli8, Inck.

On behalf of Mr. President Niemann, Rev. Theodor Engelder was introduced to his new branch in Logan, Hocking County, Ohio, by the undersigned.

C. A. Kaumeyer.

On Sunday Sexagesimä Mr. P. Chr. Fr. Meyer was inaugurated in his parish at Ashford by the undersigned on behalf of Mr. Praeses Beyer.

W. Hanewinckel.

Address: Rev. Oür. I'r. -prinAvillk, Lrle Oo., N.V.

Church consecration.

On the 3rd Sunday after Epiphany, the St. Matthew's Lutheran congregation at Lemont, Cook Co, Ill, dedicated their newly built church (42X85, steeple 122 feet high) to the service of the Triune God. Festive preachers were Messrs. UP. W. Uffenbeck, J. A. Detzer (English) and L. Hölter.

K. W. G. Koch.

Mission Feast.

(Delayed.)

On the 2nd Sunday of Advent, the undersigned's branch at Carleton, Nebr. celebrated a mission feast. Collecte for Inner Mission -6.62. It preachedAug. F. ude.

Announcement.

All those who still have in their hands shares of the 1st, 2nd, 3rd and 4th series which were once issued by my congregation and have long since been called for redemption in the "Lutheraner" are hereby kindly requested to send them by May 1, 1888 to ^lr. I'r. Lieber, 1313 8th ^clanus 8tr, who will send them their money.

If, on the other hand, the honored share holders have the friendly intention of donating their shares to my congregation, I hereby publicly express my heartfelt thanks to them by resolution of my congregation. May God reward them abundantly in time and eternity.

Peoria, Ill, Feb. 6, 1888. Gottlieb Traub, Fr.

Incoming Illinois District Coffee:

Synod treasury: From UP. congregations: Loßner in Lake Zurich -9.15, Uffenbeck in Chicago 2.82, Bergen in Wartburg 2.55, Müller in Schaumburg (collectirt by H. Steinmeyer) 52.00, Gose in Uellow Head 6.00, Dorn in Pleasant Nidge 8.88, Meyer in Osnabrück 4.00. (S. -85.40.)

Construction in Addison: By Kassirer T. H. Menk in St. Paul 46.25. P. Behrens in Manito 10.00. By ?. Schmidt in Crystal Lake by J. Marx and I. Schröder 1.00 each. By k. Engelbrecht in Chicago by Mrs. Köritz 5.00. By P. Bartling there by H. Quetschke 1.00. By orphan father A. Brauer in Denny, Pa. 5.00. (p. -69.25.)

Emigrant Mission in New Aork: Through Fr. Wunder in Chicago, proceeds of Raithel's bequest, 50.00. Through Fr. Engelbreckt there from Fr. Holtz .25. (p. -50.25.)

Poor students in St. Louis: By ?. Reinke in Chicago from the Jüngl.-Verein for Herm. Bohl 30.00, Jungfr.Verein for W. Schönfeld 30.00. (S. -60.00.)

Poor students in Springfield: Fr. Weber's Gem. in Bonfield 9.55. By Fr. Lewerenz in Effingham from Mrs. N. N. 3.00. By k. Muller in Lake View from the Women's Association for Otto Maas; 10.00. (S. -22.55.)

Poor college students in Fort Wayne: P. Hölters Gem. in Chicago for Starck 11.80. By Ü. Müller in Lake View for A. Zitzmann of the Women's Association 12.00, Young Men's Association 2.60. l>. Wartens' Gem. in Danville for C. Nuoffer 7.70. (p. -34.10.)

Seminary Organ inAddison: By Kassirer Frye from the Teachers' Conference in New Orleans 25.00.

PoorPupilAddison: l>. Weber's Gem. in Bonfield 9.55. By Kassirer Frye in New Orleans for Gerh. Pallmer 5.20 and Aug. Weise 3.30. By k. Miracle in Chicago by the women in sr. Gem. for C. Haase 6.00. k. Wartens' Gem. in Danville for K. Meinke 8.00. By teacher Albers from k. Brauer's Gem. in Eagle Lake for G. Nuoffer 20.00. (p. S52.05.)

Sick pastors and teachers: By k. Schmidt in Crystal Lake by N. N. 1.00. k. Bertram in New Zealand, Australia: By I'. Miracles from the Northern Illinois Pastoral Conference 45.00.

Widow's fund: Bünger in Steeleville 2.00. l>. Weaver in Bonfield 4.00, whose comm. 9.57. I*. Heumann's comm. in Farina 5.00. ?. Schmidt in Crystal Lake 4.00. l>. Sieving in Uork Centre 4.00. k. Schmidt in Freeport 4.00. I*. v. Schenck in Ottawa 5.00. teacher H. Hicken in Crystal Lake 4.00. H. Bin Addison 4.00. By I*. Bartling in Chicago by Joh. Bohnhoff 1.00. l>. Streckfuß' St. Petri congreg. in Chicago 20.10. (p. -66.67.)

Taub stummen-An st alt in Norris: By I*. Stretchfoot in Chicago by Matth. Dettmann 1.00. By ?. Gose in Grant Park by W. Hötzmann 1.00. (p. -2.00.)

Orphanage near Wittenberg, Wis: Bünger's students in Steeleville 5.50.

Studirende Waisen aus Addison: Durch Succop in Chicago von Christ. Schroeder 1.00. I*. Heumann's Gem. in Farina 5.08. (S. -6.08.)

Gem. in Tampa, Fla: I'. Schmidt's comm. in Crystal Lake 4.50.

Poor college students in Milwaukee: From Chicago: by ?. Hölter for friend from church 5.00, N. N. 1.00; by l>. Miracle from the women in his. Gem. for A. Ullrich 6.00. (S. -12.00.)

Construction in Milwaukee: By ?. Bartling in Chicago by E. Reinhardt 2.00, H. Quetschke 2.50. (p. -4.50.)

Mission in Hegewisch, Ill: By k. Schmidt in Crystal Lake by K. Föllschow 2.00.

Inner Mission: From Chicago: Epiphany Collecte of Lochner's Gem. 14.20; k. Uffenbeck's Gem. 5.99; I*. Leeb's Gem. 6.62; by k. Wunder by Mrs. C. Otto 5.00; by l>. Bartling by H. Quetschke and Joh. Bohnhoff 1.00 each. k. Mueller's Gem. in Lake View 22.00. ?. Bergen's Gem. in Wartburg 8.50. (p. -64.31.)

Negro mission: I*. Strieter's congregation in Proviso 10.00. Epiph. coll. from l>. Eirich's congregation in New Minden 15.00. From Chicago: by I*. Succop from Christ. Schröder 1.00; by k. Engelbrecht from Fr. Holtz 1.00; by miracles from the missionary box from the women in sr. Gem. 4.85; by I". Bartling by W. Niederhelmann 1.00. teacher Wüllner's pupils in Addison 1.75. by H. Arbeiter, Epiph. coll. by I*. Estel's Gem. in Fountain Bluff, 2.10. (p. -36.70.).

Negro Church in New Orleans: By ?. v. Schenck in Ottawa by Th. v. Schenck 2.00, L. v. Schenck 1.00 and Kuhlmann 1.00. By l>. Engelbrecht in Chicago by Mrs. Plummhoff 1.00. (p. -5.00.)

Addison, Ill, Jan. 31, 1888; H. Bartling, Kassirer.

Incoming to the Middle District Coffee:

New construction in Addison: from Walker's parish in Cleveland -25.20. k. Horst's comm. near Dublin 4.00. IL. Werfelmann's Gem. at Neu-Dettelsau 22.06. l>. Jox's Gem. at Logansport 6.50. 1^". Stock's Gem. at Fort Wayne, I.ZHlg., 25.00. By k. Kaumeyer at Lancaster by Mrs. Plinke 1.00. (S. -83.76.)



New construction in Milwaukee. IN Franks' Gem. in Zanesville 25.21. IN Bergs' Gem. in Adams Co. 10.00. k. Thiemes in Columbia City St. Peter's Gem. 26.50. IN Wambsganß' Gem. in Newburgh 12.00. out IN Preuß' Gem. in Auburn 8.00. whose Gem. at Avilla 15.00. I'. Seemeyer's comm. at Schumm 12.00. (p. -108.71.)

Building Fund in Fort Wayne: By Kassirer G. W. Frye of the Southern District 1.60.

Synod treasury: IN Bad's parish in Otis 7.23. Whose parish in Westville 4.63. IN Scheips' parish in Hobart 14.52. IN Rupprecht's parish in North Dover 13.10. Suppl. from? Walker's comm. at Cleveland 1.00. IN Rump's comm. at Tolleston 15.50. IN Wesel's comm. at Pomeroy 5.55. IN Heinze's comm. at Elkhart 3.00. IN Evers' comm. at Convoy 10.42. IN Lange's comm. at Valparaiso 5.50. IN Jüngel's comm. at Fort Wayne 19.65. IN Kunschik's comm. at Leslie 4.50. IN Daib and comm. at Friedheim 20.50. k. Schäfer's Gem. in Waymansville 6.40. k. Diemers Gem. in Peru 6.10. IN Dankwovth's Gem. in Mount Hope 7.00. IN Koch's Gem. in Huff 5.50. k. Seuel's Gem. in Indianapolis 27.83. ?. Goesswein's Gem. in Vincennes 15.46. k. Thiemes in Columbia City St. Peter's Gem. 3.00. whose Zion's Gem. 4.35. Emanuel's Gem. I'. Bachmann's in Evansville 12.00. whose St. Paul's comm. 9.00. IN Kühn's comm. at Dudleytown 4.92. IN Böses comm. at South Ridge 12.78. k. Jungkuntz's Gem. at North Judson 3.92. k. Jox's Gem. at Logansport 10.00. IN Stocks Gem. at Fort Wanne 12.60. IN Bergs Gem. in Adams Co. 8.00. (p. -273.96.)

Omaha, Nebr.: IN Michaels Gem. in Göglein 12.00.

Gem. in Hannover, Germany: By IN Gößwein in Vincennes by A. Weber 2.00.

Faith brothers in Germany: By?. Rupprecht in North Dover by Mrs. E. 1.00. IN Niethammers Gem. in La Porte 27.45. By dens. by Konr. Gewerke 1.00. By IN Weseloh in Cleveland by G. Fürhoff 2.00. Women's club in IN Michaels Gem. in Göglein 15.00. (S. -46.45.)

Inner Mission: In evening services in IN Walker's congregation in Cleveland 11.00. * Through Praeses I. H. Niemann in Cleveland 500.00. From the mission box in IN Zorn's congregation in Cleveland .59. From the God box in IN Goesswein's congregation in Vincennes 5.00. desgl. (for the West) 3.00. By IN Werfelmann, Neu-Dettelsau., of M. Scheiderer 1.00. IN Schlesselmann's in Bremen south branch 4.21. IN Bachmann's Emanuels-Gem. S. S. in Evansville 15.00. IN Wambsganß' Gem. in Newburgh 7.00. I'. Weseloh's Gem. in Cleveland 15.00. By k. Mabr in Jnglefield of N. N. 5.00. IN Dröge's Gem. at Frvbnrg 11.11. Whose Gem. in Botkins 2.30. IN Trautmann's Gem. in Columbus (for the West) 22.96. (S. -603.17.)

Negro Mission: Through IN Rupprecht, North Dover, by Mrs. E. 2.00. M. K. that. .50. I'. Kaiser's Gem. in Julietta 9.00. By k. Lange, Valparaiso, from Bro. Sauer 1.00. School children IN Franke's at Fort Wayne 5.00. By ?. Shepherd in Waymansville from deceased. 3 year old O. Franke 1.25. By IN Niethammer, La Porte, from Mrs. Kellermann 2.00. IN Horst's children at Hilliard 1.36. Mrs. W. das. and M. Dotz each 1.00. IN Zorn's Gem. at Cleveland 20.60. By dens. from Wittwe N. N. das. 5.00. IN Schlesselmann's Gem. at Bremen 15.29. Whose Gem. at Woodland 3.10. k. Wambsganß' Gem. in Newburgh 7.00. Wednesday evening coll. in IN Weseloh's Gem. in Cleveland 9.50. By dens. of K. Beier 1.00. IN Mohr's Gem. in Jnglefield 4.00. IN Jungkuntz's Gem. in North Judson 1.61. Confirmands of k. Jox in Logansport 1.00. By dens. of Louise Buchholz 1.00. By IN Niemann, Cleveland, of Mrs. T. 1.00. k. Daib and Gem. at Friedheim 10.00. From missionary box in IN Franke's Gem. at Fort Wanne 1.00. IN Bischoff's Gem. at Bingen 10.50, school children that. 3.11. IN Betbke's Gem. at Reynolds 6.76. Whose Gem. at Monticello 1.35. For New Orleans: from school missionary box from IN Hüge's Gem. at Briar Hill 1.58; from God's Box in 4'. Goesswein's Gem. in Vincennes 1.00; M. from IN Michael's Gem. in Goeglein 1.00; by IN Niemann in Cleveland from C. and M. T. 1.00. For Springfield: IN Dankworth's Gem. in Mt. Hope 3.00; M. D. the. 100th (p. -144.51.)

Heathen mission: IN Jungkuntz' church in North Judson 1.60. Through I'. Daib in Friedbeim, legacy of the same Konr. Witte sen., 5.00. By ?. Bethke of N. N. in Goodland 1.00. (p. -7.60.)

Jewish Mission: Wednesday evening Coll. in I'. Weseloh's Gem. in Cleveland 9.00. IN Daib and Gem. in Friedbeim 5.00. (S. -14.00.)

English Mission: IN Seuels Gem. in Indianapolis Sept. 22 * By Praeses I. H. Niemann in Cleveland 500.00. (S. -522.09.)

Emigrant missi on i: New Uork: IN I. G. Kunz in Indianapolis 2.00. By oens. of St. Paul's comm. that. 10.00. (S. -12.00.)

Emigrant Mission in Baltimore: By IN Kunz of St. Paul's Parish in Indianapolis 3.00.

Poor students in St. Louis: By IN Horst in Hilliard from Chr. Wollpert 7.00. Women's Club k. Seuels, Indianapolis, for M. Mertz 10.00, for I. Rupprecht 10.00. I. Sch. in Neu-Dettelsau for Markworth 2.50, for Engelbert 2.50. By ?. Tbieme, Columbia Citv, by E. Brüggemann 1.00. By ?. Schmidt in Elyria for Haserodt: From etl. young people sr. Gem. 11.50, Coll. at an evening entertainment 5.00, from Grafton 2.00, from Chr. H. .50. Gottlieb Niemann from IN Gross' Gem. in Fort Wayne for H. Guckenberger 50.00. (S.-102.00.)

Poor students in Springfield: by IN Walker in Cleveland for C. Giese 5.00. IN Scheips' Gem. in Hobart 3.50. IN Jox in Logansport for Fr. Sell 5.00. Wilh. Metzger das. for dens. 10.00. k. Daib and Gem. at Friedheim for Jäbker 21.50. IN Schäfer's Gem. at Waymansville 4.35. IN Zollmann's Gem. at Bear Creek for Kleimann 10.00. Women's Club in IN Seuel's Gem. at Indianapolis for Alex. Krusche 10.00. I'. Seemeyers Gem. at Schumm for b. Schmidt 9.00. IN Weseloh's Gem. in Cleveland for A. Krusche 3.00, for I. W. Asbeck 10.00. (p. -103.35.)

PoorPupilFortWayne: IN Thiemes in Columbia 1 City St. Petri-Gem. for Ed. Georgii 4.00. Emanuels-Landgem.



?. Bachmanns in Evansville for dens. 3.50. School children of k. Thiemes St. Petri's comm. 4.32, Zion's comm. 2.29. women's club at Niemann's comm. in Cleveland for M. Brueggemann 10.00. By k. Niemann's that. of N. N. for Drewes 10.00. L. Stock's Gem. at Fort Wayne for H. Mueller 4.20. Women's Club of his. Gem. for Fr. Stock and H. Müller 54.25. By M Schmidt in Elyria for A. Rimbach: From etl. young people sr. Gem. 11.50, Coll. at an evening entertainment 5.00. By M I. H. Werfelmann 5.00. By k. Ernst coll. at LükersLinnerts wedding in Euclid 5.00. (p. -119.06.)

Poor students in Addison: women's club in k. Michaels Gem. in Vöglein for I. Bühler 10.00.

Wash lasse in Springfield: Women's Club in k. Seuels Gem. in Indianapolis 6.00. Mrs. Syerup that. .50. By ?. Niemann in Cleveland by Mrs. T. 1.00. (S. -7.50.)

Household in St. Louis: I*. Huges Gem. in Briar Hill 2.08.

Household in Springfield: 1^*. Huges Gem. in Briar Hill 2.08.

Household in Milwaukee: 1'. Huges Gem. in Briar Hill 2.08.

Household in Fort Wayne: k. Gotsch's Gern, at Hoagland 3.41. By dens. coll. at Molthan-Brauwer's wedding 8.25. L. Huges's Gem. at Briar Hill 2.08. k. Seuel's Gem. at Indianapolis 19.58. Seemeyer's Gem. at Schumm 14.00, (p. -47L2.)

Household in Addison: Wcelsohs Gem. in Cleveland 31.25. k. Huges Gem. in Briar Hill 2.08. (p. -33.33.)

Orphanage in Addison: By k. Mohr in Jnglefield from Wittwe G. Bohne 5.00. Ges. in Kindergottesdienst in k. Trautmanns Gem. in Coluinbus 9.58. Desgl. dessen Landschule für Arth. und Heinr. Wagester 2.00. Für dieselben aus der Waisenbüchse ders. Landschule 4.50. (p. -21.08.)

Orphanage in Indianapolis: Teacher Grimm's school children in Fort Wayne 2.00. Teacher Zitzlaff's school children in Evansville 7.85. Wittwe Hafendörffer das. 2.00. Johann and Mine Petersheim das. .50. From Pauto's piggy bank in Columbia City 1.00. Virgins and Young Men's Association in k. Bachmann's Gem. in Evansville 10.00. teacher Appel's school children in Lafayette 4.25. Etl. members from k. Henkel's congreg. in Aurora 3.00. (p. -30.60.)

Orphanage near Pittsburgh: I'. Weseloh's Gem. in Cleveland 6.50. Etl. members from k. Henkel's Gem. in Aurora 4.00. (p. -10.50.)

Orphanage near St. Louis: By k. Thieme in Columbia City from W. Lücke 1.00. From the God box in k. Gößwein's Gem. in Vincennes 7.04. Twietmeyer's children das. 1.00. Emma Schmidt das. .50. (p. -9.54.)

Orphanage in Wittenberg: by k. Walker in Cleveland, coll. at Giese-Krüger's wedding, 2.16.

Deaf and Dumb Institution: From the God Box of Teacher Fedder's School in Valparaiso 2.00. k. Weseloh's Gem. in Cleveland 6.75. k. Bethke's Gem. in Reynolds 1.46. By dens. coll. on Br. Reule's wedding 6.10. (p. -16.31.)

Pilgrim House in New Uort: Zorn's Gem. in Cleveland 103.74.

Districts-Unterstützungskasse: By teacher Fedder in Valparaiso, ges. on A. Winneguth's birthday party 1.25. By k. Rupprecht of Mrs. E. in North Dover 2.00. k. Evers' Gem. in Convov 7.84. P. Berg's Gem. in Adams Co. 12.00. k. Diemer's Gem. in Peru 9.50. By k. Markworth to Wyite Creek from Mrs. N. N. 1.00. Mus the God's box in k. Gößwein's Gem. in Vincennes 3.00. Desgl. for sick pastors and teachers 3.00. Werfelmann in Neu-Dettelsau 4.00. N. N. that. .50. k. Thiemes in Columbia City St. PetriGem. 3.83. Dessen Zions-Gem. 5.40. k. Michael at Vöglein 5.00. P. Mohr's Gem. at Jnglesteld 12.00. k. Evil's Gem. at South Ridge 13.30. k. Hunziker's Zion's Gem. at Edgerton 2.75. k. Niemann's at Cleveland 3.00. From offering box at k. Stocks Gern, near Fort Wayne 20.40. N. N.'s. 1.00. (S. -110.77.) Total: -2568.35.

* Bequest received through Pres. I. H. Niemann from the Wittwe Pottebaum, of the parish of k. C. Zollmann at Bear Creek, Ind. from the. Bequest of her blessed husband, the weil. Johann Pottebaum, the sum of 1000.00, namely 500.00 for inner mission and 500.00 for English mission. "The Lord, who planted the now blessed Pottebaum in the heavenly Eden, so that he may grow and blossom there forever, may this gift also contribute to the planting of many more souls in Christ, the water of life."

Fort Wayne, Jan. 31, 1888. D. W. Roescher, Cassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: By k. I. Hilgendorf, WeihnacchtsCollecte, -20.05. Ad. Bergt jr. from sr. Joh. parish 8.30, sm. Preaching Place in Burt Co. Oct. 4, 1?. G. Bullinger of sr. Cash Creek congreg. 8.25. k. I. E. Baumgärtner of sr. Green DaleGcm. 6.00. 1". I. P. Muller of sr. Dreieinig?.-Gem. 12.75. ?. E. I. Frese, Christmas Coll., 25.00. Mr. E. F. W. Meier from the general missionary fund 9.60. ?. K. lahn 3.00. ?. H. Webking from sr. Jmm.-Gem. 13.25, Chr. Wisbhof 1.00. 1^*. F. Düver, Christmas coll. 7.00. ?. S. Meeske from the collection bag 10.00. k. A. Hofius from H. Walter and H. Schulz 1.00 each. k. M. Adam, Weihnackts-Coll. sr. Jmm.-Gem., 10.35, Zions-Gem. 4.00. k. Th. Mvllering, Coll. sr. Gem., 12.25. ?. C. E. Bode of sr. Gem. 3.46. 1^*. G. F. Grüber from sr. L. Gnekow 5.00. k. W. Nudolph from sr. Humphrev-Vem. 7.10, St. Bernard-Gem. 2.45, Emerick-Gem. 3.00. By Mr. Peter Vogler of Louisville Gem. 8.16. k. Aug. F. Ude of members of his. Gem. 3.50. ?. C. H. Becker, communion boll. of sr. St. Paul's congreg. 8.50, from missionary box 3.50. 1>. Joh. Meyer of sr. Bethlehem's congreg. 11.00. k. G. Weller from the collection box 10.00. Mr. E. F. W. Meier from the general mission fund 1000.00. ?. R. H. Biedermann from sr. Gem. 3.30. k. I. P. Müller from W. Schröder 3.00. k. H. Frincke from the communion box 1.11. (S. -1229.98.)

Negro mission: k. Joh. Meyer of sr. St. Pauls-Gem. 1.45. ?. Chr. Bock, Epiphanias-Coll., 9.86. (p. -11.31.)

Judenmission: k. Joh. Meyer von sr. Bethlehem comm. 3.50.

Emigrant Mission: ? I. P. Müller by W. Metschke and W. Lorbeer 1.00 each. (p. -2.00.)
English Mission: ? I. Hoffmann by Mrs. W. Waßmann 1.00.
Widows and orphans: ? G. Grüber, Harvest Festival Coll., 6.85. ? M. Adam 5.00. ? Tr. Häßler 5.00, of sr. Gem. 3.75, D. Elmshäuser 5.00, Mrs. Kath. Klages 1.00. I?. W. Rudolph from sr. St. Bernhard-Gem. 2.45. 1'. G. Weller, Christmas coll. sr. Zions-Gem., 25.00. I?. I. Hoffmann, s. at Ludwig Schilling's wedding, 22.18. (p. -76.23.)
Orphanage near St. Louis: ? G. Grüber, Coll. of the Pozehl-Suhrschn wedding, 6.55. ? S. Meeske from the bell jar, 1.25. I?. M. Adam, children's service coll., 3.30. ? F. König jr. from s. school children .50. ? I. Hoffmann from C. Preunr 1.00. (p. -12.60.)
Synod Treasury: ? C. E. Bode, Christmas - Collecte sr. Gem., 12.28. ? G. S. Bürger, communion coll. of sr. ZionsGem., 9.87. ? I. M. Maisch of sr. Lyons congreg. 6.00. (p. -28.15.)
Washing cash register in Springfield: ? H. Wehking 2.65. ? F. Düver 1.00. (p. -3.65.)
Poor students in Springfield: ? L. Huber, Christmas coll. sr. Joh. comm. 12.35. ? Joh. Meyer of N. N. 1.00. (p. -13.35.)
Deaf and Dumb Institution: ? G. Jung, communion coll., 3.90. ? M. Adam, children's service coll., 4.00. (p. -7.90.)
Sick pastors and teachers: ? I. P. Müller 3.25. ? I- Hilgendorf, Coll. sr. Gem., 8.97. ? W. Brakhage 5.00. ? I. P. Müller by W. Schröder 2.00. (p. -19.22.)
Pilgrim House: ? I. P. Müller from W. Metschke and W. Lorbeer 1.00 each. 1?. F. König jr. from individual members of sr. Gem. 2.00. (S. -4.00.)
Construction in Addison: ? I. Hoffmann by Alb. Mantey, C. Werner and H. Waßmann each 1.00, H. Crämer .50, C. Dinkel jr. 1.00, H. Vink and H. Claus each .50, H. Jost 1.00, B. Stolle .75, W. Eyl.50, G. Seckcl and A. Scloft each 1.00. (P. -9.75.)
Construction in Milwaukee: I*. A. Hosius of sr. Gem. 34.00. ? F. König jr. from individual members of sr. Gem. 8.00. (p. -42.00.) .
KirchbauinNewOrleans: ? F. Düver, on H. Böhlke's infant baptism coll., 1.83, by C. Wien .25. (p. -2.08.)
Saxon Free Church: ? F. Düver 1.00.
Gem. in Hannover, Germany: ? F. Düver 1.00.
Tractate club cash: ? G. Grüber for sold tractate .40. Total: -1469.12. Lincoln, Feb. 1, 1888. I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: From the congregation ? H. Schröders -12.75. Gem. ? Lauterbachs in Johnsburgh 2.00. parish ? Großbergers 7.40. parish ? Dorns 9.68. St. Paul's parish in Bayonne 39.52. parish ? Weidmanns in Ashford 5.65. comm. ? Sennes 27.00. comm. ? Ahners 34.53. comm. ? Grams 9.61. comm. in Bergholz 9.59. comm. in Port Richmond 40.36. comm. ? Lübkers 12.29. comm. ? Dahlkes 11.46. (p.-221.84.)
Building fund: Gem. ? Dalkes 4.00.
New construction in Addison: Gem. ? Lauterbach's in Johnsburgh 2.00. Gcmm. ? Engelders 10.25. Of etl. members of the Gem. ? Weidmanns in Ashford 6.50. Gem. ? P. Brands 23.75. By ? John ges. at the wedding of Louis-Reinhardt, 3.18. Gem. at Lockport, N. B-, 10.00. (p.-55.68.)
New construction in Milwaukee: Gemm. ? Engelders 10.25.
. Pilgrim House: By ? Senne by Louis Reinsch 25.00, Anna Matthaideß 1.00, proceeds from Mehle's tract .50th part of the jubilee collection of the parish?... Ahners 52.00. Kassirer Schmalzriedt in the Michigan Dist. 8.35. (S. -86.85.)
Progymnasium: Gem. ? Ebendicks 8.60. St. PaulsGem. in Bayonne 5.00. Part of the jubilee coll. of Gem. ? Abners 52.00. By ? Feth, sent to a wedding, .90. (p. -66.50.)
Emigr. -Mission in New York: Congregation ? Tramms 3.95. St. Paul's parish in Bayonne 10.00. Kaff. Schmalzriedt in Michigan Dist. 6.53. (p. -20.48.)
Emigr. mission in Baltimore: parish?. Tramms 3.95. Kaff. Schmalzriedt in Michigan Dist. 5.00. (pp. -8.95.)
Inner Mission: G. Scheühaas in Allegheny, Pa. 2 a.m. St. Paul's Parish in Bayonne 10 a.m. (S. -12 p.m.).
Inner mission in the East: St. Paul's congregation in Bayonne 27.83. St. Paul's congregation in Baltimore 40.00. Part of the jubilee coll. of the congregation ?.. Ahners 206.36. By ? Frincke by Mrs. K. Münch 4.00. Gem. in Port Richmond 10.28. Gem. ? Bährs in Colden 6.00. By ? Walker by Mrs. W. 5.00. For the New England states (? Feth): By ? Grains by Mrs. MacDonald 5.00, by sr. Gem. 15.00. (p. -319.47.)
Mission in New Aork City: From the Missionary Box of the Gem. ?.. F. King's 4.50.
Heathen Mission: By Mrs. K. in Washington 1.00.
Mission to the Jews: Through ? Walker from the missionary box sr. Gem. 5.00, N. N. 2.00. (S. -7.00.)
Negro Mission: Mrs. C. Brandt in Allegheny 2.00. By ? F. König by Miss Bohm 5.00. St. Paul's parish in Bayonne 10.00. Ges. at Father Newald's funeral service 1.71. Parish of ? Körners 10.00. From St. Matthew's parish in New Uork by W. Bridegroom 15.00, W. Baldaaf 1.00. By ? Walker by Mrs. D. B. 1.00, from the missionary box of sr. Gem. 10.00. Church building in New Orleans: By ? Senne by Marg. Döll 1.00, Chr. Steinfeld 1.00, Ernstine Hentschel .50. For Springfield: Through ? Senne by I. G. Wolter 2.50; through ? Dahlke by I. Ehlcrs 1.00. (p. -61.71.)
Travel preacher: By ? F. King by W. Schäfer 1.00.
Mission congreg. in Rich Wood, L. I.: Port Richmond congregation 10.28.
Lutheran Free Church in Germany: Gem. ? Lauterbachs in Johnsburgh 1.60. Gem. ? Ebendicks 3.75. congregation in Port Richmond 10.27. congregation ? Luebkers 17.16. S. G. in Baltimore 3.00. Mission among the Lithuanians: By ? Senne by I. G. Wolter 5.00; by ? Frincke by I. G. Frank 1.00. For the congregation in Allendorf a. d. Lumda: By ? Johannes, s. at the wedding of Louis-Reinhardt, 4.00. (p. -45.78.)

Mission in Butternut, Wisc.: G. Scheühaas in Allegheny 1.00.
Poor students in St. Louis: St. Matthew's congreg. in Allegheny 1.00. Congregation ? Senna 41.62 for Otto Gräßer. (S. -42.62.)
Poor students in Springfield: ? Walker 10.00, by dens. of sr. Gem. 17.50, Fr. K. 2.50 for C. Ruesskamp. By dens. from the hymnal treasury sr. Gem. 25.00, N. N. .50 for W. Bulk. By ? F. König from s. Frauenverein 10.00 for E. Dürr. (S. -65.50.)
Poor students in FortWayne: St. Matthew's parish in Allegheny 17.38 for G. Zealous. Women's and Young Women's Association of the comm. ?.. Sennes 10.00, by single. Members of sr. 30.00 for G. Matthaideß. ? Walker 15.00 for John Henry. (S. -72.38.)
Poor students in Addison: Ges. at Father Newald's funeral service 1.70 for W. Weinbach.
Deaf and Dumb Institution: Kath. Mechwarth in Allegheny 1.00. By ? Koch by N. N. 2.00. By ? Senne by I. G. Wolter 2.50. (p. -5.50.)
Old home in East New Uork: By?. F. King by I. Brodsky 3.00.
Orphanage near West Roxbury: By ? Krafft by sr. Gem. 16.00, Chebowski 1.00, Pohl 1.00. By ? W. A. Frey by W. Glaser 5.00, L. Henze 1.00. Gem. ? Weidmanns at Mortons Corner 4.45, at Ashford 2.00. By ? Koch of N. N. 2.00. From the missionary box of the Gem. ? Heblers 9.02. Gem. ? Grams 11.85. By ? Senne by I. G. Wolter 2.50. Sunday school of the Gem. in Egg Harbor 1.00. Women's club of the Gem. ? Walkers 20.00. From the Matth. congreg. in New Aork by H. Feste 2.00. Sunday school of the congreg. ? O. Hanser 5.00. (p. -83.82.)
Orphanage in Union Hill: By ? F. King by W. Schäfer 1.00. Mr. Hausmann's children .50, I. Brodsky 3.00. By ? Ebendick, ges. on C. Stockinger's baptism of children, 1.50. (p. -6.00.)
Orphanage near Pittsburgh: By ? Mustard by Karl Rother 5.00.
Widow's fund: Teacher List 3.00. ? Dorn 5.00. ? F. König 4.00. ? Biewend 10.00. ? Weidmann 4.00. By ? Senne by I. G. Wolter 2.50. Women's club of the commune ? Walkers 20.00. (p.-48.50.) Total-1272.31.
Baltimore, January 31, 1888, C. Spilman, Cassirer.

619 IV. Lultimor" 8tr,

Entered the caste of the Western District:

Synodal treasury: From ? Jben's congregation in Harvester by Mr. Walter -6.00. ? Sckwankovsky's congregation in Baden 3.20. ? Obermeyer's parish in Little Rock 14.55. ? Umbach's parish in Prairie City 2.50. A. L. Rohlfing, Darmstadt, Ill, 4.82. ? Schülke's Gem. in Palmyra 10.00. By M. C. Barthel of G. Höhne in Metea, Ind., .60, of H. Hartmann in Alexandria, Va. 1.00. (p. -42.67.)
Construction in Addison: By?. Schaller in Cape Girardeau, Coll. at teacher Kröhnke's wedding 5.45.
Inner Mission in the West: ? Jbens Gem. in Harvester by Mr. Walter 2.50. By ? Umbach in Prairie City by F. L. 1.00, by N. N. .50. by M. C. Barthel in Greenville, O., 1.00 and by H. G. Buess in Winfield, Kans. 1.00. Gem. in Kirkwood by Prof. Guenther 3.25. (S. -9.25.)
Negro mission: ? Ehlers in Norborne .25, from Mrs. Walther .25. (p. -50.)
Heathen mission: ? Ehlers in Norborne 1.00, by Mrs. Poos 1.00. By M. C. Barthel, thank offering for happy birth, by N. N. in Corder, Mo., 10.00. (S. -12.00.)
Widow's Fund: St. Louis Teachers' Conference 6.25. By M. C. Barthel from A. H. Spindler in Sckuyllkill Hgven, Pa., 1.00. G. Hökn'in Metea, Ind., 1.00 and from G. H. Buess in Winfield, Kans. 2.00. By ? Bundenthal in Augusta by Heinr. Weißler, Sr., 5.00. (p. -15.25.)
Sick pastors and teachers: By M. C. Barthel from G. Höhne in Metea, Ind., 1.00.
Orphanage near St. Louis: By ? Matthes in Perrville, Coll. at the Lüders-Markwort wedding, 4.60. ? Jben's parish in Harvester through Mr. Walter 5.20. Maria Walkenhorst through ? H. Sieck in St. Louis .25. by ? Holls in Osage Bluff by Mrs. B. Beck 1.00, by John Sommercr 1.00. By ? Umbach in Prairie City by M. S. 1.00. By ? Nützet in West Ely 2.00. By M. C. Barthel of A. Gerner in Donnellson, Ill, 1.00. Young Fr. Society in Kirkwood by Prof. Guenther 1.50. (S. -17.55.)
Poor students in St. Louis: H. Harig through ? H. Sieck in St. Louis 1.00. By ? Holls in Osage Bluff by W. Beck 1.00. (pp. -2.00.)
Household in St. Louis: By M. C. Barthel of H. Baden in Jndependence, Kans., 3.00.
Poor students in Springfield: by ? Rehwaldt in Clark's Fork by C. Schnack for Herm. Dahlke 5.00.
Poor seminarians in Addison: ? Michels in New Haven for Th. Weseloh 5.00.
Gem. in Clay Centre: ? Herzberger's Gem. in Carson 2.00.
Pilgrim House in New Uork: By ? Rauh in Denver by Mrs. Sampson 5.00, Mrs. Fannie Rauh 3.0t). (S. -8.00.)
St. Louis, Feb. 7, 1888. H. H. Meyer, Cassirer.

1328 Nortli Llarket 8tr.

Incorporated into the Wisconsin District Caste:

Poor Students in St. Louis: By Mrs. N. N., Portage, 1.00.
Organ in Addison: By ? Joh. Schlerf's schoolchildren 1.49.
Washing cash register in Addison: ? A. Rohrlack 1.00.
Washing cash register in Springfield: ? A. Rohrlack 1.00.
New construction in Addison: Bonden communities of the??.. Albrecht in Lebanon 17.26, P. Plaß 8.00, F. Wolbrecht, Sheboygan, 44.46,-G>F. Ebert, Hartland, 5.00, C. I. Schwan, Pella, 4.00, L. Schütze 13.00. (S. -91.72.)
Poor students in Springfield: Ges. by ? Joh. Schlerf in Christenlehren 10.83.

Institution for the deaf and dumb in Norris: ?. Wambsganß/Gem. in Adell 8.50. By ?. Joh. Schleif from God's Box 1.88. Mrs. M. D. in Milwaukee 2.00. (p.-12.38.)

Negro Mission: k. Rollers' Gem. at Stevens Point 7.00. N. N. at Reedsburgh for New Orleans .50. Mrs. N. N. at Portage 1.00. I*. P. Plaß/Gem. 4.00. From k. Erdmann's God's Box in Muscoda 2.41, in Boaz .66, in Ash Creek 1.22. k. F. Wesemann's Gem. 13.25. Mrs. R. R. Firzlaff, Sheboygan, 4.10. I*. L. Schützes Gem. 5.00. women's club in Racine for New Orleans 10.00. I*. O. Hanser, Hanover, 1.05. A. Sust, Wausau, 1.00. (S. -51.19.)

New building in Milwaukee: bequest from Chr. Freihuber 15.00. 1*. A. Nohrlack's Gem. in Reedsburg 9.00. Of the Gem. of the 88th: Wambsganß in Adell 29.30, F. Schumann, Waterford, 8.60. H. Rathjen, Kekoskee, 3.75, I. E. Baumgärtner, Sweet Mater, 1.20, Green Dale 6.45, Haystown 2.35, G. Polack, Sr. 12.00, I. Strasen, Milwaukee, 20.00, C. F. Ebert, Hartland, 5.00. C. Holst, Horicon, 20.00. Mrs. N. N. at Portage 1.00. (P.-133..65.)

Wisc onsin District Inner Mission: 8. A. G. Döhler 2.00. 8. A. Rohrlack's congreg. in Reedsburg 11.20, Mrs. B. Schwele's that. 5.00. 8. H. Stute's congreg. in Ahnapee 2.30. Cross congreg. in Milwaukee 14.00. 8. G. Barth's congreg. 4.65, its branch 2.35. 8. I. Diehl's congreg. 3.50. 8. O. Hanser, Hanover, .52. (p. -45.52.)

Poor students in Milwaukee: Mrs. N. N. in Portage 1.00. Orphanage in Wittenberg: bequest by Chr. Freihuber 10.00. 8. A. G. Döhler 2.00. I?. A. Rohrlack's Gem. in Reedsburg 21.00, by Regina Nohl from the school children 1.20, Mrs. Friederike Lüders .75. I*. F. Schumann's Gem. in North Prairie 1.85. Mrs. R. in Portage .50. N. N. in Watertown 10.00. 8th Albrecht's Gem. in Lebanon 15.00. Cross's Gem. in Milwaukee 21.75. teacher Aug. Kringel's pupils 5.15. Zion's Gem. in Milwaukee 38.35. young people's club in Zion's Gem. 5.00. Christian teaching collecte in Zion's Gem. 16.00. Of teachers' pupils: Selle .75, Tröller 2.60, Ahrens 9.65, G. Bärln 5.00, H. Weiß 6.75, C. Bartelt 10.20. Of school children in West Bloomfield 8.85. 8. G. Wildermuth's Gem. 8.00. Young women's club in Zions Gem. in Milwaukee 9.25. Trinity Gem. in Milwaukee 56.14. Of lower Gem. of I?. D. Kothe 7.50. From the pupils of the teacher P. G. Schauß 3.50. 1*. C. Jobst 1.00. 8. Joh. Schlerfs Gem. 16.24. 8. Th. Wichmanns Gem. 22.18. .8. F. Wesemanns Gem. 5.31. Mrs. E. Wetzet and Mrs. A. Zimmermann in Sheboygan 2.00 each. Franz Wouägers children 5.25. through 8. E. Böse from a piggy bank .62, Sunday School 1.00, Coll. in his Gem. 4.38. Women's Club in Racine 10.00, I. Stoffel Sr. .50, Wittwe Kirchmeyer .25. I*. Richmann's Gem. 5.17. Miss Sophie Präger 1.00. 8. O. Hanser, Hanover, 2.63. (p. -356.27.)

Preacher's and Teacher's Widows' and Orphans' Fund: Of the 88th: A. G. Döhler 2.00, A. Rohrlack 4.00, F. Schumann 4.00, C. Strasen 4.00, G. A. Feustel 4.00, H. Stute 4.70, Wesemann 1.00, G. Barth 4.00, D. Kothe 4.00, Reichmann 2.00, C. BaumgM 5.00. 8. A. Rohrlack's Gem. 14.00. Joachim Bensien in Waterford 1.00. Mrs. Lemke in Granville 1.00. I. Noack .50th Coll. on Deering's wedding 2.46. 8th Wesemann's Gem. 6.00. Miss M. Petrich in Westfield 2.00. N. N. in Antigo 1.00. (S.-66.66.)

Synodal treasury: from the Gemm.der88.: A. Rohrlack 8.00, F. Schumann in Waterford 4.70, C. Seuel in Portage 16.68, in Lewiston 1.87, G. Präger 7.00, C. Strasen 48.20, I. Strasen 18.50, D. Kothe upper 13.61, lower 8.50, G. A. Feustel 11.61, Osterhus 16.50, Ledebur, Trinity- 3.17, Joh.- 2.16, I. Schlerf 8.25, Reichmann 4.20, F. Wesemann 10.27, C. I. Schwan, I. Filial, Herman, 3.00, II. Filial 2.13. (S. -188.35.)

Household in Milwaukee: Anton Hackl, Milwaukee, 7.58. N. N. in Reedsburg 1.65. (S. -9.23.)

Milwaukee, Jan. 31, 1888. C. Eißfeldt, Cassirer.

For the Pilgrim House

received from October 1 to September 31, 1887. By Kassirer I. C. Bahls -54.68. By Mrs. Agarth 1.00. By Kassirer D. W. Röscher 86.75. Women's Association of St. Paul's Parish in Baltimore 2 dozen towels. 8th Brömer 1.50. By Kassirer Geo. Nenfer 10.00. by Kassirer E. F. W. Meier 235.14. Haffenreffer 10.00. by Kassirer C. Spilman 44.73. Gottfried Schimpf 3.00. N. N. 2.00. by Kassirer D. W. Röscher 17.25. August Harder 6.75. by Kassirer Neldner 13.00. by Kassirer C. Spilman 22.00. I*. Sauer for 2 girls 2.00. Mrs. Helmann 1.00. C. Otto .25. by Kassirer D. W. Röscher 50.00. by T. H. Menk 64.20. Aug. Rodmann.50. F. Fuder 5.00. by Kassirer H. H. Meyer 19.40. Women's club in Peoria, Ill-, 2 quilts, 1 comforter. Virgins' Association there 2 quilts, 1 comforter. (Summa-650.15) S. Keyl.

For emigrant mission

received from October 1 to December 31, 1887. By Kassirer I. C. Bahls -53.80. By Wilhelm Jagow .50. By Kassirer D. W. Röscher 150.50. By Kassirer C. Spilman 78.25. By Kliesenkamp 1.00. H. Lemke .50. 8. Phil. Koehler's congregation at Hustisford, Wis. 10.00. Mrs. H. Schmidt 1.00. Christ. Otto .25. Behn 2.00. 8th W. Braunwarth 2.00. Catharine Mueller 2.00. Christ. Hahnwinkel 1.76. v. Ammerongen 1.00. by Kassirer E. F. W. Meier 235.57. by Kassirer C. Spilman 27.17. L. Papke .75. by 8. Biewend .60. by Kassirer D. W. Röscher 14.00. Johann Buhk 1.00. by Kassirer Geo. Renfer 16.94. by Treasurer C. Spilman 69.75. by Treasurer D. W. Röscher 9.50. by T. H. Menk 11.00. I*. W. Braunwarth 1.00. Fuhrmann 1.00. By Kassirer H. H. Meyer 5.00. (p.-697.84.) S. Keyl.

Received for the mission in North Omaba, Nebr.: By Mr. 8. C. Seltz from Mrs. N. N.. - .50. From "Theodor" in Lombard, Ill, 1.00. From Mr. 8. E. I. Frese 4.00.

NR. I request all the dear givers to send in their contributions for the mission here to the District Treasurer, I. C. Bahls, 1220 0 Street, Lincoln, Nebr. I. F. S. Her, City Missionary.

Cash Report of the Emigrant Mission in New Aork for the Year 1887.

Pilgrim House Account.	
Revenue:	
Balance on January 1, 1887-4567	98
By general business	62648.80
Housekeeping	6332.60
Collect	5666.15
Rent	1210.00
Advance	3241.03'
Borrowed money	13054.20
Commission	3467.50
	----- -100188.26
Expenditures:	
General business-61255	97
Housekeeping	3570.07
Advance	2874.91
Borrowed money	2630.00
Support	1387.33
Wage	2217.90
Inventory	486.74
Repairs	584.39
Interest	2202.49
Taxes	713.56
Down payment on the house	20500.00
Balance on 31 Dec. 1887	1764.90
	----- -100188.26
New Nork, February 1, 1888. W. C. Farr, Cassirer.	
	8 8tuts 8tr.

Mission Account.	
Revenue:	
By collecting	-1466.80
	----- -1466.80
Expenditures:	
Deficit on January 1, 1887	-570.00
Salary to ?. S. Keyl	1500.00
Support	74.25
Deficit on December 31, 1887....	-677.45
	-2144.25-2144 .25
New Aork, February 1, 1888. W. C. Farr, Cassirer.	
	Ao. 8 8tat6 8tr.

Received for poor students: By Mr. 8. Niethammer, Collecte sr. Gemeinde, -23.00 for Neuendorf; by the Gem. in Wellsville 13.00 and by Mr. Chr. Voßler das. 5.00 for Restin; by Mr. 8. Hallerberg from I. H. Heidbreder 6.00 and from the missionary fund 6.00 for Schwagmeyer; by Mrs. Hoffmann from the Jacksonville Women's Association 5.00 for the laundry fund; by Mr. 8. H. F. Grupe, donated at the Koch-Brätzel wedding, 2.25 for Koßmann; by Mr. 8. Hertrich 5.00 for Friedrich; by Mr. 8. Landgraf 6.00 for Könnemann; by Mr. 8. Graupner 8.00, namely 7.20 from Coll. sr. Gem. in Broadland for Weiler; by Mr. 8. Leeb from the Women's Association sr. Gem. 25.00; by Mr. 8. M. T. Holls from Wittwe Beck 1 quilt, 1 sheet and 2 towels; by Mr. 8. M. Cämmerer from sr. Gem. 5.00 for Giese; by Mr. Jach in Detroit ges. 6.50 for Franke; by Mr. 8. Erdmann 5.00 for Könnemann; by Mrs. Hammon dahier 5.00 for the wash fund; by Mr. 8. Jobst from Mrs. Uörg in Hudson 5.00 and from himself.50 for Weiler; by Mr. 8. Lehr from sr. Frau 1.00 for the laundry fund; by Mr., Kassirer Brand from the congregation of Mr. 8. Lewerenz 7.47 for Kruscke; by Mr. Charles Baer from Canton, O., 1.00 for the wash fund; by Mr. 8. Schaaf, sent on Mr. G. Baker's wedding, 14.00 for Th. Hoffmann; by Mr. 8. L. Winter 10.00 for the wash fund; by Mr. 8. D. Gräf, Coll. sr. Gemeinde, 9.23, by himself .77 for Bauer; by Mr. 8. Moritz Große of the Frauenverein sr. Gem. 2 pillowcases, 5 towels, 3 pr. stockings, 4 underpants; by Mr. I*. Bernreuther from sr. Gem. 5.25; by Mrs. Wenig of the Women's Association in Lafayette, Ind. 2 quilts, 6 pr. stockings, 12 towels; by Mr. 8. Hempfing of N. N. 2.00 for Weiler; by Mr. G. M. Beyerlein in Frankenmuth 1.00 for the wash fund; by Mr. 8. Hantel 2.00 for the wash fund; by Mr. 8. Oetting of sr. Gemeinde 10.00 for Stevens; by Mr. Becht of Kendallville, Ind., 15.50; by Mr. 8. Smukal of O. Schlie 1.00, of H. Oehler 1.00, and of E. Griese 1.00 for the wash fund. - For the seminary budget: by Stud. H. Meyer from Mr. M. Friedrich 5.00. A. Crämer.

Received for the Deaf and Dumb Institution in NorriS, Mich: By G. Minkus, Jr. of Caledonia, Mich, -1.00. By Mrs. 8. Partenfelder, Bay City, Mich, thank offering, 5.00. By 8. Detzer, Evanston, Ill, collecte at public examination of deaf-mute pupil Rapp, 9.10. By 8. K. A. Meyer, Hoffmann, Ill, coll. sr. Gem. as cost money for Huge, 10.00. By E. Anger, Watertown, Wis. from St. John's parish as cost money for Laatsch 35.00 and 10.00. By Cassirer Frye, New Orleans, La. from 8. Buchschacher, Warda, Tex. sent on infant baptism at Bernstein, 2.00. By former. Pupil I. Nimmer, Kewaunee, Wis. coll. 27.00. By L. Griebel, Fort WaynS, Ind. from St. Pauls comm. boarding fee for Wittrock, 60.00. By former. Pupil A. Orth, Allegheny, Pa. coll. spec. for school, 3.00. By former pupil Hagemeier, Pemberville, Ohio, desgl, 2.00 and 1 box of nuts. By former. Pupil I. Lotz, Buffalo, coll. 10.00. By former pupils Möllering and Berghorn, Ft. Wayne, Ind. there coll. 72.52. By Banker E. Kanter, Detroit, for Christmastide 5.00. By Teacher Falch, Waldenburg, Mich. in the comm. that. coll. 20.75 and 15j sack of potatoes, 12j Bush. Wheat, 2 busb. Oats, 1 Bush. Rye, 1 bush. Grain, 1 bush. Apples, j busb. Turnips, 4 heads of cabbage, 1 pot of apple butter, 75 lbs. of flour, 1 Packet of Dry Goods. By superintendent Vogt, coll. in Roseville township, Mich, 3.25 and 19 sacks of oats, 18 sacks of grain, 6 p. potatoes, 2j Bush. Apples, 25 lbs. flour, 16 lbs. bacon, 1 basket. By the same, in the comm. in Norris coll,



10 p. Potatoes, 12 p. Grain, 4 p. oats. From E. Kundinger, Detroit, 5 barrels of flour and a number of loads of manure for the institutional farm. From Mrs. Jackson, Detroit, 1 stove. From H. Steiner there, grant of all the fruit of his apple orchard. By k. Bauer, Sandy Creek, Mich. from Wittwe Grossberger and Graus, 14 pr. stockings. I. Scharf, Detroit, 1 wall clock. E. Eißfeldt, Milwaukee, 2t dozen writing books. H. Reif, Detroit, 3j dozen stylus boxes. From the Young Men's Association there, 1 table. From T. T. of Md. 1 package dry goods. H. Knorr, Detroit, 1 box Dry Goods 2c. Mrs. Rahn there 1 worn women's coat, 1 jacket. From the Women's Club in Detroit 21.37 for clothing poor students, 1 piece of gingham, 2 doz. Plates, j doz. Cups, 2 Roast Plates, 1 Gravy Jug; from the same 52.41 for the Christbeschrung.

To all dear donors the warmest thanks!

Norris, January, 1888.

H. Uhlig.

LtzA" Prof. Schöde's receipt and those of Messrs. Nörger and Meßner will follow in the next issue.

New printed matter.

Behold, what a man! Lithograph by F. W. Wehle, No. 115
Wisconsin St., Milwaukee, Wis. Price K1.00.

Mr. Wehle, the painter, has added a new painting to the great series of biblical paintings which are already to be found in many thousands of Christian homes, a work of art which far surpasses all his earlier works in magnificence of design and delicacy of execution. We have seen and contemplated for hours the famous painting by the painter Munkacsy, which the present owner is said to have purchased at a cost of \$100,000, and which also represents JESUM before Pilate, but can say with truth that as a room ornament for the homes of our Christian people we would prefer this Wehle painting in several respects to a lithographic copy of that much admired painting. - We have here the moment of the passion history before us, when Pilate presents Jesus, who was scourged on his order and whom the soldiers have equipped to the mockery with the crown of thorns, reed scepter and purple robe, to the bloodthirsty crowd and as answer to his word: "Behold, what a man!" must hear the renewed call: "Crucify, crucify him! On the one hand, the silent man of sorrows, in whose noble face the heartfelt mercy with the poor world, which prepares his death, expresses a deeply moving contrast to the loud raving of the enemies; on the other hand, the silent sorrow of the daughters of Jerusalem, who mourn the one, without whose reconciling suffering they would have had to mourn and lament themselves and their children for eternity without consolation. It is to be wished that now in the holy Passion time and also later quite a lot of Christians would have this beautiful picture before their eyes and would be stimulated by it to look with all the greater devotion at their Savior's disgrace and pain and agony, as the Gospels tell us about it, with faith. Thus the main purpose would be achieved, which the artist, a pious Christian, who would like to serve the dear Christianity with his art and work, also had in mind when producing this picture and strived for with great expense.

A. G.

Man singet mit Freuden! Festgesang auf Ostern for mixed choir
by W. Burhenn.

Here our choirs are offered not only a very usable, but also very pleasing Easter piece that corresponds to the text. With the exception of a few tacte, the rehearsal will not pose any particular difficulty. Choral and solo singing alternately recount the great deeds of God, for whose sake Christianity is full of jubilation, so that it continually interrupts the singing with hallelujahs. Finally, soprano and alto gain the upper hand and turn to the Savior in a lovely duet, asking for a gentle ending, whereupon the choir closes full of joy with a powerful Hallelujah. The text consists of familiar scriptural words and song verses, and will therefore be understood without difficulty by the congregation. Where this choral piece is well rehearsed and performed precisely in the festive service, it will definitely increase the festive joy. The price individually is 20 cents, per dozen -1.50. To be obtained from W. Burhenn, No. 112 W. 21st St., Chicago, Ill.

H.

In about 14 days comes to the shipment:

One is needful.

Words of kind remembrance

to our

confirmite female youth.

The price will not exceed \$1.80 a dozen. More details in the next issue.

The Luth. Concordia Publishing House.

Rev. J. D. Ehlen, Wenona, Marshall Co, Ill.

Rev. C. H. Lueker, Herington, Dickinson Co, Kans.

Entered at the Post Office at St. Louis, Mo. as second-class matter. **Changed addresses:**



Herausgegeben von der Deutschen Evangelischen
Redigiert von dem Lehrer: C.

44th Volume.

Johann Michael Gottlieb Schaller.

A Portrait of Life.

On the evening of October 20, 1831, the young private vicar, whom the old Dean Sommer had arranged for through his daughter, Pastor Erb in Münchberg, made his entrance into Kirchenlamitz, a market town in Upper Franconia at the foot of the Fichtelgebirge, whose white houses, bathed in rich moonlight, waved friendly at the newcomer, who was accompanied by his friend Ritter on the mountain road leading to the town. Wilhelm Löhe was the name of the twenty-three-year-old vicar. He had not looked for the place, had not known that there was a Kirchenlamitz in the world, and saw in the way he got there a faithful guidance of him without whose will no sparrow falls from the roof. The position into which he entered was by no means brilliant; for in the contract which the young vicar signed with "his old master" on 24. In the contract, which the young vicar signed with "his old master" on October 24, he took over a lot of work, all the duties of the first pastor, all the work for the district courts and the physicates, the confirmation lessons and the school attendance in the villages and in the market, and for this, in addition to quarters, food, light and laundry, he was promised monthly "7 gulden in cash in the first year, in the second year monthly 8 gulden" *).

The old dean was not such a bad man, had written to fine Mr. Candidate: "You will be a biblical preacher, and that is of course very dear to me. That is what we are actually called to do. . I hope to get in you a deputy who does not sit five to six hours a day in the inn and play and attend balls. . By the way, in God and Christ I love cheerful, contented and happy people. You, too, will undoubtedly be of this kind, otherwise my daughter would not have recommended you." It came

*) so about \$3.00.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 28, 1888. No. 5.

The time, of course, when Löhe wrote: "What does my old man do? As far as good works are concerned, he is also Catholic. He is not at all satisfied with me preaching justification every Sunday and wants me to preach more about good works and his favorite doctrine, the degrees of blessedness. But I do not do him the favor."

The second vicar in Kirchenlamitz was called Georg and was a great lover of horses and dogs, who, when a carriage passed by, ran out of the sacristy himself to look at the team. But the man under the young Vicar's influence underwent a pleasant change.

However, this brother was not the only one for whom things changed after Löhe's arrival in the market town. Soon, stimulated and promoted by the faithful, diligent, versatile work under God's blessing, a strong movement of newly blossoming spiritual life arose in the community, which even the "old man" gratefully acknowledged. Not only were the sermons of the new vicar diligently attended and devoutly listened to, but also in other ways the people, old and young, came under the influence of the man who devoted himself to them with such devotion. The children crowded to him in droves, 40 to 50 a day.

One evening, the vicar noticed a man among those present whom he had not seen before. When asked what his name was, the man replied that his name was Schaller. "And what is your name?" the vicar turned to the blond-haired, blue-eyed little boy the man had with him. "Gottlieb," the little one replied. "Gottlieb, Gottlieb," Löhe repeated, "that's a nice name." But now the father took the floor again and told the vicar that this was his eldest, and he would like to learn something, and whether the vicar would not be so good as to lend him a book from which he could learn something. "So, he wants to learn something?" said the vicar delightedly, "then he can become a priest."

And he has learned something, and a priest he has become, the eldest son of the master shoemaker Johann Kaspar Schaller, whom his wife Eva Elisabeth, née Stengel, gave birth to on February 12, 1811) evening at 9 o'clock, and who then two days later in the holy baptism had received the names Johann Michael Gottlieb.

Little Gottlieb had not yet experienced lazy days. Although he was not of particularly strong build, he had to work hard in the field that his parents cultivated near the village; At a time when he still had to reach up to handle the plow stakes, and when it became necessary to lift the plow he had to help himself with his shoulders, his father, who was at home working at his trade, assigned him the business of plowing, and the boy pulled his furrows all day long, undaunted, though certainly not untiring. Often it became too much for the old grandmother, what was expected of the grandson, and she then gave his parents ideas and recommended them to let the talented boy "learn something", so that he could one day earn his living as a clerk. But neither father nor mother nor grandmother had dared to think of "becoming a priest. For the fact that the boy had already in former times, when he drove out the cows, often placed himself in the forest on a tree branch that had grown comfortably for such a purpose and had preached from a pulpit adorned with foliage about the trees and their feathered, singing guests, had not been exploited from him as a little hook that bent in time. However, the friendly offer of the vicar was gladly accepted when he, instead of just lending him a book, agreed to give private lessons to the eager-to-learn boy.

Immediately on the day after that evening, the private lessons were to begin. Gottlieb went to the vicar, who lived nearby, also in the marketplace, and came back soon after, bringing his first task with him. The vicar had him write down a number of words, from which he was to form sentences.

This was now a highly important business. In the house, everything else remained where it was, and father and son sat down together behind the table and formed sentences, while the other members of the household eagerly awaited the moment when the required achievement would be accomplished by the combined forces. As much as the good people there in the Klostergasse were filled with the importance of that hour, they in any case did not appreciate the full significance of it, namely that with that first exercise the beginning was made for a scholarly education in general and for the formation of a delicious gift in particular, by virtue of which the later theologian Schaller became a man who knew how to handle the German language in speech and writing with a mastery that is peculiar to few. - Now the task was solved; whether it was to the satisfaction of the vicar was soon to be seen, for the boy hurried back with his sentences to his teacher, who received him with joyful surprise with the words: "Well, already finished? If it goes on like this, it can already become something."

The first task and its solution were now followed by others, soon also those in which the father had to leave the little son to his own devices; for now it was time for Latin. But wisdom, which is heavenly, was not neglected, and on the Feast of Trinity in 1832 the vicar experienced the joy of being able to lay his hand on the head of his hopeful pupil as a pious and well-prepared confirmand at the altar in Kirchenlamitz. The lessons were continued in the parsonage for another year. Finally, however, it was considered time for the boy to enter a grammar school for his further education for the study of theology, which was now already firmly in mind. The choice of such a school was easily made under Löhe's guidance. Löhe himself knew how much he owed to his excellent teacher Roth, of whom he himself wrote: "I owe the greatest thanks to my teacher, Rector Roth. I have never had a teacher like him. His pupil Schaller was supposed to go to Roth in Nuremberg, and on his way there we find him on June 10, 1833. In the following years, he only stayed in his hometown for short periods of time, when the schools were on vacation, and these vacation periods, in which he always worked in the fields without thinking himself above such activities, were always times of intimate refreshment under his father's roof and in the circle of his loved ones. Only the vicar he no longer found in Kirchenlamitz; he had already left the area in the winter of 1834 after very unpleasant negotiations with the ecclesiastical authorities and to the great sorrow of his "old master", where he, as he himself wrote, "had been fatherly to Decan Sommer, brotherly to his colleague Pastor Georg, carried and loved by the congregation as a messenger of peace", for almost two and a half years. An important purpose, which God the Lord had in mind when he brought the "Herr Vicar" to Kirchenlamitz without his help, had been achieved, for the salvation and blessing of many thousands of souls in the distant Occident: our Schaller was set on the path to the study of theology, on which he was now progressing briskly. However, before we can tell him about

As an expression of the loyal attachment that he retained to his quiet hometown even in later years, a few verses from a song that he wrote as a bridegroom in 1848, shortly before his emigration to America, may find a place here.

Do you not see these fields? And do you not know
the heights, The high fir forests, That stand black and silent? And
do you not know the mountains, And do you not know the valley,
That our lark fills with sweet sound?

"Where were you born, you stranger on the heights?
And what have you lost, and what has happened to
you?" "I was born and nourished in this valley. Ah,
Lamitz, above all you are dear and precious to me!"

(To be continued.)

(Submitted.)

To you alone, Lord Jesus Christ.

Probably in no orthodox hymnal of the older and more recent times the penitential song beginning with these words and found in our hymnal under number 213 is missing. It is, after all, among the penitential hymns, of which our church has become so rich since the metrical arrangement of the 130th Psalm by vr. Luther, it is one of the most exquisite, and it is rightly counted by an old man among those songs "at the singing of which the heart of pious Christians leaps up for consolation in the body. In particular, the heart of such a Christian finds in it the appropriate expression, who can be found in the state of daily repentance and therefore also likes to use it before others when he comes to confession and Holy Communion.

To thee alone, O Lord Jesus Christ, My hope is on earth; I
know that thou art my Comforter, No other comfort may
come to me.

From the beginning nothing was known, On earth no man
was born, Who can help me out of trouble, I call on you, to
whom I put my trust.

How this verse alone gives glory to Christ as the mercy seat presented to our faith in His blood, and with what confidence of faith does the sinner take refuge in it!

My sins are grievous and exceeding great And grieve me
from the heart, Therefore make me whole and free
Through thy death and pain And show me to thy Father,
That thou hast done enough for me, So shall I be absolved
from the burden of sin. Lord, hold fast to me, Because thou
hast promised thyself to me.

How flexible is here the confession of sin, the expression of true repentance in its two essential parts: repentance and faith!

According to your mercy, give me the true Christian faith,
so that I may see your sweetness intimately,

Love thee above all things, And my neighbor
as myself. At the last end send thy help to me,
Help me to turn the devil's cunning away from
me.

How childlike is the plea for the true Christian faith, which is
also a work of divine grace alone, and for its fruit, the love of
God and neighbor, and for preservation in both at the last
end!

Glory be to God in the highest throne, to the
Father of all goodness, and to Jesus Christ,
his dearest Son, who always keeps us, and to
God the Holy Spirit, who always gives us his
help, so that we may please him here in time
and follow him to eternity.

As it closes in the manner of the old songs and according to
the procedure of the ecclesiastical psalm singing with the
praise of the Triune, how does this again connect to the
content of the three preceding verses!

When it appeared in 1541, it was therefore entitled: "A
common confession in song," and in the Strasbourg hymnal
of 1560, it is entitled: "A prayer song to Christ, our one and
only Savior, for forgiveness of sins and increase of faith and
true love."

Of the use and the effect of this song then also various
refreshing and delightful examples are distinguished. Here
are some of them.

In the preface to the 12th part of his book: *Magnalia Dei
oder die großen Thaten Gottes* (Magnalia Dei or the Great
Deeds of God), Valerius Herberger reports of the knight
Sigmund von Rechenberg, his patron and benefactor, to
whom he also dedicated his "Passionszeiger" (Passion
Pointer), that when he saw his end approaching on
September 14, 1610, he himself sang this song with his own
with joy and could not get enough of it. When the singing
stopped, he began anew: "Alone," thereby indicating that he
would like to hear it again. Even when his speech became
difficult, he still stammered: "All! All! "This is a comforting
example of joy," exclaims Herberger; "from this 'alone' and
last 'all' we all conclude that he alone remains with Jesus
Christ, and that Jesus alone can comfort him and all of us
best and most powerfully. He, therefore, who mollifies his life,
is a certain heavenly child."

It is reported in the funeral sermon of the baroness
Elisabeth von Stockheim, née Lüderitz, who died in 1605 in
her week's bed, that she had fallen into severe distress
because she thought that she had not thought enough of God
because of her healthy-born son, that she had therefore
fallen into God's great wrath, and that she could no longer be
and be called God's child. She was immediately and
powerfully comforted against such temptation; however,
when such temptation returned and increased and the fear
of death approached, the bystanders prayed with her the
song: "Only to you, Lord Jesus Christ," she became quiet and
fell asleep blissfully.

In his preface to Palhofer's tract "Von der göttlichen Ver-

Dinckel refers to the death of a woman from his neighborhood who had been raised in the Lutheran doctrine in her youth, but had subsequently fallen into Pabstism. But even in her death throes, she remembered the opening words of the hymn known from her youth: "To you alone, O Lord Jesus Christ, my hope is on earth," and was so strengthened by them that she died in great joy and certainty of bliss. Dinckel introduces this note with the remark: "Whoever learns so much from God's Word that he can comfort himself against sin, and calls upon God the Lord through his Son Christ for constancy out of the foresighs of God the Holy Spirit, has done well in his studies and church attendance.

After the theologian Phil. Jakob Spener had the 17th chapter of the Gospel of St. John read to him three times in his last hour on February 5, 1705, and thereupon in heartfelt prayer had commanded the king, the fatherland, and above all the church to God, his own came to his deathbed and sang our song for his refreshment, under the sounds of which he then passed away blessed.

Now about the poet Johann Schneeing or Chiomusus, as he used to call himself in Greek according to the custom of the scholars at that time. He came from Frankfurt on the Main. At the beginning of the Reformation, he was vicar in Gotha, preached the gospel there, and in 1522 passed a church order in accordance with it. In 1534 he became pastor of Friemar, a village near Gotha. There, a certain Nicolaus Storck, who was still infected by Münzer's enthusiasm, caused him much trouble, distress and heartache. Schneeing was a pious and learned man, of particular skill and great loyalty and zeal in teaching the youth. He is also said to have been a musical artist and painter. He died in 1567 and the time of his birth is still unknown. Since the song printed in Nuremberg in 1541 and provided with his melody was published without mentioning his name, it was initially attributed to others here and there. But that Schneeing is the author of the song, Olearius has shown in his "Liederschatz" 1707 by the testimony of a student of Schneeing, Marcus Wagner at Friemar. In his 1597 published "simple report of Nicolaus Storck's rebellion in Thuringia" Wagner writes: "Dr. Joh. Chyomusus raised me as his spiritual son in the catechismo pure and clean and taught me the healthy doctrine, both in the school and in the church, through the outward audible word in my youth so imagined and recited, written and taught that I will never forget it the rest of my life; for he was a learned man and very witty, like the little song: To you alone, O Lord Jesus Christ, my hope is on earth, I know that you are my comforter, no other comfort can come to me 2c., which is sung in Christendom, is a sufficient proof and gives everyone to understand, which he himself composed, made and included in his church order, which he established in 1522 and which he wrote for our church with his own hand, still to this day, in, with and next to the printed confession of the Electoral and Princely Church.

House of Saxony to be located and read in quo- dam loco prope Altare" *) 2c.

Since it appeared with the melody and Schneeing, as already mentioned, was also versed in the art of sound, he is also considered to be the originator of the magnificent melody, which other masters then decorated with their setting.

May we then diligently use this oldest penitential song of our church in church, school and home, so that its power and virtue in life and death may also be experienced among us! F. L.

(Submitted.)

Something about the "resting" of the fair.

The Mass, the most sacred and significant act of worship in the Roman Catholic Church, "is the unbloody offering of the body and blood of Christ," as the new Catechism of the Catholic Church in America, issued by order of the Third Plenary Council at Baltimore and approved by Cardinals McClosky of New York and Gibbons of Baltimore, explicitly teaches. Or as one bishop of the Catholic Church says, "The Mass is nothing less than this, that JEsus Christ offers Himself to God in sacrifice for us sinners." (Cath. American, June 11, p. 5.) The purpose of the masses, and their benefit to the persons for whom they are said, is in part to remit to those persons the temporal penalties for their sins already forgiven at mass. For the papacy has the terrible, antichristic doctrine that God forgives sins and the eternal punishments for them, but that he nevertheless imposes a temporal punishment on man for the sins forgiven, as satisfaction for them. Man must make this atonement, as the pope teaches, either in this world or in purgatory, if he is not forgiven. One fruit, one benefit of the mass should be that the person for whom it is read is remitted this temporal punishment or atonement.

But now the Roman bishop Vaughan says in the "Cath. American" of June 25: "This fruit, we know with certainty, is imparted to our souls at every Mass, unless we ourselves place an obstacle in the way; but the exact measure of the gift is unknown to us". In this, the aforementioned bishop might seem to contradict the practice of his own church, according to which it is often stated in the letters of indulgence by how many years and days the torment of purgatory is to be shortened by the masses purchased. But in fact, even according to Roman doctrine, nothing is gained by this statement, since the measure of purgatorial torment supposedly due to the soul is not known and no one can know whether even with a thousand masses only half of the torment of a soul is put to an end. Thus, that the mass benefits the one to whom it is read too well, actually benefits, that should be infallibly certain. The reason why this should be so certain, the writer has forgotten to state. Perhaps because his infallibility, the pope, has made a declaration to that effect. So, the one for whom the Mass is intended, may

*) German: in a place near the altar.

Whether he is on earth or in purgatory, he receives benefit from it, but how great the benefit is is not known. Why not? Well, because one does not know it once. Now, dear reader, notice this. That the mass is useful is known for certain; but how great this benefit is and how far it extends is quite unknown and undetermined. Therefore, to speak as a Catholic, if I have as many Masses said for me, each of which makes me a dollar poorer (for in America, anyone who wants a Mass said for himself or for a soul in purgatory, such as the soul of Pius IX, must pay the priest the set price each time; for no soul in purgatory does the merciful [?]I never know whether I have had enough masses said to keep me out of purgatory, for I do not know how far the benefit of each mass, or even of a large number of masses, extends.

However, this problem could easily be remedied. What is the point of having an infallible pope? He only had to sit down on his infallible chair, like the oracle at Delphi, and by virtue of his fine infallibility determine how great the benefit of a mass was and how far it extended. But this His Infallibility has so far omitted to do, and not without a definite intention. This intention is not difficult to guess, if one subjects the following sentence, which the aforementioned bishop follows his first quoted words, to a closer consideration: "By this certainty of communication (namely, that quite infallibly and certainly in the Mass and through the same that gift, the remission of temporal punishment for sin forgiven, is communicated) and by the uncertainty of the measure (in which it is communicated and how far the benefit extends), divine wisdom in a sweet and effective way inclines us to have Masses repeatedly said for our own need or for the need of the souls in purgatory."

This reminds one very much of the saying of St. Paul: "He himself, Satan, disguises himself as the angel of light", 2 Cor. 11, 14. The pope - for God has nothing to do with the papist Mass - lets people know that the Mass is infallibly of great benefit, but does not say how great this benefit is, or how far it goes, so that the poor blinded Catholics, in complete uncertainty about their position to God and about God's position to them, have as many Masses read as possible, as much as possible, so that either they, if the masses are for them, will be given as few purgatorial torments as possible after their death, or so that the souls in purgatory, if the masses are for them, will be released from them as soon as possible. From this, every serious Catholic concludes: The more masses I have said, the better for me or for the souls in purgatory. But the pope and the priests think: The more masses are said, the better for us, because the more money it brings us.

Who must not exclaim with indignation at this contemplation: What a doctrine of the devil! St. Paul says: "If then we have been justified by faith, we have peace.

with God through our Lord Jesus Christ." Rom. 5, 1.

Yes, Luther is right when he writes in his book "Wider Hans Morst" about the mass as follows: "Sixth, who will tell all the abominable innovation which you (papists) have devised in the reverend holy Sacrament of the Body and Blood of Christ Who has commanded you? Where is it written? Where do you find it in the old church that you first of all take and rob this sacrament from the whole church, and leave only the one form, and appropriate the whole only to the priests? . . . Thirdly to sell the whole Sacrament (where it is otherwise a Sacrament) not in memory of Christ, to preach of Him publicly and to thank Him for His suffering, but to sell it for a sacrificial offering and the own merit of one bad boy to another and to give it to the souls in Purgatory and for all temporal need, like a pagan idol, yes, like a shameful marketplace, in the most abominable and blasphemous way, so that Christ's memory for which he founded it, has been distorted and eradicated. And if you were otherwise as pure a church as the apostle himself, and even much purer, then this one horrible, awful piece (the mass), which you have invented anew from the devil's counsel, makes you a new, apostate heretical church, yes, the devil's archwhore and the infernal school. For this piece (the subversion of Holy Communion into the Sacrifice of the Mass) is so desperately wicked without foundation that no tongue can speak it out in this life, no heart can comprehend it, until the Last Day appears. . . God protect us for this (from the Pabst), as he has mercifully torn us out of it, for which praise and thanks be to him for eternity." (People's Library, Vol. XXX, pp. 217-219.)

Yes, to God be eternal praise and thanksgiving that through his chosen servant, our dear Dr. Martin Luther, he has led us out of the desolate darkness of Pabstism and through him has also given us Holy Communion again in its pure form, as it was instituted by our Lord Jesus Christ. There is no better way to show our gratitude to God than to go to the sacrament often and to strive with all seriousness to "keep what we have, so that no one may take our crown. Revelation 3:11.

H. R.

(Submitted.)

The Southern District

of our Synod held its sessions this year Feb. 1-7 within St. Paul Parish in New Orleans, La. From all ends of the great Southern District area, from Pensacola, Fla. to Northwest Texas, pastors, teachers and congregational delegates had rushed in gratifying numbers, not sparing the sometimes very great expense of travel. But who should not gladly make all kinds of sacrifices in order to enjoy the glorious blessing that such a synodal assembly brings with it! In the opening service the following preached

the Honorable President of the General Synod, who, as an introduction to the doctrinal discussions of the Synod, demonstrated the even greater glory of the kingdom of grace in the glory of the divine kingdom of power. The subject of the doctrinal discussions was the second petition of the Holy Father: "Thy kingdom come", on which Pastor P. Rösener had delivered a paper. Since a report on these discussions will appear later, we will only note the following with regard to it: Whoever wants to learn to know the origin, nature and character of the kingdom of God, to become aware of his great happiness as a member of this kingdom, to learn to pray fervently for the coming and spread of this kingdom and to be filled with a new burning zeal for it, - by reading these discussions on the second petition he will achieve this purpose. Therefore, dear reader, seize the opportunity, and when the market opens, seize it and acquire the report of these negotiations. The blessing will certainly not be lacking. You will learn with what justification Dr. Luther says in his Large Catechism of the words: "Thy kingdom come": "From this you see that we do not ask here for a party, or temporal and transitory good, but for an eternal, overflowing treasure, and everything that God Himself is able to do, which is far too great for a human heart to take in mind to ask for such, where He Himself would not have commanded to ask."

The main subject of the business meetings was the internal mission of the District. Quite gratifying reports were read about it. Especially in Texas and Alabama, but also in Louisiana and Florida, the work of the Lord is progressing rapidly. Our traveling preachers and missionaries are achieving one victory after another through God's Word. Many places should and could still be tackled, if only the necessary workers and funds were not lacking. "The harvest is great, but the laborers are few," we must also lament here in the South. Therefore, everyone should always carry the mission of this district on a praying heart. The negro mission was also remembered and a lengthy report from the negro mission commission was read. - Several pastors and teachers, as well as two congregations, were admitted to the synod. Full of thanksgiving to God, who had allowed us to spend such blessed days, and inflamed with new zeal for the spread of the kingdom of God, the synod adjourned to meet again, God willing, next year at this time in the congregation of the Rev. Wilder, at Klein, Klein Co, Texas.

By decision of the Synod

G. J. Wegener.

(Submitted.)

Message from Fort Wayne.

The dear readers of the "Lutheran" will not be unhappy to hear something of our synodical school at Fort Wayne, Ind. Although the school has had 200 pupils this school year, it has been saved from many and serious diseases. For one who knows the institution only from early

While we are familiar with the situation in the early years, when it was almost the rule that every pupil had a fever to a greater or lesser extent, the present good state of health is quite astonishing. Although the weather this winter has been extremely unfavorable and most young people do not know how to take care of themselves, we have not had a single serious case of illness. Thank God for that!

One need, however, which was often pressing in earlier years, has not yet disappeared. That is the poor student's need for money. The "poor student" is not an unknown personality to us Lutheran Christians. We know that even our father Luther had to struggle through many a year as a poor student. In his writings he often tells of his poverty and on such occasions puts in a good word for the "poor students. Luther also did not refrain from digging deep into his pocket, as often as he could, to remedy the plight of such students. Who among the Lutheran readers wants to follow Luther's example? We can provide that opportunity here in Fort Wayne. We have a number of students who have no particular source of support. Should there be a single student friend, blessed by God with earthly goods, or even a whole congregation, who would be willing to provide all or part of the support for such a student, then many worries would be taken from our hearts. In addition to the above-mentioned pupils, we also have a number whose upkeep is largely provided for by their parents or friends, but who rarely have as much as is necessary for the year. They then ask for help from the fund for poor students. But how can they be helped? The treasury is almost empty. For ten Thaler, which we should spend, we have hardly one Thaler to show for it. But the further we get into the school year, the more the money brought by the boys dwindles, the more the demands on the treasury for poor students pile up. So we are now asking the dear friends of our church for a mite. A gift for our students is not a gift that is given to the recipient alone, but a contribution to the development of our church. For these gifts are intended only for those pupils who intend to enter the service of the church. Whoever helps here will help spread the Word of God. Whoever gives here will receive back abundantly what has been given. Possibly he will one day hear from the mouth of his poor disciple the word of God that strengthens him in faith to eternal life. However, if a lenient giver never sees here on earth the face of the one who prepares himself for church service with his help, he loses nothing. The souls who once come to faith and salvation through the service of such a disciple by means of the preached word will thank the benefactor for the help he gave the disciple. Yes, God, who will not let any cup of water given to his children go unrewarded, will certainly also give a rich reward for every gift that helps to train poor boys and young men to be preachers of the gospel. May he make us willing to participate in this work as well!

All gifts for poor students of the college in Fort Wayne will be received by Director

A. Bähler, Concordia
College, Fort Wayne, Ind.

To the ecclesiastical chronicle.

I. America.

Missouri Synod Statistics. The "Statistical Yearbook" of our Synod has just been published. It contains mostly numbers. But they are numbers that are of importance for the Kingdom of God and therefore will certainly be read with pleasure by all Christians. Here I learn - to mention only the most important - from how many messengers of our synod, in how many places and how many souls the pure gospel is preached, which has the promise that it shall not return empty again. We make the following excerpts from the yearbook: pastors 984, congregations 1424, to which must be added 544 so-called preaching places, communicating members 266,000, voting members 67,545. If we compare these figures with those of 1886, we find an increase of 57 pastors, 78 congregations (the number of preaching places has remained about the same), 18,000 communicating members and about 3000 voting members. The number of schools in the synod is 1090, of teachers 620, of schoolchildren 71,504; against 1886 an increase of 80 schools, 13 teachers and 3000 schoolchildren. The total amount of money receipted in the "Lutheran" is 8107,463.71 against 8104,718.11 in 1886. A significant increase is shown by contributions for mission: 832,589.62 (against 826,308.05 in 1886); on the other hand, contributions for the Synod treasury have decreased, 812, 138.52 against 814,791.30 in the previous year. This should not be so. The synodical budget has become larger, not smaller, during the past year, in that the synod adopted the Progymnasium in Milwaukee as a synodical institution. Since the Concordia publishing house, which transfers its surplus to the synodical treasury, needs a considerable sum this year for necessary new buildings, the general treasurer, Mr. E. F. W. Meier, expects that he will have a deficit in the synodical treasury in the next few months, if the congregations do not soon do more generally what the last delegate synod recommended, namely to collect as regularly as possible for the synodical treasury. Perhaps these incidental words will suffice as a reminder, so that the fears of Mr. Kassirer will not come to pass. God has entrusted us with a great, glorious work, as the "Yearbook" shows. Every year we are allowed to bring thousands of souls under the sound of God's blessed Word; we are allowed, especially in view of the last year, to exclaim with praise and thanksgiving to God: "But the Lord added daily to the congregation those who were saved." The thought of this cannot let us be indolent, to work also in our part with gifts from our earthly goods for the building of the Kingdom of God. We add the following summary of the contents of the "Statistical Yearbook": J. Officers of the Synod. II. Annual reports of the district presides (on ordinations, inductions, visitations, etc.). III. parochial reports of all congregations, arranged by districts and states. IV. Missions (internal, Negro, Jewish, emigrant, English). V. Church dedications. VI. Educational institutions. VII. Private charitable institutions. VIII. Overview of funds receipted in the "Lutheran". IX Concordia Publishing House. X. Periodicals (19,500 copies of the "Lutheraner" were printed). XI. Necrology of the parish teachers. The number of new churches built last year is 66.

Thank you, O God, and praise you, the people, in good deeds; the land bears fruit and improves, your word is well done.

May the Father and the Son bless us, May God the Holy Spirit bless us, To whom all the world gives glory, For him most of all fear. Now say from your heart: Amen. F. P.

In Baltimore, the seat of the Roman Cardinal, a certain Dr. the high number of 41,501 copies of the previous year to Fulton held several lectures against the Pabstacy before an 54,566. - The stronger the contempt of the Church of Christ, exceedingly large audience, which caused a great stir. He did the more flourishing the Bible distribution becomes. France indeed say a number of appropriate things against Pabstism, offers an example of this. In this country, Christianity is now but he did not use the right weapon against it, the doctrine of officially called a superstition by the Ministry of Culture. And Christ. Luther writes about the saying: "Christ gave himself the Catholic clergy, when they find Bibles or New for our sins", among other things: "Therefore this is one of the Testaments in homes, return the money they paid for them, most noble and comforting sayings of one in St. Paul and a take fire tongs so as not to stain their hands with the heresy, right carthaune (cannon), emergency snake and main piece, and throw the writings into the fire. This is the hard ground so that the hopeless pabstry with all its supposed religion, on which the Bible Society has to do its work, being holiness, self-selected spiritual states and church services is surrounded from all sides. And with what a blessing the Lord turned to the ground. 19, 212.

Indulgences. Dr. Fulton said in one of his lectures that indulgences are sold every day in Baltimore, as they were once sold in Germany by Tetzels, and that once after one of his sermons a woman brought him a medal which she had bought to free her soul from the torment of purgatory for so and so many days.

Disgraceful. As a New York paper, "Evening Post", reports, in a Sunday school of an American church, a trial for breach of promise of marriage was acted out by the Sunday school pupils and students under the direction of their teachers, following the pattern of a recent scandal trial. The large Sunday school hall was packed with people. The pastor's daughter introduced the plaintiff. Her advocate, a boy in a tailcoat, white vest, and with a bouquet of flowers in his buttonhole, pranced around representing his client's cause. Several witnesses wore fanciful suits and the bailiff with a blackened face lashed out at people who pushed too far with a stuffed club. - But the Lord says: "Woe to the man by whom trouble comes! "

A Puritanrr congregation in Massachusetts deposed its pastor because he occasionally smoked a pipe in his study parlor.

II. abroad.

On Bible dissemination. From the report of a Bible society we learn the following: The distribution of Bibles in Austria shows a gratifying increase of 200,788 copies, compared to 153,714 in 1884. This is significant, since the Catholic Church is placing great obstacles in the way of Bible distribution, especially due to the very difficult granting of licenses. During the Serbian War, many sick, wounded and prisoners were supplied with holy scriptures. In Tyrol, where the British Bible Society was simply chased away, only 80 copies could be distributed. But under the pressure, the missionary spirit of the colporteurs also grew, and now and then there are heart-warming experiences. A woman said to a colporteur: "Three years ago I bought this gospel. Our house at that time was a den of misery and despair. My husband was a gambler and a drunkard. There was nothing but bickering and quarreling. Look at my gray hair. Grief has made me old. How many times have I been beaten, how many times have I gone hungry! But thank God, this book has changed everything. Peace and happiness have now come to our little house. We would like to buy a whole Bible and are saving up the money to buy one when you return. - Hard restrictions were also made in Galicia, where the number of bibles, since Catholics and Jews make up the population there, decreased from 7394 in 1884 to 6682. In Hungary, on the other hand, there was an increase, because there the permits are given directly and very willingly by the ministry.

crowns this work of his and casts down the enemies! In 1884 the British Bible Society sold 133,867 copies, in 1886 162,000. 1439 copies were sold through the medical mission in Belleville near Paris. Several patients kept coming on certain days to hear the Bible read aloud. An old mother, who was asked to take a double portion of medicine to save her the long journey, refused because here she would have the only opportunity to hear God's Word. - In Marseille, during the cholera season, the working classes virtually snatch the Bibles sent there for free distribution out of the hands of the colporteurs. One man, who did not have the full price of a Bible, volunteers to carry the colporteur's knapsack a distance to earn the missing 20 centimes. Three people pool together to buy a Bible collectively. - If we take another look at the hearth of Catholicism, Italy, Spain, Portugal, the progress is marked by the statement of a British agent in 1885: "It has pleased God to bless the Bible distribution more abundantly than ever." The same amounted in 1882: 58,000; in 1883: 63,000; in 1884: 80,938; in 1885: 95,679 copies. There is no book in the Italian language that finds more buyers year after year than the Holy Scriptures. Colporteurs spread over the whole country, even to places where even in years no preacher will go. - Spain, where thousands have been carried off by cholera, shows such significant successes in Bible distribution that the leaders of the British Bible Society have been filled with dayk about it. The operation has increased from 50,486 to 55,640 copies. A Catholic landowner who had bought the Holy Scriptures and also read them to his workers became deathly ill. He modestly told the rushing Catholic clergyman that he had already confessed to his only mediator, Jesus Christ. Immediately the latter, accompanied by a notary, brought him an official document for his signature, in which he was to renounce being buried in the Catholic churchyard. He gladly did so, saying: "I made my will long ago, knowing what would happen to my corpse. I bought a piece of land for a Protestant burial ground." Now his friends are building a wall around the place where they buried him and eagerly desire a preacher to lead the small congregation that has grown from these beginnings. - In Portugal, as a result of the spread of the Bible, there are 16' places of worship for the Gospel. From 5873, the number of distributed sacred writings has increased to 6524.

The catechism

will have to remain and keep the rule in the Christian church and remain Lord, that is, the ten commandments of God, the faith, Our Father and the sacraments. And even though many oppose it, it will remain and keep the rule and supremacy. He will remain and have dominion and supremacy through him of whom it is written: Thou art a priest for ever.

Luther.

In New Bremen by A. Bauer 2.00. k. Flaxbeard in Dorsey 00. By teacher Köbel from the Chicago Teachers' Conference.

23.75. (S. 947.75.)

Deaf and Dumb Institution in Norris: By k. Lenk in Millstadt by Wittwe Hartmann 2.00. By k. Große in Harlem by A. Schneider .25, H. Karsten 1.00. By I?. Succop in Chicago by W. Bostedt 1.00, I. Demien 2.00. By k. Hölter there by Maria Keller 1.00. By I?. Wcisbrodt in Mount Olive, ges. in a missionary hour, 5.63. k. Lewerenz Gem. in Effingham 7.60. (S. 920.48.)

Hospital in St. Louis: By I'. Lenk in Millstadt by Wittwe Hartmann 2.00.

Orphanage at St. L. uis: By k. Lenk in Millstadt from Wittwe Hartmann 2.00. By k. Brauer in Eagle Lake "from the God's box of the Gem." 1.00 u. from Mrs. Rademacher .50. bequest of the sel. deceased. Christian Carsten in Carlinville 50.00. By ?. Wessel in Nokomis from the church 5.00, N. N. 1.00. Through k. Brunn in Strasburg from F. Döring 2.00. (p. 961.50.)

Studirende Waisen aus Addison: By I*. Great in Hard by H. Karsten 2.00.

German Free Church: iL. Brauer's Gem. in Crete 26.50.

Lutherans in Lithuania: By k. Succop in Chicago by W. Tboms 10.00.

Building fund in Milwaukee: k. Pissels Gem. in Benson 10.00. By I. C. Kalbfleisch of the Gem. in Collinsville 20.00. (S. 930.00.)

College house cold in Milwaukee: I'. Mueller's gem. in Ehester 5.50. k. Schroeder's Gem. in South Litchfield 6.05. (p. K11.55.)

Inner Mission: k. Ottmann's Gem. in Collinsville 4.90. Through I'. Schmidt in Freeport by N. N. 1.00. From Chicago: by k. Wunder by F. Rank 5.00; by k. Engelbrecht by Mrs. N. N. 1.00; by I?. Bartling by Karl Salger and W. Niederbelmann 1.00 each; by 1^ Große in Hartem by H. Karsten 1.00. k. Lewerenz' Gem. in Effingham 1.08. F. Krage in Addison 1.00. I'. Fritzes Joh. Gem. at Cowling 1.35. (p. 918.33.)

Negro Mission in New Orleans: By k. Brewer in Eagle Lake "from the God box of the Gem." 7.70. By k. Bartling in Chicago from N. N. 3.00. (p. 910.70.)

Negro Mission: k. Pissels Gem. in Benson 10.00. By 1^ Große in Härlein from Wittwe Mentel .50. by k. Goehringer in Staunton from Adler 1.05. by 1'. Weisbrodt in Mount Olive from the piggy banks of Pauline Keiser 1.22, Amanda Keiser 1.21, Adolph Keiser .53, Eduard Keiser .25, Joh. Weisbrodt .61. F. Krage in Addison 1.00. By k. Wunder in Chicago by N. N. 1.50. By k. Wessel in Nokomis by Joh. Keiser 5.00. k. Fritzes Joh. Gem. at Cowling 1.00. (S. 923.87.)

Jewish mission: F. Krage in Addison 1.00. By I'. Miracles in Chicago by N. N. 1.50. k. Fritzes Joh. Gem. at Cowling 1.00. k. Schroeder's Gem. at South Litchfield 5.00. (p. 98.50.)

Negro mission in Springfield: I'. Müller's Gem. in Ehester 5.25. By I'. I. A. Detzer, ges. at k. Mueller's birthday party in Lake View, 11.00. (p. 916.25.)

Correction.

In my receipt ("Luth.", Year 44, No. 3), under the heading: "Stud. Orphans from Addison" instead of "Mrs. Boitzke" it should read: Mrs. Britzke.

Addison, III, Feb. 15, 1888; H. Bartling, Cassir.

Incorporated into the Iowa District caste:

Synodal fund: By k. Ph. Dornseif, Reformationsfestcollecte sr. Joh. parish, 91111. wcihnachtscoll. of I?. v. Strohes Gem. at Monticello 19.00. By k. Günther, communioncoll. sr. Parish at Boone, 8.06. By k. Brammer, Wcihnachtscoll. ir. Dreieinigk.-Gem., 15.18, St. Paulus-Gem. .73. By k. Diederich, Theil der Wcihnachtscoll. sr. Gem. 5.50. By k. Wiegner from sr. Gem. in St. Ansgar 7.00. By I?. Studt of sr. Gem. in Luzerne 6.10. By Gülker, Christmas coll. sr. Jmm.-Gem., 4.75. By k. A. Ehlers, Weihnachtscoll. sr. Gem. at Gray, 7.55. By k. Oehlert, Christmas coll. of St. Paul's parish at Webster City, 8.75. By 1^ Ph. Dornseif from the bell-bag of his Job. parish, 12.81. By b*. F. S. Bünger, Wcihnachtscoll. sr. ChristGcm., 8.00. (p. 9114.54.)

Building fund in addison: by k. Wiegner of sr. Gem. at St. Ansgar 6.00. By 1^ F. Ehlers, Christmas coll. of sr. Gem., 19.00. By k. Bretscher, 1st cl. sr. Gem. in Hanover Tshp., 27.25. By I?. I. F. Nuoffer from sr. Gem. 9.25. By k. M. Herrmann, Weihnacktsoll. sr. Gem. in Grant Tshp. 11.70. By I'. W. Mallon 1.00. (p. 974.20.)

Construction cash in Springfield: By k. W. Mallon by F. Bodenstein 1.00.

Inner Mission in Iowa: Bys. Thurner in Iowa City by N. N. 1.25. By I'. E. Riedel, half of Coll. sr. Joh. Gem. in Webster Co. 4.25. By k. Baumhöfener of sr. Gem. at Homestead, 13.00. By k. Heinicke, part of a coll. of sr. Gem. at Dillon, 3.00. By k. Studt of sr. Gem., at Luzerne 12.00. By Reisinger, coll. sr. Gem. in Wilton, 9.40. By Friedrich Brammeier 5.00. By k. Dürer from the bell-bag of his parish 5.00. By k. Bretscher from the Missivnsbüchse sr. Gem. 2.72. by FrL. L. Ströbel 2.50. Through k. I. Horn, coll. sr. Gem., 11.70. By k. P. Meinecke from the Gem. in State Centre 2.00, at State Centre 7.00. By k. Studt from Mr. Chr. Fiene 1.00. By k. Heinke, Coll. of his congreg. at Bauer, 4.00. By k. Brammer, Communion Coll. of sr. Jmm.-Gem., 3.79. (p. 987.61.)

Negro Mission: Miss Lina Ströbel 5.00. By k. C. F. W. Brandt from W. Sundermann for the Negro Mission in the South 2.00, in Springfield 1.80. By B. Brammer of F. K. for a larger Negro church in New Orleans 2.00. By k. E. Riedel, half coll. of his Job. congreg. in Webster Co. 4.25. By 1'. F. S. Bünger of N. N. 1.00. By I'. Studt by F. Völz for the new station at New Orleans 1.00. By k. C. W. Baumhöfener from the piggy bank of E. Schürmann's children for Negro children for Christmas 2.10, by Herm. Tietje



and by M. Roth for Negro children 1.00 each. By B. Zürrer by H. Richter so", for the mission in Springfield 1.00. By Gust. Kretzschmar, communion coll. of the congregation in Waterloo, 3.00. By i?. Bretscher, Christmas coll. of sr. Gem. in Hanover Tshp. 12.70, by sr. Branch in Charter Oak 3.05. By k. A. Lohr from Mrs. M. Osthoff for mission at Springfield 2.00. From N. N. at Sherrill 1.00. By I?. F. S. Bünge from Heinrich Croon 2.00. By k. Ansorge from Mr. Kornhaaß 1.00. (p. -46.90.) Emigrant Mission in New Uork: By 1'. F. W. Heyke, Coll. sr. Gem., 6.00.

Pilgrim House in New Pork": By k. Brammer from sr. By Mr. Gust. Kretzschmar from some members of the congregation in Waterlvo 5.00. Kretzschmar from some members of the congregation in Waterlvo 5.00. By k. Händschke from the bell-bag of sr. Community at Sumner 10.00. (p. -28.85.)

Aged and sick pastors and teachers: By B. H. Gläß from sr. Gem. bet Waverly 12.00. By k. Grafelmann of N. N., member of sr. Gem., 5.00. k. Fr. Brust 1.00. By B. Baumhöfener by M. Roth 2.00. By k. Ströbel, Christmas coll. sr. Gem. in Denison, 10.00. By k. Ph. Studt of Luzerne parish 10.01, Mrs. M. W. Studt 1.00. k. C. W. Dieterich 1.00. By I'. H. Gläß from the bell bag sr. Gem. 10.00. I?. W. Mallon 2.00. By k. I- horn from the Almvsenkaffe sr. Gem. 4.00. (p. -58.01.)

Poor Iowa students: by n. a. Ehlers, harvest festivals oll./jx. Gem. at Gray, 7.00. By k. E. W. Heinicke, part of coll. sr. Gem. at Dillon for 1?. Horn's sons, 3.53. By k. Baumhöfener of sr. Gem. at Homestead 16.00. By IN Studt from Mrs. Völz 1.00. By IN Wiegner from sr. Gem. at St. Ansgar 3.25, his preaching place at Rudd 1.75. By k. I. F. Nuoffer from sr. Gem. 2.75. By k. Aron, coll. sr. Gem. at Atkins, 9.65. IN A. Lohr and Gem. at Sherrill 6.80, Gem. at French Settlement 2.20. k. W. Mallon 2.00. By IN Ansorge at Fort Dodge by Hr. Kornhaaß for Däumler at Fort Wayne, L. Kolb has., Battle at Milwaukee 2.00. each (p. -61.93.)

Orphanage inAddison: By IN Reisinger, Harvest Festival Coll. sr. Gem. in Wilton, 5.50. By IN Brust from H. Lembke 1.00. By k. Studt from I., A., M., Th. and O. St. 1.25, A. Book 1.02, A. S. .47. By 1'. Gülker, thank offering of sr. Frau, 2.00. By k. Günther of Grandmother Goeppinger 3.00. (S. -14.24.)

Orphanage in Wittenberg, Wis.: By k. Wiegner from sr. Gem. to Rock Creek 5.50. By IN Heinke, thank offering from Mrs. Paul. Schröder, 1.00. By k. C. W. Diederich, Theil der Weihnachtscoll. sr. Gem., 4.00. (p. -10.50.)

Orphans Houseat St. Louis: By k. Goßweiler, Christmas gift from N. N. in Van Meter, 4.00. By IN Günther from H. Göppinger 5.00. By IN Ströbel in Denison from orphan box 4.42, from Sunday school students 3.18. By k. Reisinger from Friedr. Brammeier 5.00. (S. -21.60.)

Hospital in St. Louis: By IN Heinke, thank offering by E. Schröder for recovery of a sick child, 1.25.

Deaf and Dumb Institution inNorris: By k. Ph. Studt of S. St. 5.00. By k. Brandt, Coll. sr. Gem. at Clarinda, 6.31. Through Fr. L. Ströbel from Louise Maurer's piggy bank 2.50. (S. -13.81.)

Budget of teaching institutions: By k. Zürrer, from H. Richter, Sr. for Springfield, St. Louis, Fort Wayne, Milwaukee and Addison 1.00 each.

Laundromat in Springfield: By k. Zürrer, Abendmahls coll. sr. Gem., 4.25. By IN Ansorge of Mr. Kornhaaß 1.00. (p.-5.25.)

Gem. in Council Bluffs: By Kaff. D. W. Roescher in Fort Wayne 9.00. By k. Hafner in Leavenworth by Heinr. Steinker in sr. Gem. 1.00. By Kaff. E. F. W. Meier, St. Louis, 64.28. By Kaff. T. H. Menk in St. Paul 10.00. The following shares were given to the Gem.: by Fr. Völz 5.00, k. E. I. Frese 5.00, k. Dörffler 2.00, k. A. Detzer 5.00, IN W. T. Ströbel 25.00, F. Tammé 1.00, Wirbel 5.00, Krukenberg 5.00. (S. -137.28.)

Gem. in Sivux City: By Kass. T. H. Menk in St. Paul 2.00.

Saxon Free Church: By k.. H. Gläß from sr. Gem. hei Waverly 10.61, F. Mummelthei 1.00, from the bell bag sr. Gem. 8.73. (p. -20.34.)

Monticello, Iowa, Feb. 10, 1888. H. Tiarks, Cassirer.

Revenue to the Michigan District's coffers:

Synod Fund: From the congregation in Millers -11.45. congregation in Lenox 11.00. congregation in Merritt 7.00. congregation in Monitor 8.25. congregation in Saginaw City 20.00. congregation in Fowler 3.15. congregation in Lansing 3.75. (S. -64.60.)

Building fund: Gem. in Monitor 4.17.

Heathen Mission: Gem. in Maple Hill and Winfield 1.75. By IN Hügli of N. N. 5.00. (S. -6.75.)

Widow's Fund: Mrs. IN Lohrmann 4.00. By IN Fackler of A. Frank .50. (S. -4.50.)

Deaf and Dumb Institution: Durck k. Krüger from Fr. and L. Schumacher's savings bank, 1.50. Through k. Link, on A. Posener's golden wedding anniversary, 7.00. By teacher Gruhl, on H. Bock's wedding ges., 6.10. By IN Franke from Mrs. I. Meier 1.00. By I. Schmidt, on Sawatzky's wedding ges., 5.35. By k. Fackler from A. Frank .75. From God's Box in Caledonia .50. By k. Arendt, on A. Müller's wedding ges., 3.50, on I. Müller's wedding 7.21. Gem. in Jonia 5.68. (p. -38.59.)

Negro Church in New Orleans: Subsequently by the Missionary Society of the Trinity Congregation in Detroit 1.25.

Negro Mission: By IN L. Fürbringer from Mrs. I. Haas 1.00. By k. Mühlbauer from I. Schröder sen. 2.00. By k. Franke from Mrs. G. Haag 2.00. Congreg. in Saginaw City 12.50. (S. -17.50.)

Emigrant Mission in New Uork: By IN I. Schmidt of N. N. 1.00.

Laundromat in Springfield: From the God Box in Caledonia 1.00.

Orphanage in Wittenberg: From the God Box in Caledonia 2.10.

1'. Bertram in New Zealand: I'. Arendt's Gem. 6.80. For individual students: by I'. L. Fürbringer, at I. G. Böseneker's wedding, for Zehender in Addison 6.70. By Lebrer Winterstein, on M. Krauß' wedding, for K. Müller and D. Ehmann in Milwaukee 3.14. By k. Krüger, on W. Strack's wedding ges., 2.90. Mrs. k. Krüger 2.10 for Chr. Drögemiller in St. Louis. (S. -14.84.)

Turk Lake: Caledonia 6.40.

Poor Michigan sophomores: through k. Bohn, sent to G. Riethmeier's wedding, 5.83.

Inner Mission: Gem. in East Saginaw 7.57. By k. Mühlhäuser of I. Schröder sen. 1.00. Gem. in Monitor .90. By 1'. Francke, at A. Reisig's wedding s., 7.01. By I? Bohn by Mrs. Meyer .25. gem. in Reed City 4.60. (p. -21.33.)

Milwaukee building fund: comm. in Roseville 14.00. comm. in Tawas Citp 4.42. (p. -18.42.)

Building fund in Addison: Durck I'. Mühlhäuser of I. Skróder sen. 2.00. I. W. Förster Sr. 2.50. comm. in Saginaw Cito 25.00. comm. in Frankenmuth 50.00. Father Reim 2.00. (S. -81.50.)

Gem. in Hannover: Gem. in Frankenmuth 16.87.

Gem. in Crimmitszckau: Gem. in Frankenmuth 16.88.

1'. Matzat in Lithuania: By I'. Mühlhäuser by I. M. Förster sen. .59.

A. and H. Wage st er at Addison orphanage: women's club in Adrian 10.65. A. Frank .75. (p. -11.40.)

Total: -342.23.

Correction.

In my receipt of January 20, the following sums should be under "Orphanage in Wittenberg" instead of "Orphanage in Addison": School children in Manistee 21.48; from A. H. & W. Hensick's savings bank 1.60. Mrs. P. Lemm 3.00.

Detroit, Feb. 20, 1888. Chr. Schmalzriedt, Cassirer.

Incoming to the Minnesota and Dakota District coffees:

Synod treasury: off! C. Kollmorgen's congregation at Atwater -6.15. k. Th. Krumsiegs Gem. at Josco 15.00. k. G. Rumsch's Gem. at Claremont 7.42. IL. H. Kretschmar's comm. at Perham 5.00. k. M. Heyer's Gem. at Minnesota Lake 5.15. k. P. Wichmann's Gem. at Green Meadow 2.75. f. Paw-. Hauer's Gem. at Lewiston 7.00. 1?. W. Lange's gem. at Hay Creek 6.69. k. Chr. Mäurer's Gem. at Belvidere 2.00. W. Friedrich's Gem. at Waeonía 10.00. I'. W. Vomhof's Gem. at Hay Creek 6.60. k. A. Mueller's Gem. at Alma City 5.41. (p. -79.17.)

Building fund in Milwaukee: I. Köhler's Gem. at High Forest 5.20. k. G. A. Bernthal's Gem. at Cologne 29.00, by same from N. N. 5.00. I'. I. Horst's Gem. at Courtland 20.00. k. C.Kollmorgen's Gem. atAtwater27.00. (p.-86.20.)

Building fund in Addison: I'. A. Hertwig's Gem. at Leaf Valley 5.00. F. Streckfuß's Gem. at Uoung America 11.50. k. H. Schulz's Gem. at Faribault 7.26. k. G. Schaaf's Gem. at Potsdam 6.25. I'. C. Kollmorgen's Gem. at Atwater 11.30. (p. -41.31.)

Milwaukee household: 1?. E. Rolf's comm. in St. Paul 11.92.

Orphanage in Addison: by k. C. L. Wuggazer at Fair Haven of N. N. 1.25. k. H. Schulz's Gem. at Faribault 10.54. k. O. Clóter's Gem. in Town Woodbury 6.38. (S. -18.17.)

Widows' and Orphans' Fund: ?. C. Kollmorgen, contribution 5.00, whose comm. at Atwater 6.90. By k. A. Hertwig, thank offering by N. N., 5.00. k. A. Landeck, contribution, 8.00, whose comm. at Hamburg 5.00. Teacher Chr. Roediger 2.00. By student G. Ferber from Jmm. comm. at Kellow Bank 3.40. I'. I. S. Hertrick's Gem. at Hollywood 6.75. k. I. Fackler's Gem, at Maple Grove 8.00. k. M. Heyer's Gem. at Minnesota Lake 5.15. By k. G. A. Bernthal of N. N. 5.00, Mrs. E. V. 5.00, Mrs. C. B. 2.00, Mrs. Fz. B. 2.00. x. P. Wichmann, contribution, 2.00. k. W. Lange's comm. to Hay Creek 4.05. k. Chr. Mäurer's Trinity comm. 1.48. k. I. Horst's, contribution, 5.00. k. H. I. Müller's Gem. at Bergen 2.50. teacher H. Ehlen, contribution, 4.00. teacher K. Ch. Frölich, desgl, 2.00. teacher C. F. Arndt, desgl, 5.00. L'. R. Köhlers Gem. 2.00. (p. -97.23.)

Negro Mission in NewOrleans: Teacher E. I. Kernnitz' student at Cologne 3.85.

Negro Mission: 1'. A. Hertwig's parish in Leaf Mountains 1.30. k. A. Landeck's Gem. at Hamburg 7.00. By G. A. Bernthal, thank offering by Mrs. A. R., 10.00. k. Paul Wichmann's Gem. at Green Meadow 2.00, from a preaching place at Pleasant View 1.50. ?. F. Streckfuß's Gem. in Uoung America 10.00. By Pres. F. Sievers of Joh. Low in Minneapolis 2.00. By I? Chr. Mäurer from H. Ehlers in Lake City 1.00. By 1>. R. Biedermann from Mrs. Kulisch in St. Paul .25. i". E. Rolf's Gem. in St. Paul 9.52. (p. -44.57.)

Orphanage in Wittenberg, Wis.: From the piggy bank of the pupils of Messrs. Fischer and Pipkorn, teachers, in St. Paul 3.00. 1'. Th. Krumsiegs Gem. in Janesville 5.66. k. C. Ross' Gem. at Willow Creek 13.50. Pres. F. Sievers' Gem. at Minneapolis 13.50. k. I. S. Hertrick 3.00. Durck) k. W. Braunwarth of Brandes family at Pine City 2.30, Kick family there 1.00. k. M. Heyer's Gem. at Minnesota Lake 5.15. I. Fackler's Gem. at Maple Grove 1.00. By L'. G. A. Bernthal of A. P. at Cologne 1.00. By k. Chr. Mäurer of s. School children 2.50. From the piggy bank of Alwina Mueller at Alma City 1.00. k. C. C. Metz' Trinity Comm. at Groton, Dak, 9.50. By k. R. Biedermann from Mrs. Kulisch in St. Paul 1.25. By ?. E. Albrecht of s. school children in St. Paul 1.50. (p. -64.86.)

Taub stummen-Anstalt: k. Th. Krumsiegs Gem. in Janesville 5.00? I. Fackler's gem. at Maple Grove 3.70. 1>. W. Lange's gem. at Hay Creek 6.44. (p. -15.14.)

Pilgrim House in New Uork: By k. G. A. Bernthal of N. N. 5.00. k. P. Wichmann's Gem. at Polk Center 2.00. (S. -7.00.)

Heathen mission: By teacher Chr. Rödiger of s. School children in Dryden 3.00.

Poor Minnesota and Dakota students: through 1'. C. Kollmorgen for Karl Fark in Milwaukee: by his Gem. at Allvater 15.20, by himself 5.00, by Heinrich Fark 4.00, at G. Petering's wedding in St. Paul ges. 2.00. k. I. Fricks Gem. for M. Ahner in Milwaukee 10.00. By I? G. A. Bernthal, wedding coll. at H. B. in Cologne 10.75, by Mrs. E. V. 5.00. (S. -52.75.)

Poor students in St. Louis: By B. Wickmann by Wittwe Christine N. 1.00.

Poor students in Springfield: k. Chr. Mäurers Gem. in Jacksonville for tailors 4.50.

Organ in Addison: By teacher Gierte at Lewiston by s. School children 2.00.

k. C. Bertram inNewZealand: By Pres. F. Sievers, Coll. at mixed pastoral conference of St. Paul and Minneapolis, 5.25. Coll. at mixed teachers' conference in St. Paul 14.48. 1?. H. Rådeke in Carver 5.00. 1>. I. Grabarkewitz's Gem. at Blue Earth City 5.00. 1?. G. A. Bernthal's Gem. at Cologne 10.00. (p. -39.73.)

Interior mission in Minnesota, Dakota & Montana: k. C. Kollmorgen's Gem. at Atwater 3.95, at Manannah 2.76, at Leaf Valley 9.50. 1>. A. Hertwig's Gem. at Leaf Mountains 3.25. 1>. A. Landeck's comm. at Hamburg 18.00. By Praeses F. Sievers von Reickmuth's children at Minneapolis 2.50, Wittwe Schwendt there 2.00, Mr. Achenbeck there 1.75, Bro. Hunter at Grants Pass, Oreg. 3.00, s. Confirmanden (subsequently) 8.25. 1?. C. Nickels' comm. at Rochester 8.00.

I. S. Hertrich's Gem. in Helvetia 5.25. k. F. Bösche's Gem. at Stanford 2.34. i?. G. A. Bernthal's Gem. at Cologne 32.50. By I'. W. Braunwarth of Kick family at Pine City 6.00. k. P. Wichmann's Gem. in Green Meadow 4.00, in Town Lowell near Fisher 1.50. k. Rupprecht's Gem. in Hart 5.15. ?. A. Dubberstein's comm. at Wykoff 7.00. k. M. Fülling's Gem. at St. Thomas, Dak. 5.00. k. Chr. Mäurer's Gem. at Belvidere 5.85. k. H. I. Müller's Gem. at Bergen, 6.50. I'. W. Friedrich's Gem. in Waconia 20.00. k. O Clóter's Gem. in Town Woodbury 5.15, 3.00 and 4.60. k. C. Ross' Gem. at Willow Creek 5.75, in Lake Crystal 2.45. By student G. Ferber from k. F. Pfotenhauer's former comm. 8.05. By k. I. Horst found in railroad car on way home from synod at Fort Wayne 20.00. (p. -213.05.)

St. Paul, Feb. 20, 1888. T. H. Menk, Cassirer.

Incoming to the California and OregonDistrict coffee:

Inner Missionof theDistrict:From l>. G. H. Hörnicke's congregation at Creston, Cal., -3.50. I? E. Döring's congreg. in Portland, Oreg., 6.05. Missionfestcollecte of St. Paul's congreg. in San Francisco 33.05. Etl. congreg. members of St. Paul's congreg. in San Francisco 3.00. (p. -45.60.)

Widow's Fund: I'. E. Döring, Portland, Oreg. 2.00.

Seminary building in Addison: communion scoll. by k. Kogler's Gem. in Orange, Cal. 9.00.

ArmeCollegeschülerinMilwaukee:C. Förtsch in San Francisco.50.

San Francisco, Feb. 7, 1888. I. H. Hargens, Cassirer.

400 8ixtd 8tr.

Incoming to the Coffee of the Western District:

Synod treasury: By M. C. Barthel of Ph. Stockinger in Bremen, Ind., -1.00. By I'. Alexander's parish 3.10. L'. Demetrios Gem. at Concordia 3.00. k. Roschke's Gem. at Freistatt 7.50. (S. -14.60.)

New construction in Addison: k. Brandt's Gem. in St. Charles 25.00. By k. Nething in Lincoln by L. Kunolt, Sr. 2.00. (p. -27.00.)

New construction in Milwaukee: k. Brandt's comm. in St. Charles 25.00.

Progymnasium in Concordia: Praeses Biltz' Gem. in Concordia 20.00. By Mr. Kröucke in Concordia, tuition, 40.00. (S. -60.00.)

Debt repayment:!. Demetrios Gem. at Concordia 5.45.

Inner Mission in the West: Through M. C. Barthel of Ph. Stockinger in Bremen, Ind., 1.00. k. Müller's Gem. in Be.aufort 3.60. k. Frese's Gem. in Port Hudson 1.25. Through Praeses Biltz in Concordia by Ad. Frerking 1.00. k. Roschkes Gem. in Freistadt 4.00. By I? O. Hanser in St. Louis by Mrs. W. Kornacker 2.00, by N. N. 5.00 and by Wittwe W. Niermann 1.00. (S. -18.85.)

Inner Mission: By Cassirer Ph. C. Treide of the English Jmmanuels Sunday School in Baltimore 1.00.

Negro Mission: By I'. O. Hanser in St. Louis by Mrs. Clara Ziegler and Wittwe W. Niermann each 2.00. (p. -4.00.)

Mission to the Jews: By M. C. Barthel of Ph. Stockinger in Bremen, Ind., 2.00.

Widow's fund: By I'. Frese in Lyon, Coll. on Vogt's wedding 4.00, Coll. on Joh. Scheer's wedding 2.00. Through Präses Biltz in Concordia from G. Freund sen. 2.00. Through I'. Wangerin in St. Louis by Ph. B. .50. By k. Roschke in Freistatt by N. N. 1.00. (p. -9.50.)

Sick pastors and teachers: by M. C. Barthel from Ph. Stockinger in Bremen, Ind., 1.00, by John N. Raithel in Chicago, III, 200.00. by Praeses Biltz in Concordia from G. O. Frerking .50. by k. Hanser in St. Louis from Wittwe W. Niermann 1.00. (p. -202.50.)

Orphanage bet St. Louis: By k. Nething in Lincoln by Wittwe Lücke 1.00. By ?. Rohlfing by H. Dickhoff in Alma 2.00. (p. -3.00.)

Orphanage at College Point, N. N-: By M. C. Barthel from Pb. Stockinger in Bremen, Ind., 3.00.

Hospitalin St. Louis: By I'. O. Hanser in St. Louis by Mrs. Bertha Kuntz 5.00, thank offerings by Mrs. Car. Körte 5.00, Mrs. Maria Schaap 5.00 and by Wittwe W. Niermann 1.00. (S.-16.00.)

Deaf and Dumb Institution: By k. Wangerin in St. Louis by Mrs. Hehmann 2.00. k. Mährs Gem. in Ellsworth 3.15.

By k. Roschke in Freistatt of 2 children .26. By k. Roblfing of H. Dickhoff in Alma 2.00. (S. K7.40.)
Poor students in St. Louis: By k. Köstering in St. Louis from s. Jungfr.-Verein 7.00.
Poor students: By k. O. Hanser in St. Louis from Mrs. Heinr. Hoffmann for Heck 10.00.
Poor students in Fort Wayne: k. Michels and Gem. in New Haven for Matuschka 5.00.
I*. Proft in Lohman: By k. Köstering in St. Louis from etl. members sr. Gem. 8.50.
St. Louis, Feb. 21, 1888. H. H. Meyer, Cassirer.

1328 Nortü Market 8tr.

Received for the college household in Fort Wayne: From the Women's Club of Mr. k. Daib in Friedheim, Adams Co: 6 sheets, 6 pillow cases, 6 pairs of woolen stockings, 12 towels, 13 white shirts, 5 colored shirts, 5 quilted comforters. From Hrn. k. Thieme's country parish from: Ernst Brüggemann 2 sacks of wheat; Heinr. Brüggemann 2 p. do., 2 "l. oats; John Trier 1 p. wheat, 1 p. oats, 1 p. grain; John Hollmann 1 p. wheat; Konrad Frewert 1 p. do., 1 p. oats; Aug. Fischer 1 p. wheat, 1 p. oats, 1 p. grain, 1 piece of meat; Louis Siewers 1 p. wheat, 1 p. grain; Wittwe Hauptmener 2 p. oats; Karl Pook 1 p. wheat; W. Lücke 2 p. do.; Ed. Auer 2 p. do. From Hrn. k. Gross' Landgem. at Ft. Wayne by: John Bahls 1 p. wheat; W. Prange 1 gall. Apple butter; H. Körte 1 p. wheat; Chr. Körte 1 p. do.; W. Hartmann 1 p. oats; Bro. Wieble 1 p. wheat; Bro. Falsing 1 p. wheat; Wittwe W. Krömer 1 p. grain; Wittwe Krömer 1 p. do.; Br. Hitzemann 1 p. wheat; Karl Prange 2 p. do.; H. Prange 1 p. grain; H. Kaumener 1 p. wheat, 1 p. oats, 1 p. grain; Br. Knacke 1 p. oats; Ernst Kruse j Bush. Wheat; Bro. W. Hitzemann 1 p. do.; Wittwe Hvffmeyer 1 p. oats; Dietr. Reinking 1 p. oats; Bro. Kammeyer 1 p. wheat; Karl Kruse 1 p. do., 1 p. oats, 1 cotton-wool quilt; Bro. Thiele 1 p. grain; W. Schmidt 1 p. oats; Karl Tielker 1 p. oats, 1 p. potatoes. From Mr. k. Sauers parishioners in the country of: Bro. Giesektnj 2 p. oats; Bro. and Conr. Rodenbeck 2 p. wheat, 1 p. oats; Louis Harmeyer 1 p. oats; Karl Salomon 1 p. do.; Karl Dreyer 2 p. grain; Wittwe Bleke 2 p. wheat; Dr. Rodenbeck 1 p. do.; Chr. Salomon 1 p. do., 1 p. oats; Cd. Beckmann 2 p. oats, 1 p. wheat; Chr. F. Rose 1 p. wheat, 1 p. oats, 1 p. grain; Elias Aumann 1 p. oats; H. Bartels 1 bush. Wheat; Chr. Koblmeyer 2 p. do., 2 p. grain; Fr Bleke 2 l>. Wheat; W. Bleke 2 p. wheat, l p. oats; Anton Rose 1 p. oats, 1 p. grain; Ernst Rodenbeck 1 p. wheat, 1 p. oats. From Hrn. k. H. Steger's comm. in Fulton Co, O., from: Peter Weber 1 bush. Wheat; Jak. Leining 1 bush, do.; G. Kiel 1 bush, do.; Dan. Weber 2 gall. Apple butter; Mich. Leiningner 1 bush. Grain: Bro. Schulz 1 busb. Wheat, 1 piece of meat; H. Leiningner 2 busb. Oats; Bro. Krauß 4 bush, do.; Bro. Faulkhauser 1 bush. Wheat; I. W. Funkhäuser 2 busb. Oats; Joh. Hermann 1 busb. Wheat; Sal. Leiningner 2 bush, do., 1 bush. Grain, 1 st. Meat; Peter Leiningner 2 busk. Wheat, 1 st. Meat; Chr. Krauß 4 lbs. coffee; G. Leiningner Jr. 1 st. Meat; Dan. Leiningner 1 busk. Wheat; Sam. Schible 1 gall. Apple buiter, 1 st. Meat; Bro. Leiningner Jr. 1 busb. Wheat, 2 bush. Oats; Joh. Leiningner Sr. 1 st. Meat; Sim. Leiningner 1 do.; Joh. Leiningner jr. 1 bush. Wheat; G. Leiningner Sr. 2 Bush, do.; Amos Leiningner 1 Gall. Lard; W. Leiningner 2 bush. Oats; Gust. Leiningner 1 gall. Apple butter; I. Brodbeck 1 gall. do.; Clemens Nühli ä busb. Wheat; W. Rühli j busb. do.; Aron Leiningner K .50; Fr. Leiningner Sr. 2 busk. Wheat, 2 b^sb. oats, 2 st. meat, 2 gall. Apple butter. From Hrn. k. H. L-tgcgrs Gem. in Henry Co, O., from: Chr. Nagel Jr. 1 st. Meat; Aug. Nagel 1 pc. do.; Ebr. Nagel Sr. 1 bush. Wheat; Joach. Nagel 1 st. Meat; Peter Meinicke 1 bush. Wheat; Karl Nagel 1 Bush, do.; Wittwe Nagel 2Bush, do.; Bro. Bruns j Busb. do.; H. Bruns 1ä Bush, do.; Bro. Nagel lj Bush. do.; W. Nagel 1 Bush, do.; Bro. Schulz 2 Bush. Oats; I. F. Nagel 1 bush. Wheat; Br. Otto 2 Bush, do.; Cb. Dittmar 1 bush. Wheat; H. Gericke 1 bush, do.; Bro. Schumacher 1 bush, do.; Bro. Amos Z bush, do.; Joach. Guhl 1 bush, do.; H. Arps 1 p. grain; H. Dehnke 1 p. do.; Chr. Günther 1 p. do.; D. Wesche 1 bush. Wheat; W. Gericke 1 p. grain; W. Tilse 2 bush. Oats; Joh. Krusse 1 p. grain; Dan. Wolf 1 st. Meat; Jak. Wolf 1 bush. Wheat; Ch. Röhrs 2 bush. Oats; Bro. Nagel Jr. .50; Joh. Hinz .25; Casp. L-chnittger 1.00; H. Behrmann .50; W. Schulz .25; Bro. Michaelis 1.00; Bro. Lienau 1.00.
Feb. 9, 1888. A. Aehnelt, superintendent.

Oehlschläger 1 do., 1 ham, 50 lbs. flour; Wittwe Rothenburg 1 p. wheat; D. Oetting 1 p. cart, 1 shoulder; H. Hemme 1 p. cart, 1 shoulder; A. Oetting 1 do.; G. Hemme 1 do.; W. Hemme 1 do.; C. Wienberg 1 bush. Kart.; Wittwe Dierker 1 p. wheat; H. Borchers sausages and rib meat; A. Häsemeier, I. Sylvester, W. Schlüter 1.00 each, E. Häsemeier .50.
Concordia, Feb. 8, 1888. E. Nörper, superintendent.

For the orphanage in Addison, Ill,

Received: From congregations 2c. in Illinois: Through k. Heumann in Farina from the Women's Association H7.95. By 1*. Castens in East Wheatland from s. Zions-Gemeinde 2.00. By k. L. v. Schenck from the Gem. in Ottawa 5.50, in Marseilles 3.00. By k. Bartling in Chicago from Ernst Pommerening 1.00. By k. Lußky in Sterling from Mrs. M. Großmann 1.00. By k. H. Bergmann in Addison 10.65. By k. Brauer in Niles by F. Schlender 5.00. By k. Heumann in Farina by Emma and Anna Gläsenkamp O 1.00. By k. Wessels Gem. in Nokomis 4.00. k. Kollmorgen's Gem. at Nashville 4.45. (p. H46.55.)
From congregations 2c. outside Illinois: by Kassirer Schmalzriedt in Detroit 35.97. By k. Heintz in Crown Point, Ind. from sr. Winffeld-Gem. 3.02. By Kassirer Röscher in Fort Wayne 21.08. (S. G60.07.)
From children: From Chicago: Cbristenlebr-Collecten by teacher Bonnoront 11.50 and k. Bartling 8.00; from teachers' pupils: Johnson 4.41, Brandt 12.00, Carsten 7.00, L. Appelt 7.00. By k. Schröder at Kankakee, Ill, Christenlebr-Collecten 5.00. Teacher Reifert's pupils that. 8.30. By k. Kollmorgen of Bro. Harre at Nashville, Ill, .30. (P. K63.51.)
Cost money: By Kassirer Schmalzriedt in Detroit for A. and H. Wagester 11.40.
Correction: In my receipt (Luth. l. 44 No. 2) it should not read: By k. Schmidt in Crystal Lake 7.80, but: By k. Schmidt in Freeport, Ill., 7.80 and instead of "by Miss Böcker's pupils" - by Miss Röcker's pupils in Beecher, Ill., 2.25.
Addison, "Ill, Feb. 18, 1888. H. Bartling, Cassirer.

For our progymnasium

received with heartfelt thanks: From the community of Mr. k. Plaß 3 sacks of flour, 3 p. potatoes, 1 p. turnips. From Mr. F. Grundeis from Cbicago 1 barrel of pickled cucumbers. From the commons of Mr. k. Rennicke, 3 p. flour, 6 p. potatoes, 1 bush. Turnips, 1 roll of butter. From the Gemm. of Hrn. k. Kothe: from the.upper Jmm.-Gem. 16 S. Flour, 2 p. peas; from the Gem. in Mayville 14 s. flour. From the commune of Hrn. k. Osterbus: from Joach. Oldenburg 1 p. potatoes, 1 p. cabbage; Karl Schröder 1 p. mebl; Aug. Becker 1 p. potatoes, 1 p. cabbage; Franz Jäger 1 p. potatoes.
Milwaukee, Feb. 8, 1888. i. Messner, superintendent.

For poor pupils of the Progymnasium zu Concordia, Mo., received with heartfelt thanks: Through Hrn. k. Biltz H10,00 for G. Francke; by A. Eklers from the bequest of Heinrich Löden for A. Habekost 5.00; by L. Niemann from the support association in Alma for R. Mießler 10.00. H. Schöbe.

For poor students the undersigned requested with heartfelt thanks received: By Mr. G. B. Sobn, New Wells, Mo. collected at the wedding of Mr. E. Gross G3.00; by Mr. 1'. Hagen from its congregation at Ludington, Mich. 6.00; by Mr. k. Gross, Fort Wayne, by the women's club of Jmm. parish, 21.00; by H. H. of the same parish, 10.00; by the L. treasury of Mr. k. Groß 5.00; by Mr. k. Hansen, Worden, Ill, collected at the wedding of Mr. W. Brande (specifically for A. Merz) 8.50. F. Pieper.

Received by Hrn. k. A. Brömer H10.00 for student Klausing from the Frauenverein sr. Parish. Gunther.

New printed matter.

The Doctrine of Justification. Lutheran Tract. No. 2.

This is the second tract published by the Commission appointed by the Synod for English Mission. While the first tract presented the main doctrines of distinction of the Lutheran Church in a conversational form, this second tract goes into more detail about the main doctrine of the holy gospel, which our Lutheran Church alone teaches purely and simply, the doctrine of justification.

Whoever wishes to show his American neighbor the glory of Bible Lutheran doctrine, let him have these tracts in his hands. Two copies cost 5 cts postage, 12 copies 20 cts postage. English missionaries, pastors who preach in English will be provided with them for distribution.

Contact Mr. F. Dette, 710 Franklin Ave, St. Louis, Mo. G..

One thing is necessary. Words of kind remembrance to our confirmed female youth. St. Louis, Mo. Lutheran Concordia Publishers. Price: 15 cts, the dozen \$1.40.

A Delicious Confirmation Gift. In noble and heartfelt, yet at the same time in exceedingly simple and simple words, confirmed girls are given here on the basis of the Word of Luc.

For Ven Budget of the Progymnasium in Concordia

received from the congregation of Hrn. k. Biltz from: Wittwe Niemann 2 sacks of flour; H. Neber 1 p. potatoes, 5 gall. Molasses; Molters 1 p. cart.; D. Freking 1 p. do., 1 p.apples; Fr. Neith 2 p. cart.; M. Freking 1 p. flour, 1 p. cart.; Chr. Kücker some meat, sausage; C. Brandt 1'p. Turnips, 1 p. cart.; I. Kammeier some fat; A. Brockmann 1 p. mebl. From the Gem. of Hrn. k. Demetrio of: L. Schelp 1 ham, apples; G. Ekkop 1 shoulder; H. Schelp 1 do.; F. Schelp 25 pb. mebl; H. Heidendorf 1 busb. Cart.; Fr. Weber 1 shoulder; H. Hink S .50; F. Eisen, F. Fischer each .50; W. Schmidt 5.00; L. Grothe, C. Brachmann each 1.00; M. Brauer .50; H. Wehr .75; I. Weber 1 shoulder; H. Stierke 1 do.; I. Meyer 1 ham; H. Oeting 1 do.; I. Brödehöfer 1 do.; W. Fischer 1 do.; P. Perber 1 do., 2 Gall. MolaffeS; H. Dedeke 1 side bacon; H. Hermann 1 do., 1 p. wheat; H. Häsemann 1 ham, sausage; L. Hermann 1 shoulder, butter; Th. Albertb 1 shoulder; P. Pinkepank 50 lbs. flour; Ckr. Frecke 1 shoulder, molasses; H. Kuklmann beef, sausage; L. Brandt 2 shoulders; G. Brunkenhorst 1 do.; G. Weber 1 side bacon; A. Kurker 1 shoulder; W. Voigt 1 do.; H. Freke 1 do.; F. Schwer 1 do.; A. Tbiemann 1 do., sausage; L. Wehlmann 1 shoulder; C. Dankenbrink 1 do.; R. Bohnenstab 1 do., butter; F. Schilp 50 lbs. mebl; W. Dierker 1 bush. Kart, 1 ham; E. Dierker 1 do., 1 p. wheat; I. Saß 1 shoulder; Mrs. L. Hemme 1 do.; C. Brödehöft 1 do.; H. Häsemeier l do., 1 gall. Lard, 1 gall. Molasses, rib meat; I. Brödehöft 50 lbs. flour; H. Brödehöft 1 ham; I. Steffens 1 do.; H. Beermann 1 do., 1 p. turnips, 1 shoulder; W.



10,42: "But one thing is necessary", in six chapters a manual is given, how they can behave godly after leaving school and when entering new, earthly professions, how they can keep faith and a good conscience in all dangers and temptations, and finally how they can safely carry away the jewel of their blessedness. Chapter 1 shows by the example of Martha and Mary what is the one thing that alone is necessary, namely the care for our immortal soul, the true faith in Jesus, the certainty of divine grace and eternal blessedness, and lays it on the hearts of the confirmands how they should acquire such treasure through the teaching of the divine word and therefore faithfully preserve it with grateful hearts against all enemies. Chapter 2 introduces the earthly work and shows what to beware of and how to behave in different circumstances with people of different faiths. Chapter 3 deals with the company that a Christian virgin must seek and which, on the other hand, she must fearfully avoid. Ch. 4 shows, on the basis of the true saying: He who reads a good book is in good company, he who reads a bad one is in bad company, that the Bible, the catechism and the hymnal must above all be read diligently, if a virgin, like Mary, wants to remain at Jesus' feet. Chapter 5 presents with great seriousness the word: "One is necessary" of the Christian virgin when entering into marriage. Ch. 6 concludes the delicious booklet with three heartfelt exhortations, namely, to diligence in attending public services, in partaking of Holy Communion, and in persistent prayer. In short, the whole is, so to speak, a quintessence of our entire Confirmand instruction, which we can give here in a short and extremely appealing and lively form to our dear confirmands as a farewell gift. Yes, the booklet will still be read by adult virgins with pleasure and great blessing. May it therefore find the widest distribution! It is highly recommended to all pastors, also to parents who have daughters. The layout is beautiful, as always, and the price is very reasonable.

O. Hanser.

Examination Chart for Communicants, by Fr. Brand, pastor at St. Paul's Lutheran Church, Pittsburg, Pa. 2nd edition. The surplus goes into the coffers of the Lutheran Concordia-Waisenheimath. Pittsburg, Pa. 1887.

This little book of 20 pages, which was already published in the "Lutheraner", has recently appeared in a second edition. It is recommended as a gift for confirmands. It contains a short, clear instruction about the sacrament of the altar, about the preparation for the Lord's Supper, about the way of repentance, and above all, as the title says, an examination table, in which especially questions of conscience from the holy ten commandments are presented to those who want to go to the sacrament. The law of God is here applied to the heart and life of Christians according to its simple meaning and understanding. The table of examinations presented here avoids the error of similar lists of sins, as found in other communion books, e.g. Löhe's, which make many things sinful to the reader and observer, which are not sin, while the serious, weighty points are not sufficiently put into the light. G. S t.

Statistical Yearbook

the

German Lutheran Synod of Missouri, Ohio a. St.

for the year 1887.

Price: .25 Cts.

The Luth. Concordia Publishing House.

Changed addresses:

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Rev. C. H. Lueker, Herington, Dickinson Co, Kans.

Rev G. Rosenwinkel,

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Box 270, Port Richmond, Staten Island, N.Y.. H. R. U. Richert, 614
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Letters containing information for the paper (articles, advertisements, receipts, changes in adverts) should be sent to the editorial office at the address: "Lutlrvrnunvr", Ovneorckla 8oinin "rx.

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44th Volume.

(Submitted.)

Report on the emigrant mission to Baltimore.

Our missionary work here in Baltimore has made blessed progress in the past year. Our activities are becoming known in ever wider circles from year to year, the agent's advice is being sought more and more frequently, and his help is also gratefully acknowledged, as is evident from several letters of thanks that reached me last year. And our dear Synod should also faithfully cultivate its mission and seek to retain the position once taken at the local gateway. On the part of the Unirt Synod, a pastor is now employed here as an emigrant missionary. The pastors of his association in the West and the emigrant missionaries in Bremen, with the exception of Mr. Vopel, do everything to promote this mission. The former support him with great zeal by entrusting him with the procurement of ship tickets and railroad tickets. This is also done by several pastors from the "General Council". This has already caused discontent among two pastors of this city who belong to this body, for they do not want the transportation of Lutheran immigrants to be placed in the hands of the Unirte. The Unirte missionary, however, has had little influence up to now. I still have the confidence of the executive authority appointed by the Federal Government for the port of Baltimore. This authority has to house and care for needy immigrants from the "bounties" collected. Sick people are sent to the hospital on their arrival, if necessary. There the Lutherans are also visited by Pastor Johannes. In the past year I accommodated 60 adults and 51 children there. They are fed well and free of charge. Of those housed there, 4 adults and 3 children died. Under certain circumstances, I also have the sick cared for in the emigrants' home at 1108 8trs, owned by W. Köther. In December I had a woman there who had broken her leg in a storm,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 13, 1888.

No. 6.

housed. She was also visited by Pastor Johannes, to whom she expressed her gratitude in moving words for the love she had received. Later she wrote a letter of thanks to me, Mr. Köther, his wife and the servants. When she had happily arrived at her husband's in Minnesota, she could not refrain from thanking me again when announcing her happy arrival.

In the last year, I housed and fed 1843 people in the emigrant house, some for weeks, until they received money to continue their journey. I transported 1546 of this number onward; I provided work for the remaining 297 here in Baltimore and the surrounding area. For the lodging and feeding of these people I paid out \$4070.25. Among the sick and needy whom I was able to serve in this way were a large number of Lutherans who moved into our communities. I received \$9651.12 in cash for ship tickets and railroad tickets, as well as funds for transportation to Germany, which are included in the above sum. I received and transported 1349 persons. I made cash advances in the amount of \$1172.65. Of this money, a portion is still outstanding and I will lose a portion of it. If, however, this fund is not taken care of, either by collections at mission festivals or on other occasions, or if orders for ship's tickets are not placed in my hands by such members of our synodal association who have relatives coming over from Germany, then nothing flows into the fund, and therefore nothing can be taken out. Several times, people who wanted to travel to Germany, or those who, coming from over there, were referred to me by relatives, found themselves obliged to make use of my help, although they were transported by other agents. There was this or that piece of luggage missing, there was even money missing. Then they said: "I'm sorry, Mr. Sallmann, that you couldn't get everything for us; then we wouldn't have gotten into such a mess. These people were from

The members of our synod had been referred to other agents. The relatives in America had recommended them to me, but they had bought the tickets from other agents and thus let the earnings flow into their pockets. But how foolishly they shortened their own missionary funds! In speaking like this, I have not my own interest in mind, but that of the local emigrant mission!

Now something more about my activities. 850 letters and postcards arrived with various orders; I wrote 785. Only \$9.00 was distributed among poor immigrants from the cash box, since I am entitled to support all needy immigrants, without distinction, with small gifts from the state's cash box, into which the bounty collected from immigrants flows. From January 1 to December 31, 1887, a total of 40,375 passengers landed on 42 German and 21 English steamships (424 arrived from other ports to continue their journey); in the past year, 16,884 more landed than in the previous year.

I would now like to ask all members of our synodal association, if they wish to have relatives or acquaintances come from the old fatherland, or if they themselves wish to visit the old homeland again and travel via Baltimore, to contact the agent employed by the synod directly and transfer the transportation to him. How beautifully this would support the emigrant mission! For it is obvious that if our treasury did not receive some income from the ship tickets and railroad tickets, we would have to close down our station here. How sparsely the collections flow into this treasury! In the past year, hardly as much has come in as my salary, minor losses and incidental expenses.

Finally, I would like to express my heartfelt thanks to those pastors and teachers, as well as other members of our synodal association, who honored our mission here with orders for ship tickets and railroad tickets.

W. Sallmann.

1515 E. Pratt St., Baltimore, Md.

To the foregoing, the undersigned takes the liberty of adding the following:

- 1) All papers of our Synodal Conference are kindly requested to print this report.
- 2) Some words about "Locust Point", the landing place of the immigrants. Our Commission had decided to be present at the landing of the "Hermann" (February 22) at Locust Point to inspect America's new "Castle Garden". Schreiber arrived there at 7 o'clock in the morning, but found Mr. Sallmann already there. In his company I then entered the new building, which was erected for the immigrants here. What a contrast to the former dosshouse! Two huge halls, one above the other, of which the lower one serves for baggage handling, but the upper one as a waiting room. Both are steam-heated throughout. Follow me, dear reader, into the upper hall. Cleanliness is exemplary everywhere. The room is bright and airy. Long rows of comfortable benches are arranged. There is no lack of comfort. We inspect the various offices set up in this room. In one row, next to the others, we find one that bears the company name: Staats-Einwanderungsbehörde. This is our dear Sallmann; here he has his assigned place. Further on, we see long tables, on which edibles in abundance lie for sale. So that no one fears to be overcharged, the prices are indicated in different languages on a large sign. But the steamer has docked. The passengers are now streaming into the waiting room via the convenient landing stage. In the meantime, Pastor Frincke and Mr. Stürken from the Commission have arrived. United, we seek out Lutherans, speak kindly to several here and there, and distribute tracts, calendars, and so on. Unfortunately, we could not wait for the visit of the first officials of the local Lloyd agency, as well as from the customs house and the highest authority of the state. We also had to do without the friendly invitation to dine with them on board. Before leaving Locust Point, we paid a visit to the Emigrant House. Thanks to the efforts of Mr. Köther, the old building has been completely rebuilt. Behind it rises a new two-story building in which about 80 people are accommodated. There is order and cleanliness everywhere; the firm hand of the hostel mother does not allow any uncleanliness to prevail. Mr. Köther is now equipped to accommodate the Germans separately. He could well say to us: "That is all that people can expect for 50 cents a day!"
- 3) In Mr. Sallmann, God has given us a man who administers the office entrusted to him with skill, fidelity and diligence. At the same time, he has the unlimited trust and undivided respect of all passage, railroad and government officials in his capacity as Commissioner of Immigration. However, we do not wish to have the position given to us by God through him taken away or lost. Therefore, dear brothers, support our emigrant mission as much as you can!
- 4.) If we draw the attention of our readers to the conveniences offered to immigrants in the port here, it is not in order to compete with our mission in New York.

make. In New York, too, emigrants are faithfully taken care of. New York is also the most important port. But Baltimore is also gaining more and more importance as a port of immigration.

G. John,
Secretary of the Baltimore Emigrant Commission.

Johann Michael Gottlieb Schaller.

A Portrait of Life.

(Continued.)

On the Weberplatz in Nuremberg stood an old large house with high gables and a bay window and many and wide rooms, and in the large house we find the small high school student Schaller quartered, whom we saw leaving Kirchenlamitz for Nuremberg on June 10, 1833. In the fall of the same year, however, the residents of the tall house were informed that it had been sold, that a gentleman from Augsburg had bought it and wanted to have it remodeled before he moved in with his family, and therefore the house had to be vacated. We will meet the gentleman from Augsburg again later. Our high school student, however, will soon be lodged with an old Mrs. Bär, and with him a schoolmate named Zahn, with whom he will continue to remain in loyal friendship.

The 'Nuremberg Gymnasium was in high florescence at that time. It counted among its teachers two of the most capable schoolmen in Germany, Roth and Nägelsbach, and among the high school students there was a lively zeal for study and, in many, a serious mind. This was the case with the young Schaller, who was therefore recommended to a Nuremberg citizen who was looking for a court master for his sons, the bookseller von Ebner, as useful and reliable. In order to agree on the conditions under which he would like to take over this court master position, he had to present himself to the master of Ebner's house. Schaller was already no longer a novice in the management and instruction of younger boys; he had already begun to acquire part of the means for his maintenance through private instruction, and the income which he earned in this way in the course of the year amounted to about forty gulden. However, the first condition he made in the negotiations with Herr von Ebner did not concern the amount of florins, but was that the young gentlemen he was to take on would have to obey him. This was agreed to; the question of salary was also settled to mutual satisfaction, and the new court master moved into Ebner's house.

That the condition of the necessary obedience was meant seriously, one of the young Ebner should occasionally experience to his sorrow, when his court master for a daring unruliness gave him such a detailed and emphatic beating, that the keeper, who had to bathe the boy soon after, drew the mother's attention to the welts, which her little son had got from the experienced chastisement. The mother, however, was obviously a sensible woman, who did not ask for the strict courtier to be relieved of his duties, but rather expressed the hope that

the punishment would bear its salutary fruit. Yes, it is reported that even in later years, when the education of the boys caused difficulties for the parents, the state of affairs was communicated to the former court master Schaller, whereupon an urgent letter to the former fosterlings had its desired effect.

Again five years had passed; the grammar school was happily completed, and in the fall of 1838 he went to Erlangen to the university and to study theology. Schaller kept a grateful memory of his high school teachers, especially Roth and Nägelsbach, until the end of his life, just as a volume of school speeches by Roth was still one of the books he loved to reach for in the last weeks of his life in order to visualize the already well-known content anew in his mind.

Erlangen was not one of the large universities in Germany; the theological faculty had about 150 students. The teachers, however, were capable, learned and zealously active in the service of God and His Church. There was Harleß, who lectured on dogmatics and New Testament exegesis, Engelhard, who taught church and dogma history, Höfling, with whom the aspiring theologians learned to preach; there were Thiersch, Schmid, Schöberlein. Outside of the regular theological lectures, the students also experienced a variety of stimulation and support, for example in the "literary circle" of Professors Karl von. Räumner and Engelhard. "In the former," writes a dear fellow student of the deceased, "all kinds of Christian questions, pedagogy, missions, were dealt with, in the latter church history. Both were warm friends of Luther and brought us students in these hours splendid sayings and excerpts from Luther's writings and traits from his life, which were very stimulating and fruitful for everyone."

Among those who made use of everything that was offered to the young theologians for their advancement with special diligence was also our Schaller. In later years, Dr. Harleß still vividly remembered how Schaller, with his blue eyes, had read his every word in the lectures, and in the house of Prof. von Räumner, where there was often the opportunity to socialize with important men, the student Schaller was a frequently and gladly seen guest. Like most theological students, he had a free lunch at the so-called "Convict"; he also enjoyed one of those "Nuremberg scholarships" which in earlier times were endowed by pious patrician families for the University of Altdorf, founded four hours from Nuremberg, and which, since this university was abolished, benefited Erlangen theology students. The scholarship amounted to about 100 gulden per year, and in order to receive it, the student had to pass a special exam every year.

Among Schaller's study friends in Erlangen, he was particularly close to his old friend Zahn, who had been a fraternal friend of his since his days as a student at the Gymnasium in Nuremberg, and who was already an excellent piano player, especially with mastery and a fine understanding of Bach's music.

and prepared many an enjoyable hour for his good friend. Schaller, in turn, practiced another art for which he was excellently gifted, the art of poetry, and if he had succeeded in writing a song, his friend Zahn was happy to perform it and set it to music for a joint noble pastime, which Zahn, who still lives in Altdorf as a seminary director and important musical writer, also known as a capable organ virtuoso, remembers with fond pleasure in his old days.

Four years hurried by with the diligent collection of a rich treasure of theological knowledge. In the fall of 1842 Schaller passed his exams, and now it was time to say goodbye to Erlangen, to teachers and friends, and to the troubles and joys of student life, and to enter a field of work in which he could apply the gifts he had received and the knowledge he had gained in the service of God and his neighbor. How things have changed since then, even in Erlangen! "When I," writes the above-mentioned fellow student of our Blessed, "let everything once again pass by my mind, I am overcome by a wistful feeling. All my teachers, many of my fellow students and friends are no longer among the living. Some of the teachers, not satisfied with the success they had in the beginning, went astray and instead of the old Luther doctrine based on God's Word, they brought their own little ideas and passed them off as further development of the Lutheran doctrine. This always hurt me deeply, especially from the richly gifted Thiersch. Löhe, too, fell more and more into Romanizing and chiliastic aberrations, and it may have cost dear blessed Schaller, who clung to Löhe with such fervent love and gratitude, a difficult, hard struggle when he tore, had to tear, the bond so as not to make himself a party to false teaching. But now all struggle is over and Schaller has entered the rest of God's people."

However, we have to go back for the time being to follow the now in God resting one through the works of his life. Our way leads us first to the small town of Windsbach. Here, since 1837, there was an orphanage for underage pastors' sons, whose founder and director, Dean Brandt, was looking for a young theologian as a teacher for the institution and found him in our Schaller. He then also became a vicar in Windsbach. Soon people in the area far and wide, as far as Nuremberg and beyond, knew of the wonderful sermons of the vicar in Windsbach.

Among those who appreciated the beautiful gifts, especially the excellent preaching of the vicar Schaller, was also the man who once in Kirchenlamitz had first expressed the idea whose realization had now progressed so far under God's blessing, and to whom now his former student and now spiritually equal friend had been brought locally close again by his appointment to Windsbach. Löhe had been pastor in the nearby village of Neuendettelsau since 1837, and there he developed a rich activity, not only for his congregation, but also for wider circles. For years he had kept his eyes fixed on America, having been deeply affected by the sad ecclesiastical conditions in Germany, and, particularly inflamed by Blessed Wyneken's inspiring pleas and words of exhortation, he was eager to help the dispersed people of America.

To prepare faithful workers for the arduous work on the other side of the sea for the service and piety of the Germans in church. Should there not be any such in Erlangen now? - the New World. Primarily in the interest of this work, he published the "Kirchliche Mittheilungen aus und über Nord-Amerika" together with Pastor Wucherer in Nördlingen since 1843, in which he dared to print the following passage from the old Fresenius pastoral collections: "Let us pray for the all kinds of misery and who can be funny at the same time, better planting and spreading of God's vineyard in America. he concluded: "But of course ecclesiastical men who would Let us help promote its construction in every possible way. be theologians at the same time, they should help the cause Let us consider that perhaps in time, when God visits the mightily! ----- Let it be lamented to the Lord European Christians with severe judgments for their great that we have neither for the heathen nor for the emigrated ingratitude, this remote part of the world may become a Germans what would best help."

region of refuge and salvation for the faithful few." He had not only lovingly observed with a fine eye and growing joy the sprouting of a healthy, American Lutheranism in its outwardly inconspicuous beginnings and its first progress, not only the first appearance of the "Lutheran," the flourishing of the Lutheran congregation in St. Louis, the emergence of the seminary at Altenburg, the germ of our Concordia Seminary here, but he himself had also lent a hand in the construction of the work that God had begun to crown with his blessing in America, had sent people and funds and books and many a word of encouragement across the sea and had brought faithful intercession before God's throne. American affairs had become a bond that bound together a circle of fine pious men and women in Nuremberg, Windsbach, Auernheim, Neuendettelsau and other places, and occupied them in thought, word and deed. Christian men of younger years, who had the talent and joy to be trained for the service of the church in America on a shorter path than that of university studies, were taken into instruction and care and, after sufficient preparation, were let go in God's name, where they were to help turn the wilderness into a garden, and every piece of news that arrived from them was received with thanks and joy and brought to the knowledge of the brothers in the old home, in order to stimulate them to new zeal and to win new helpers. Löhe directed the greatest effort in equipping his pupils so that they would become capable preachers; they therefore had to practice primarily in the use of the language for clear and fluent expression of their thoughts, taking good examples as models; and such a model, which he recommended to them, was also the Vicar Schaller in Windsbach, to whose sermons and catechetical lectures he often let them go over.

While Löhe and others were active in the aforementioned way in the faster training of such people for the practical preaching ministry, the value of a learned theological training for the work in the kingdom of God was by no means underestimated. Dr. Sihler, who has been resting from his work for years, wrote to his friends in Germany: "It is very desirable that a part of the brothers coming over here would be actual theologians of competent dogmatic reasoning and education, who would also have the ability and skill to apply these in the negotiations of the synod with prudence and decisiveness.

The complaint was made to the Lord, and the Lord heard and listened to the complaint. The time came when Löhe could write: "However, we were comforted when a Franconian candidate for the office of preacher, Gottlieb Schaller from Kirchenlamitz in the Fichtelgebirge, who was already skilled and experienced in the labors and work of a servant of Christ, dedicated himself to the American cause. His unusual preaching and catechetical gifts, his successes here at home, his zeal, his ecclesiastical determination, his whole being seemed to assure him a significant effectiveness in North America. We saw him in spirit as a welcome center of the Frankish brethren working in Michigan and Ohio. He was announced to the Missouri Synod 2c." (To be continued.)

Of justification by faith.

The article of justification is the core and star of Christian doctrine, of the Lutheran confession. In the Formula of Concord it says: "This article of justification by faith (as the Apologia says) is the noblest of all Christian doctrine, without which no poor conscience can have any constant comfort or rightly recognize the riches of Christ's grace; as Dr. Luther also wrote: Where this one article remains pure on the plan, Christianity also remains pure and finely united and without all rottenness; but where it does not remain pure, it is not possible that some error or rottenness can be warded off. Tom. 5. Jenens. p. 159." (Thorough Repetition, 3rd Art., Concordia Book, St. Louis Edition, p. 417.) Thus it is. The article of justification is the most important, noblest article of Christian doctrine. From it light falls on the other articles of the doctrine. Where this article does not remain pure, the door is opened to all kinds of heresy. And it is so important precisely because the whole comfort of Christians hangs on it. A Christian who has rightly grasped this article has a cheerful heart and conscience and retains good courage in life and death.

Thus, it is certainly not out of order to return to this article again and again when considering Christian doctrine, both in Scripture and in preaching and teaching. It is so important to keep this article pure. That is why it must be looked at and considered again and again. The comfort that flows from this teaching is inexhaustible. Whoever therefore desires consolation will never get tired of this teaching. Thus the Christian readers will well put up with it, if

In this magazine, which also serves for teaching and edification, the old known truth is always brought to their attention anew.

What is the high significance of this article? What is the special comfort of this teaching? Or in other words, what is justification? What does justification mean? This is what it is about here, to speak with our Lutheran confession, the Concordia formula, "that a poor, sinful man may be justified before God, that is, absolved, absolved and set free from all his sins and from the judgment of well-deserved condemnation, and also be accepted to the adoption and inheritance of eternal life". (Concordienbuch, p. 417.) This is what matters here, how we win a gracious God, how we can stand before God in life and death. God makes us righteous, God justifies us, that is: God is gracious and favorable to us. God sees and accepts us as righteous, God considers us his dear children, God has nothing more against us. We are righteous before God, that is: we are pure, pious and just in God's sight, completely beautiful and perfect, we have God's judgment for us, we are in God's grace, God's good pleasure rests on us. In this sense, St. Paul speaks of justification in all his letters.

And how, by what means, do we become righteous before God? By faith, through faith alone. We call this article the article of justification by faith for short. "Faith God wills to hold and impute for righteousness before him, as St. Paul saith to the Romans in the 3rd and 4th Articles." So says the Augsburg Confession in the 4th article, which is "Of Justification." (Concordienbuch, p. 28.) And the Apology of the Augsburg Confession, in defense of this article, elaborates and proves from Scripture, "that man through faith becomes pious and righteous before God." Yes, thus speaks, and thus teaches the Scriptures. "So then we hold that a man is justified without works of the law, through faith alone." Rom. 3, 28. "But what saith the scripture? Abraham believed God, and this was counted to him for righteousness." Rom. 4, 3. "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5, 1. "But the scripture hath before seen, that God justifieth the Gentiles through faith." Gal. 3, 8. St. Paul speaks briefly of "righteousness through faith", e.g. Rom. 10, 6. Whoever nowadays only claims the name of a Lutheran professes "justification by faith". But what does this mean, that we are justified by faith? How is this doctrine often presented today? Respected teachers of Lutheran Christianity, German theologians, and especially those who want to be considered Lutheran theologians, as well as many preachers, speak of justifying faith as follows. By faith alone the poor, sinful man is justified before God, yes, by faith alone, not by works. That is, not by outward works. Even with the best life, works and conduct are frail and imperfect. This could not be said of the good, full

not be enough for the God who has come. God looks at the heart. The attitude of the heart gives the right value to what a person does. God's eyes look at faith. Faith is the right attitude that pleases God. It is this attitude that justifies man before God. God takes the attitude, the good will for the deed. God already sees the fruit in the seed that germinates in the heart. God sees it as if all the good fruits, the good works, that are supposed to come from faith, which faith carries in itself as a seed, were already present. Faith is the right behavior that God demands from man before all else. He who believes, whose heart is right toward God, honors God. Faith is the beginning, the first and most important part of fulfilling the law. And now God takes the beginning, the firstfruits of obedience for the whole. Because man, by believing and trusting God, has fulfilled the first commandment, which goes through all the commandments, God considers it as if he had fulfilled all the commandments, the whole law, all righteousness. In this way, God counts faith as righteousness. In short, God judges the whole person according to what gives value to the person, according to the will that is directed toward God, or according to faith. And by speaking in this way, faith is not only generally understood as trust in God, but as trust in Christ, the Redeemer. It is precisely faith in Christ that is regarded as a truly Christian attitude, as the good behavior of man demanded by the Gospel.

This is the doctrine of justification by faith, as it is now spread through Protestant Christianity by learned and popular writings, by sermons and edification books. But also others, who are not further touched by this new wisdom, have similar concepts of this article. Such thoughts rise again and again from one's own heart. Many a "Lutheran," if examined, would make the following confession of faith. If one asks how he wants to become righteous and blessed before God, he answers: By faith alone. But if you then ask further and investigate how he understands this, you will find what is in his heart. So he thinks and speaks: I believe in God. I believe in Jesus Christ, my Savior. And I sincerely mean it with God, with Christ. People often misjudge me. God knows how my heart is with him. People who observe my behavior may find fault with me. But God knows my attitude. I also try to prove my faith by doing. Of course, the doing still lags behind the wanting. But God sees my honest will. And precisely because I believe with all my heart, because I am serious about God and my Christianity, God will be merciful to me and will be grateful to me if I still stumble and stray. If I love God and my Savior, God will love me again and will not turn his face away from me.

It is obvious that in this way one makes a work out of faith itself, a virtue, an achievement and thus a merit of man. But also, if one seriously strives to exclude all thoughts of one's own work and merit, of one's own worth and worthiness from the "rightly

If one expressly attributes all glory to God and all merit to Christ, one often understands the matter as if faith brought about justification in the first place, as if man's faith determined and moved God and only made it possible for him to declare the sinner righteous. The sinner sincerely believes that Christ has fulfilled all righteousness, paid all debts, and only then, when the sinner has brought it so far, and for this very reason God can now actually forgive sin and let mercy pass for right. This is how one thinks of this trade of justification. This is how it is spoken of. And so God's actions are made dependent on man's actions and behavior, and God's judgment and justification are based on man's faith.

This opinion of faith and justification is a false, evil opinion. Where such an opinion gains ground, the high article of justification no longer remains pure, then the comfort of this doctrine is also lost. We would like to thoroughly sweep out this error, which is an error of this time, and which thus endangers Christian doctrine and the comfort of Christians. For it creeps in all too easily, even into the hearts of truly believing Christians. And so it is not our intention to deal with the doctrine of justification in all its aspects in the following, but we want to look at one point and make clear to ourselves what the heading actually means, "Justification by faith," that we are justified by faith.

G. St.

(To be continued.)

(Submitted.)

† P. Georg Wilhelm Behnken. †

It pleased the Archpastor of the Church to call away again one of his under-shepherds. On February 25, Father G. W. Behnken, pastor of the parishes at Little Cypress, Neudorf and upper Big Cypress until January 1, 1887, died in firm faith in his Savior after a long, severe illness from consumption. The funeral took place on the 27th in the midst of the congregation of the undersigned, with the participation of very many members of the local rural congregations, especially also of the former congregations of the deceased. Mr. P. J. Trinklein officiated in the house of mourning, the undersigned preached in the church about Phil. 1, 21. and Mr. P. E. H. Wischmeyer held a speech at the grave about Is. 57, 2. Early on the Lord put the crown of honor on our dear Behnken, because he brought his life to only 30 years, 10 months and 25 days. He leaves behind a deeply grieved widow and two children aged 4 and 2 years.

The deceased was born on March 30, 1857 at Baden, Amt Achim, Provinz Hannover. Already in his childhood he lost both parents, the mother when he was three, and the father when he was eleven years old. Since he had a desire to become a teacher, he entered the Aspiranten-Anstalt in Daverden after his confirmation. His excellent talent is evident from the fact that already in his 14th year he was admitted to the third grade of the school in Fenteln and in the next year to the second grade of the school in Bassen.



to the satisfaction of the Board. In the spring of 1874, Behnken came to America to join his brother-in-law, Mr.

I. Meyer, member of the Honorable Wisconsin Synod, who took charge of his further education. In the fall of 1874 he entered the high school in Watertown and in four years reached the level of Ober-Prima. By that time the lung ailment had set in, so his studies suffered a brief interruption. When he studied theology at the seminary in Milwaukee, it seemed at first as if the illness wanted to let its victim go; but hardly had his last year of study begun when he had to travel to the South on medical advice. So he came to Texas in the fall of 1880 and soon felt sufficiently invigorated to take over the school of the vacant St. John's parish at Little Cypress, Harris Co. At the urgent request of the congregation to accept a calling as their pastor, he had himself examined by a committee appointed for that purpose, with the approval of the faculty of the Milwaukee Seminary, and was ordained on Sunday Cantate 1882. He administered his office in church and school with all fidelity and conscientiousness. And God had equipped him with wonderful gifts; especially he had the gift to preach clearly, simple and heartily. He was good at dealing with people, fitting himself into circumstances, and was unpretentious. He was amiable and every sincere Christian was attracted to him; at the same time, he was always serious and resolutely opposed to frivolity.

He was well-liked by all his fellow ministers. Not only does the widow lose a loving husband and the orphans a faithful father, but our entire synod, especially our Southern District, loses in him a faithful, talented worker who, according to human judgment, could have been a great blessing for the church. But we bow under God's will, even if with a wistful heart, and comfort ourselves that He knows the need of His church and that our bitter loss of our departed brother is an eternal, blessed gain. A. Wilder.

To the ecclesiastical chronicle.

I. America.

Negro Mission. Since I have once again been privileged to visit our Negro churches and schools in New Orleans, perhaps a few words about them will not be unwelcome. - We will soon have four churches and as many schools for colored people in that city. Two of these are already quite handsome buildings. The third will be replaced by a larger one in the near future. The fourth is already happily under roof. - The services are well attended according to circumstances. In the evening meeting of Zion's Church I counted over fifty adult colored people on the women's side and fifteen men on the other. There were also forty to fifty school children and a few white listeners present. A little over half of the adults were in the other two places. But there the weather was also quite bad. And, unfortunately, in the southern cities, even in the German churches, two-thirds of those gathered are women. The men are stuck in the "boxes". - In all three services, however, the listeners were so attentive and sang along with the liturgy and hymns as freshly and cheerfully as our dear German congregations can do. - The three schools have everything they are capable of holding;

about a hundred children each. For lack of space, however they still have to turn away at least as many students as they take in. It would therefore be easy to fill four or five schools. The children also learn about as much and the same as is taught in our one-class German schools. Finally, and not to be forgotten, our dear blacks are already making a nice start in contributing to the maintenance of churches and schools themselves. So, things are going well. It is also going forward. Not at a gallop, but at a steady pace. And that is enough. Let's just remember how the growth of most of our German congregations has gone and is still going, especially in the big cities. They usually have a difficult beginning and for a while a rather hard stand. It often takes years before the prejudices against us have subsided and the lies that have been circulated have worn off their legs, before the public realizes that there is something to be found in our Lutheran churches that is not offered elsewhere, and that our congregations persevere and therefore tend to remain standing, while so many others swell quickly, but also fall apart again just as quickly. But if it has finally come so far that a congregation has passed the test and that public opinion which was against it at first, now speaks out in its favor, then one can make more progress in a single year than otherwise in five; indeed, one can build as many churches from then on (to speak humanly) as one wants. - Well, that's how I think it will go among the Negroes in New Orleans, and I hope the turning point is not so far away. Our mission has made a good start in every respect. May God keep it on the right track! Let us therefore pray diligently for them - and on this occasion also for the speedy recovery of our dear, faithful teacher B. and let us then wait patiently until the hour of the Lord has come. He will do it well. He still has done it well. H. C. Schwan.

There is nothing wrong with the Roman fast. This can also be seen in the fasting letters of the Roman bishops, which they now publish in the Roman gazettes. In them, among other things, it is stated what may be eaten in the morning and on which days no meat may be eaten. "Those," says one decree "who are released from fasting, may eat meat at every meal on such days as the consumption of meat is permitted." "Where, as with us, it is customary to enjoy milk, butter, cheese, eggs, or fish at the evening collation, the Church tolerates such." "The following persons are excused from fasting: 1. All who are under 21 years of age. 2. all who are too weak to fast because of old age. 3. the sick and convalescent, and those who are of weak constitution, or whose professional duties would suffer by fasting. 4. pregnant women and nursing mothers 5. those who have to perform heavy work. 6. beggars who cannot count on a regular meal. The following persons are exempt from the abstinence requirement: 1. Beggars, who may eat whatever is offered to them. 2. the sick and convalescent 3. those who, by abstinence, would damage their health or be unable to fulfill their ordinary duties. 4. the poor and those who cannot obtain any other food. That there is nothing wrong with the Roman fast can also be seen from the advertisements which the Roman papers now bring, in which the finest delicacies are advertised "for this year's Lent". Luther rightly says of the papist fast: "Now such fasting all in one heap is not worth a penny. - I may freely say that I have never seen any real fasting among the papacy, as they call it fasting. For what is that to me

For a fast, if one prepares a meal at noon with delicious fish, seasoned to the best, more and more delicious, than otherwise on two or three times, and the strongest drinks to it, and an hour or three sat there and filled the belly, that it be feasts. And this was still mean and lowly, even among the most strenuous monks. But the holy fathers, the bishops, abbots and other prelates first attacked it severely, at one time with ten and twenty dishes, and in the evening so much refreshment that some threshers could manage with it for three days. It may well be that some prisoners or poor and infirm people, because of poverty, have had to fast; but out of devotion I know of no one who has fasted much less now. - Therefore I still say that in the whole papacy I have never in my life seen any fasting that was truly Christian fasting, but only shameful fasting and eating instead of fasting, and in addition all idolatry and hypocrisy, so that one has made a nose at God and deceived the people. 43, 195 f.

Indulgences. In a Roman paper, "The Wanderer", the following advertisement was recently published: "Consecrated rosaries which, if the owner is in a state of grace, bring him for each devoutly prayed 'Our Father' and 'Ave' an indulgence of 500 days, besides the Brigittine indulgence of 100 days, and the blessing of the holy father, treasures of grace which can also be offered up for the poor souls, are available from the Reverend Fathers of the Holy Cross, in Notre Dame, Ind. Whoever desires to have such, write therefore to Rev. A. Granger, C. S. C. But one must order at least a dozen and enclose K1.00 with the order for expenses."

The Schwenkfeldts have 6 churches here in America, namely in Eastern Pennsylvania. They are followers of the heresies of Kaspar Schwenkfeldt, a Silesian nobleman, whose enthusiasm Dr. Luther fought so seriously, and whose heresies were rejected in the Concordia Formula. Luther often called him Stenkefeld. In his "Brief Confession of Holy Communion" of 1545 he writes among other things: "I, as the one who now walks on the pit, will bring this testimony and this glory with me before my dear Lord and Savior JEsu Christ's judgment seat, that I have condemned with all earnestness the enthusiasts and enemies of the Sacrament Carlstadt, Zwingel, Oecolampad, Stenkefeld and their disciples at Zurich, and where they are, according to his command Tit. 3, 10." 32, 397.

Free preachers. A man named Zobel, who had never studied, saw an advertisement in the "Weltbote" that the congregation in M., Pa. was looking for a pastor. He applied for the job and was "pastor" there for a few years. Then he went to Wisconsin. From there he went to Chicago and started a beer business. Since that was not profitable, he became "preacher" to the Protestant congregation in Alton, Ills. Now a lawsuit has been filed in Chicago by the owner of that inn, to whom he still owes \$100. So reports the Lutheran church bulletin. The world wants to be deceived.

II. foreign countries.

Germany. Pastor Thümmel had attacked the papacy in a little book and called the pope the antichrist. He was sued for this. When the case was heard in January at the regional court in Kasse!, the public prosecutor requested a sentence of 9 months in prison for Thümmel and 2 months in prison for the publisher of the pamphlet. Among other things, he said: "The defendant invokes Dr. M. Luther. "First of all, it must be considered that Luther lived 300 years ago, that in the meantime manners, tone, tastes, etc. have changed. If Luther lived today and said and wrote the same things he did then,

then he would undoubtedly be convicted on the basis of § 166 of the Criminal Code. . . . Now the defendant says: This is written in the symbolic books, I am bound by it. There is also the objection that these writings were written 300 years ago. The defendant was entitled to discuss the mass in a factual manner. The attacks he made, however, qualify as insulting an institution of the Catholic Church and are therefore to be punished according to § 166. The insult to the Catholic Church itself is found in the words: The court did not agree with all the prosecutor's statements, but sentenced him to 6 weeks in prison and the publisher to 10 days in prison for certain expressions.

In Mecklenburg-Schwerin, the Grand Duke has decided that no military escort of honor to the grave may take place if the deceased is denied a church burial.

Bremen. We recently reported what terrible soul poison is being taught to the confirmands in Bremen, who are being taught according to the "Guidelines" of the cathedral preacher Dr. Schramm. In this guide you will find, among other things, the following question: "What do we have to say about the worship of Jesus? Answer: "Strictly speaking, it is idolatry, for it puts the creature in the place of the Creator and is on a par with the service of Mary." The faithful pastors of Bremen now addressed a petition to the Senate, in which they complained about the annoyance caused by such statements and asked the authorities to intervene in a defensive manner. After some time, the Senate replied to the petitioners that it had contacted Father Schramm and that he had promised to eliminate the offensive expression in a second edition and to use only those copies in which it does not occur. It is incomprehensible how preachers who want to be "faithful" could be content with this answer, since the poison otherwise found in the "Leitfaden" remains and, as the "Monatsblatt" says, the pernicious book, provided with the approval of the authorities, will all the more surely gain entrance.

Russia. Prince Barclay de Tolly, son of the adjutant general of the Russian emperor, has been removed from the list of officers because he had his third child baptized Lutheran. Not yet sufficiently punished, the prince recently received an order from the ecclesiastical and secular authorities to have his child immediately baptized Greek, under the threat that it would be taken from the parents and brought to a monastery for baptism and further education. The mother is a Greek Catholic, but has always been in complete agreement with the Lutheran baptism of her three children. Even the grandfather was affected by the emperor's resentment. He received a severe public reprimand for allowing his son to be baptized, and must now naturally take his leave.

(Monthly Gazette)

Inaugurations.

On Sunday Oculi, Mr. R. I. Diehl was introduced to the congregation at Montpelier, Wis. by the undersigned on behalf of the Honorable Mr. Praeses Sprengeler, assisted by Fr. H. Stute.
Address: Rev. J. Diehl, Ellisville, Kewaunee Co., Wis.

On Sunday Oculi, Mr. R. G. Rosenwinkel was inducted by order of Mr. Praeses Wunder, assisted by Mr. P. L. Hölter, at St. Marcus Parish, Chicago, Ill, recently branched off from St. Matthew's Parish, by the undersigned.
Address: Rev. G. Rosenwinkel, 1119 California Ave, Millard Ave. Station, Chicago, Ill.

By order of the Reverend Presidii Middle District, on Sunday Oculi, the undersigned introduced Mr. R. I. H. Wesel, heretofore of Pomeroy, O., to St. Peter's parish, Cleveland, O. H. C. Swan.
Address: Rev. A. U. Ael, 67 Sllanck Ave., Clevelandci, O.

On Sunday Reminiscere, Mr. R. Chr. Mey-er was inducted in Palmdale, Cal., by order of the Reverend President I. Bühler by undersigned. G. Nunkel.
Address: Rev. Cllr. Aeler, DreZo R. O., Cal.

Conference - Displays.

The Southwestern Indiana Districtsconference will meet April 3-5 at the home of R. Goesswein in Vincennes. W. C. Ko ch.

The Southwestern Indiana Districtsconference will meet April 4-6 in Vincennes, Ind. C. F. G. Koch.

Baltimore Districtsconference at the undersigned's home April 10-12. G. Iohannes.

The mixed Winnebago Conference of Wisconsin will meet, s. G. w., April 10 and 11, at the home of Mr. R. Nütze! at Oshkosh. Work: On infant baptism and on Christian liberty. - Registration is requested. Chr. Sauer, Secr.

The Pastoral Conference of Missouri holds its sessions this year, s. G. w., April 12-16, at Bethlehem Church, St. Louis, Mo. - Subjects of proceedings: 1. "How far is the law a disciplinarian on Christ?" (Prof. Pieper.) 2. "The state of the humiliation of JEsu Christ." (Prof. Stöckhardt.)
It is urged that you register quite soon with the local pastor, C. L. Janzow, 3613 Rortli 19tū Street.
I. Schaller.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., April 16, afternoon two o'clock, at the Trinity church of Mr. Praeses Sprengeler. - Subject: The doctrine of the humiliation of Christ. - Notifications should be made in time to Mr. Sprengeler. T. Sauer.

The Kansas Pastoral Conference will meet, w. G., on the Wednesday after Quasimodogeniti (April 11) in Alma. - Register in time with R. Senne. F. Drögemüller.

The Northern Districts Conference of Iowa will meet, w. G., from April 10 to 12, at the parish of Mr. R. Budach at Luverne. The ward on the C. u. N. W. R. R. is called Whitman. - Timely registration desired.
C. F. W. Maaß.

St. Louis' next one-day conference will be held on the first Wednesday in the month of May.

The Cincinnati and Indianapolis Teachers' Conference will meet, s. G. w., April 3-5, at Seymour, Ind. - Timely registrations will be received by Teacher G. H. W. Kastrop. - Submissions: 1. Introduction to Division (practical lesson). 2. education in truthfulness. 3. geography of Indiana. 4. tact writing. Th. Wallis.

For your consideration.

With regard to the petition sent to various congregations of our Synod by the congregation of Mr. R. Spannuth - who, in addition to his main German congregation, is also active among the English Lutheran population of the surrounding area in the interest of the English Evangelical Lutheran Conference - we are subsequently assured that the facts stated in the circular are true and that the said congregation is in urgent need of a little support from outside.

F. I. Biltz,
Western District President.
C. L. Janzow.

The local seminar library

Thanks to the testamentary disposition of the blessed Dr. Walther, a rich increase has become from his bequeathed library, namely 300 and some books, among them some very valuable and rare ones, and several hundred of pamphlets of various contents.

A number of old and new coins (mostly commemorative coins) have been bequeathed to the library by the heirs of the same doctor, for which we are sincerely grateful.

Gunther.

Explanation.

A few days ago we were sent the Ohio "Church Newspaper" of November 15 b. l.. In it you will find a charge of slander against Praeses Sprengeler, written by Praeses Allwardt, because of a warning which Praeses Sprengeler issued against a certain Kosche in the "Lutheraner" on October 15, B.I.. Since we protested at our last synod against the acceptance of this man as a pastor in our synod by our pastor and in this respect gave the first cause for this warning, we see ourselves compelled to declare the following.

When President Allwardt in that indictment gives his "decided verdict" that Kosche has not made himself unworthy of the office of preacher, and speaks of a result of his investigation in this matter, he has not obtained the same as everyone will think that he has really investigated the matter and also heard us, the other part, as respectable pagans would have done according to the principle: "one also hears the other part". We have never been asked from Allwardt's side, neither how the story happened, nor why we protested? Therefore, we must call Allwardt's judgment a decidedly one-sided and therefore unjust one. We cannot be surprised enough how a president can make out that warning as slander before he has inquired about this matter on the spot and heard the accusing part, especially since in that warning the "action and behavior in the matter of Kosche's engagement" had been hinted at.

Since Praeses Allwardt in that indictment puts into the mouth of Praeses Sprengeler the story of the disgraceful breach of engagement of Seitey Pastor Kosche, who was engaged to a godly girl from our congregation, in a completely different way than it unfortunately happened, and in doing so it is not mentioned at all why we actually protested, we must further explain: that it was not only Kosche's disgraceful breach of betrothal in itself, but also especially the mean behavior of this man in the sad story, which is even annoying to the world and outrageous to every Christian feeling, why we protested. If we now have to prove this, Kosche thanks President Allwardt.

1.) Outrageously and haggling with the holy preaching office, Kosche haggled by letter with his father-in-law, a respected member of our congregation, after the engagement, to squeeze even more out of him than the \$1500.00 which had been set as a dowry at the engagement with Kosche's consent.

2) Kosche demanded of his bride that she attend a secular girls' institute and, among other things, take dancing lessons there, which she did at her own expense and to his liking. Kosche then comes here to make the wedding, but in reality he tries everything, after he has already received H400.00 from his father-in-law at his request, to cancel the engagement. While he had previously expressed the warmest declarations of love to his bride by letter, he now declares: never to have loved her, "absolutely not to be able to love her".

3) Admonished by his brothers in office, he promises to hold a wedding. The wedding was prepared and 80 families from several communities were invited. Then, a few days before the wedding, he writes that he is going home again and that the wedding cannot take place, whereupon the guests are cancelled. Then he asks by letter that the father-in-law be persuaded not to sue him in the secular court. Before he leaves, he is again admonished by his brothers-in-law not to break the engagement, and the wedding is once again set for the same day, and the closest relatives are invited. Kosche also arrives the evening before the wedding, but treats the bride so contemptuously and becomes so furious that the father-in-law, although he had only a few hours before ordered the pastor to perform the wedding ceremony in the morning, postpones the wedding', whereupon Kosche declares that he now feels well and light. It is also significant that Kosche tells his father-in-law: "I would have to sin if I had to say 'yes' at the wedding," and that he asks his father for the bride's sister and offers to be married to her immediately, since he can love her. How the world regarded Kosche's behavior, he experienced sufficiently, when he had to seek refuge in the same evening in the next town in the house of the Constable. And he will not like to tell how he was received at the train station the next morning. No wonder that he did not dare to come here again later. - It is true that Kosche later apologized for the trouble he had caused, but he has long since revoked this apology by his further behavior.

From these facts, for which we have evidence, every Christian reader sees that according to God's Word (1 Tim. 3, 7. ff.) we were obligated to protest against the acceptance of this man into our synod. But if Praeses Allwardt tries to clear this man, without having inquired here how Kosche behaved; if furthermore this Praeses even tries to prove his accusation of slander by smearing and distorting the facts of this sad story; if finally he procures such pastors for his synod in this way, then we can only heartily regret such a Praeses together with his synod, respectively the poor congregations in it.

The Lutheran St. Peter's Parish of Schaumburg, Cook Co, Ill, on February 3, 1888. In whose name the Board:

G.A. Müller, Rev.	Henry Kruse.
John Fasse.	Andreas Japp.
Conrad Wilkening.	H. C. Freise.

Regarding the above statement, Pastor Wagner in Chicago writes: "The foregoing has been sent to me for 'confirmation'. I grant the request, albeit with pain, and hereby testify that the facts given are true." Although it now appears from the statement of the Schaumburg congregation that this congregation was fully justified in protesting against Kosche's admission to the Synod, the editorial staff nevertheless believes that, since there is



It is also about the rejection of the accusation of slander, which has been raised against one of our "synodal officials", to serve the truth, by giving the following details, which Pastor Wagner was able to communicate, also in this place, especially since in this way our readers get the opportunity to hear Kosche himself in his matter and to have him confirm the verdict that he is unworthy of the evangelical preaching ministry.

Kosche's engagement in Schaumburg took place in the summer of 1886. He himself made it known by sending out a lot of engagement cards. As the bridegroom, he also had his father-in-law pay him -100,00 and later -300,00. But he was not satisfied with the promised dowry, and on January 27, 1887, he wrote to "dear father B . . ." a letter in which he reproached his father-in-law that he should give his daughter more cheaply. "The sacred office of preaching," he said, "is perfectly worth as much as ten to fifteen thousand dollars." He reproaches his father-in-law that a pastor needs many things, "finer furniture for the rooms," also "a good piano, which alone costs about 500 dollars," that the "dear E . . ." if she wants to play music, which is rightly expected of a pastor's wife in a town like Merrill, "must have a music teacher; in short, he tries to make it clear to his father-in-law with various reasons, which he expresses in the words: "that you give us now, when there is still time and right, the part to which we are entitled, fully and completely. Apart from the unworthy attitude of a pastor, which is expressed in this letter, Kosche speaks in the same letter like someone who is serious about the marital union with the daughter of the man to whom he is writing, as he also speaks in the same letter of the "pleasant evening of life" that they would prepare for the parents, if they were no longer able to work, in the "homely furnished house".

The same Kosche, however, wrote the following to Pastor Müller not quite three months later, on April 20: "My heart was not taken for this girl right from the beginning and still is not. . . In the winter, I wrote to my parents several times that I wanted Miss B . . . could absolutely love her, and I asked them to inform her of this."

When Kosche wrote this, he had shortly before made all the arrangements for his wedding with his fiancée, invited numerous guests, and so on. He himself writes about this: "Now, through continuous coaxing on the part of my parents, it had come to such a point that I came here (to Chicago) to celebrate the wedding. "But," he continues, "the nearer that day approaches, the more terrified I become, and because I fell very ill on Sunday, my father traveled early on Monday to B . . . 's to persuade them to desist from the plan." The "plan," however, from which the parents-in-law were to desist, was again, according to Kosche's own words, nothing other than precisely the marital union of the fiancées, Kosche's and his bride; for in the same letter Kosche calls upon Mr. Pastor Müller, "at the family B . . . to force me (Kosche) to marry their daughter by means of the secular court." - "How could I," he further writes, "say 'yes' even in the court house before God, you and the Christian community, while the heart cries out loudly 'no, no'?"

But not enough that Kosche, as his own words say, was anxious to break with his fiancée, obeying his evil heart that said "no, no," since he should have led her home, he had already cast his eyes on another person in those days. During a long negotiation held with him on April 22, the question was put to him, "Are you perhaps thinking of another person whom . . . You want to marry?" To this he replied before witnesses, "Not directly." To the further question, "Indirectly, then?" he remained silent. On April 24, two days after this hearing, the wedding was to take place in Schaumburg, after a reconciliation had taken place and a new confirmation of the engagement had been made by all parties involved. But again the execution was thwarted by Kosche's behavior. Kosche's father, Pastor Wagner's parishioner, repeatedly told him that his son's behavior was inexplicable to him; all coaxing, admonishing and pleading had been of no avail; the son had declared that he could not be married, and so the wedding had to be omitted. However, Kosche wrote to the family in Chicago, to whom he had now attached himself, as early as May 27: "Now we still have to command the matter to the dear God, to whom I hope that he will rest his blessing on our undertaking." On June 2, only a few days after he had pretended to hope for God's blessing on his "project" in Chicago, he again asked for the first bride. On August 2, however, the second bridehood had progressed so far that it was only to be brought to a conclusion "according to form," as Kosche wrote, and Kosche rejoiced that the time had arrived which he had "always wished for with such hot longing" since he had "had the honor of getting to know" N. N., i.e., since those days in April when he was to hold a wedding with his legitimate bride in Schaumburg! -

We refrain from any further remarks. What has been communicated will suffice to show, and from Kosche's own words, what a sacrilegious game has been played by the man whom Praeses Allwardt intends to propose for admission to the Ohio Synod, if he expresses himself satisfactorily with regard to the doctrine of election by grace.

Entered the Coffee of Illinois - District:

Synod Fund: Through Fr. Reinke in Chicago from Ferd. Klopp -1.00. From Fr. Meyer's congregation in Bremen 6.65. Bergen's congregation in Prairie Town 3.40. (S. -11.05.)

Construction in Addison: By Fr. Jobst from sr. Gem. in Hudson, Wis., 3.00, in Shell Lake 3.00, in Turtle Lake 1.00. From k. Muß' Gem. in Cohocton, N. U., 12.50. By ?. Large in Härlein by Christ. Bergmann 2.00. P. D. Gräf in Blue Point 8.00. (S. -29.50.)

Pilgrim House in New Uork: By ?. Miller in Lake View by Br. Wolf's 2.00.

Emigrant Mission in New Dort: Through Fr. Schuricht in St. Paul by Father Boye 2.00.

Emigrant Mission inBaltimore: By?. Schuricht in St. Paul by Father Boye 2.00.

Poor students in St. Louis: From Chicago: by ?. Wagner for P. Eickstädt of the Women's Association 12.00, A. Beduhn 2.00, C. Müller 1.00; by ?. Succop from the Jungfr.-Verein for Schülke 20.00; Collecte from ?. Streckfuß' Gem. for Paul Eickstädt 5.88. By ?. Schuricht in St. Paul for Karl Albrecht, coll. at Joh. Schurichts'wedding, 11.50; by the Women's Association 3.60; by N. N. 3.00. (p. -68.88.)

Poor Eolle students in Fort Wayne: From Chicago: by ?. Wunder from the Jüngl.-Verein for A. Leuthäuser 5.00, from the women in the Gcm. for C. Ohlinger 6.00; by ?. Uffenbeck from the Women's Association for P. and Th. Döderlein 15.00; by ?. Wagner from the Women's Association for A. Grambauer 12.00; by ?. Streckfuß from the Jungfr.-Verein for Fr. Wendt 3.00. (S. -41.00.)

Poor schoolgirlAddison: From Chicago: by ?. Wunder vom Jüngl.-Verein for Karl Haase 5.00; by ?. Streckfuß from Jungfr.-Verein for W. Möller and Herm. Heimberg 3.00. By W. G. in Richmond, Va. for B. Göpfarth 20.00. By ?. Große in Harlem from Jungfr.-Verein for Martin Burkhardt 8.00. By Kassirer Spilman in Baltimore for E. Schaumlöffel 10.00. (S. -49.00.)

Seminar household in Addison: Through Kassirer Spilman in Baltimore from the Women's Association in ?. Stürkens Gem. there 14.60.

Sick pastors and teachers: By ?. Meyer in Lincoln by E. Riede! .50.

Widow's fund: ?. Ponitz in Sigel 4.00. ?. A. Wagner in Chicago 6.00. By ?. Succop there from Joh. Demmin 2.00. By ?. Muller at Lake View by Bro. Wolfs 2.00. By ?. Frederking at Dwight by Leonh. Bürger 5.00. (p. -18.00.)

Deaf and Mute Institution in Norris: By ?. Stretchfoot in Chicago by Mrs. Ernstine Gödke 1.00. ?. Kollmorgen's compound at Nashville 4.90. By ?. Rabe in Warsaw, s. at the Spitze-Göbeschen wedding, 6.00. By ? Schuricht in St. Paul from Father Boye 4.00. H. Niehus in Addison 2.00. (p. -17.90.)

Orphanage near St. Louis: By ?. Schuricht in St. Paul by Father Boye 4.00. By ?. Love in Wine Hill by Mr. Fr. Ebers Sr. 1.00. (p. -5.00.)

Studying orphans from Addison: By ?. Roeder in Arlington Heights from N. N., found in the bell bag, 5.00. By ?. Miracle in Chicago from Mrs. Fleischer 2.00. (p. -7.00.)

Saxon Free Church: By ?. Ponitz in Sigel by Gotth. miller 1.00.

Washing box in Springfield: Coll. by ?. Feddersens Gem. in New Berlin 3.50. By ?. Meyer in Lincoln from the Women's Club 5.00. (pp. -8.50.)

Poor students in Springfield: from the bell jar of ?. Meyers Gem. in Lincoln 10.00. ?. Schröders Gem. at Hinckley for H. Bode 9.36. By ?. Bartling in Chicago for S. Schlobohm of the Young People's Association 20.00, from the congregation 4.00. By ?.Zahn in Secor, s. at Passion service, 5.00 for Bauer. By ?. Kohn in Belvidere for G. Wolter from sr. Jmm.-Gem. 5.75, C. Haack .50, I. Riedel .50, N. N. .25. By ?. Meyer in Lincoln by N. N. for R. Kaiser 2.00. Coll. by ?. Streckfuß' Gem. in Chicago for Hubert 6.88. By ?. Tooth in Secor, s. at Passion service, for "the Negro student" 8.00. By ?. Love in Wine Hill, s. at Ebers-Helmer's wedding, 4.40. (p. -75.64.)

Poor Eolle students at Concordia, Mo.: Coll. at Fiene-Gehrkc wedding in Addison for Gotth. Francke 7.00.

Poor Eolle students in Milwaukee: From Chicago: by ?. Wunder from the Young People's Association for A. Ullrich and I. Burkart 5.00 each; by ?. Bartling from the Women's Association for Als. Schwarz 18.00; by ?. Werfelmann from the Women's Association for G. Gotsch 16.00. (p. -43.00.)

Construction in Milwaukee: By ?. Bergen in Wartburg by etl. community members 3.25.

Inner Mission: Through ?. Reinke in Chicago by Louise Dreckmann 1.00. By ?. Wagner daselbst by C. Müller 1.00. (p. -2.00.)

Judenmission: Coll. by ?. Feddersen's Gem. in New Berlin 2.00.

Negro mission: By ?. Müller in Lake View, ges. at C. Bauer's baptism of children, 1.26.

Negro mission in Springfield: By ?. Large in Harlem by Mother Miner 1.00. Mother Meier in Addison 2.00. (p. -3.00.)

Negro Mission and Negro Church in New Orleans: By ?. Wagner in Chicago by W. Matthey .50, Minna Pilgrim 1.00. Mother Meier in Addison 8.00. ?. Büngers Gem. in Steelevillc 4.25. (p. -13.75.)

Addison, Ill-, March 1, 1888. H. Bartling, Cassirer.

Brethren in Germany: Jakob Theobald in Peru 5.00. ?. Markworth's congregation at White Creek 6.45. N. N. at Fort Wayne 1.00. ?. Sieving's congregation at Fairfield Centre 7.30. (p. -19.75.)

Inner Mission: Jakob Theobald in Peru (for the East) 5.00. ?. Brömers Gem. in Cincinnati 17.80. By ?. Thieme in Columbia City by Mrs. Car. Hauptmeyer 1.00. By ?. Sauer, ges. in missionary hours at Cold Mater Road, 6.61. Fr. Scheiberer by ?. Werfelmann in Neu-Dettelsau 2.00. (p. -32.41.)

Negro Mission: By ?. Werfelmann in Brazil by K. Rochow 1.00. Women's club in ?. Heinzes Gem. in Elkhart 5.00, Mrs. Kunder das. 1.00. ?. Ernst's Gem. in Euclid 5.85. By ?. Zorn in Cleveland by Eberh. Bente 2.00. (p. -14.86.)

Heathen Mission: By ?. Werfelmann in Brazil by K. Rochow 1.00.

Synodal treasury: ?. Wambsganß' Gcm. in Indianapolis 10.06. Subsequent from ?. Weseloh's Gem. in Cleveland 1.50. By Koppe from ?. Eirich's Gem. in Jonesville 6.25. ?. Jox's gem. at Logansport 7.00. ?. Franke's Gem. at Fort Wayne 8.60. From ?- Sieving's Gem. at Fairfield Centre 8.00. and .25. (S. -40.66.)

Poor students in St. Louis: By?. Franke at Fort Wayne, ges. at W. Lapp's wedding for M. Zagel 6.00. Women's club in?. Zorn's comm. in Cleveland 18.00. (pp. -24.00.)

Poor students inSprinfield:?. Bauer's Gem. in Weites 6.00. By ?. Sauer in Fort Wayne by widows W. and B. for G. H. Koch 15.00. (S. -21.00.)

Poor students in Fort Wayne: ?. Hassold's land trust at Huntington 1.60. ?. Schmidt's congreg. in Seymour for W. Deppert 15.00. Young Men's Association in ?. Niemann's Gem. in Cleveland for Chr. Drewes 25.00, Mrs. S. das. for dens. 2.00. Young women's club in ? Gem. for M. Brüggemann 10.00. By ?. Sauer in Fort Wayne by widows W. and B. 30.00, P. Krauskopf the. by dens. 6.00. (S. -88.60.)

Poor students in Addison: For W. Weidner: ?. Kaiser's Sem. in Liverpool 3.21. By dens. sent to Joh. Morlock's infant baptism, 1.82, C. Dolch's. 1.00. Women's club in ?. Niemann's Gem. in Cleveland for F. Bodenstein 10.00. Young men's club of? Gem for F. Klee 10.00. By ?. Gross at Fort Wayne, ges. at Brunner-Strasburg wedding, for Eckhardt 6.00. By ?. Franke at Fort Wayne, ges. at W. Lapp's wedding, for Joh. Bühler 6.00. (p. -38.03.)

Budget in St. Louis: ?. I. G. Kunz in Indianapolis 2.50.

Budget in Fort Wayne: ?. I. G. Kunz in Indianapolis 2.50.

Progymnasium in New York: Jak. Theobald in Peru 5.00

Orphanage in Addison: By ?. Heinze in Elkhart by Mrs. Kunder 1.00.

Orphanage near Boston: By ?. Anger in Cleveland by Eberh. Bente 2.00.

Orphanage in Union Hill, N. I.: Jak. Theobald in Peru 5.00.

OrphanageinJndianapolis: Teacher Spuhler's school children in Akron 6.40. ?. Eirich's Gem. in Jonesville 14.75. By ?. Lothmann's in Akron by W. Wolf 2.00. ?. Schumms Gem. in Kendallville 11.26. (p. -33.40.)

Wash cash register in Springfield: By ?. Heinze in Elkhart by Mrs. Kunder .50.

Hospital in East New Aork: Jak. Theobald in Peru 6.00.

Altenheimath in East New Dork: Jak. Theobald in Peru 5.00.

Deaf and Dumb Institution: Jak; Theobold in Peru 5.00. ?. Walkers Gem. in Cleveland 7.13. Lud. Gerke from ?. Franke's congreg. at Fort Wayne 5.00. Women's club at ?. Heinzes Gem. in Elkhart 4.00. By ?. Niemann in Cleveland, ges. at C. H. Huge's wedding, 3.00. By ?. Werfelmann in NeuDettelsau by M. Losehky 1.00. (p. -26.13.)

Pilgrim House in New York: By ?. Werfelmann in Brazil by K. Rochow 1.00. Jak. Theobald in Peru 10.00. Nachtr. aus ?- Groß' Gem. in Fort Wayne 9.76. (S. -20.75.)

Districts support fund: By ?. Niethammer in La Porte from Mr. Jösting 6.00. Jak. Theobald in Peru 5.00. By Kassirer Sapper from the Gem. in Elk Grove. Ill, for Sallmann 23.60. By ?. Thieme in Columbia City by Mrs. Chr. Miller 1.00. Prof. Fr. Zucker in Fort Wayne 3.00. ?. Hunzikers Gem. at Sherwood 3.80. N. N. by ?. Michael (for sick pastors and teachers) 2.00. Desgl. by ?. Sauer at Fort Wayne by Wittwe Zimmermann 1.00. (S. -44.40.) Total: -787.81.

Fort Wayne, Feb. 29, 1888. D. W. Roescher, Cassirer.

Revenue into the Nebraska District's coffers:

Inner Mission: By ?. W. Brakhage from s. parish -9.10. ?. I. M. Maisch, the same, 6.40. ?. I. G. Lang, the same, 16.00. ?. A. Baumhöfener, desgl., 35.00. ?. W. G. Bullinger of sr. Gem. in Clear Mater, 8.50. ?. A. W. Bergt of sr. Gem. at Elk Creek 9.40, at Tecumseh 2.60. ?. A. Leuthäuser 6.00. ?. A. F. Ude from Mr. Peters in Carlton 1.00. ?. L. Huber from Mrs. Krug Sr. 1.00, Bro. Mundt Sr. and H. Jaus each .50, Mich. Steiner and L. Huber each 25. ?. E. Holm from sr. North Loup-Gem. 15.00. ?. L. Bcndin from sr. Joh.-Gem. 8.00. ?. W. G. Bullinger of sr. Eash Creck-Gem. 4.60. From ?. W. H. 25.00. By ?. C. H. Becker from sr. St. PaulsGem. 7.80. ?. G. I. Bürger, Abendm.-Coll. sr. Zions-Gem. 4.00. By Mr. Brüdigam, on A. Kühn's wedding, 6.60. By ?. I. Hilgendorf, communion coll. sr. Gem., 5.12. (p. -172.52.)

Mission in Omaha: ?. I. M. Maisch of N. N. 1.60.

Negro mission: ?. G. Jung von s. Confirmanden 4.45.

Widows and orphans fund: ?. J.M. Maisch of N. N. 2.00. ?. A. Bergt Jr. by related Mrs. ?. Schürmann 1.00. (S. -3.00.)

Orphanage in Addison: ?. A. W. Bergt, at Geweke's wedding, 4.00.

Orphanage near St. Louis: ?. L. Huber of H. Kahle 3.00. ?. G. Jung, Abendm.-Coll. sr. Jmm.-Gem., 2.06. ?.

Income to the Middle District coffers:

New construction in Addison: From ?. Daib and congregation in Friedheim -18.00. ?. Kretzmann's congregation in Cleveland 18.50. ?. Michael's congregation in Goeglein, 1st c., 22.00. ?. Lothmann's church at Akron, 1st session, 19.00. ?. Niemann's church in Cleveland, 88.50. ?. Seuel's church in Indianapolis, 1 st cent., 50.00. ?. Trautmann's Gem. in Columbus 19.00. (p. -235.00.)

New construction in Milwaukee: ?. Daib and Gem. in Friedheim 18.00. ?. Seuel's congregation in Indianapolis, 1st c., 50.00. ?. Werfelmann's parish in Neu-Dettelsau 18.00. (p. -86.00.)

Building fund in St. Louis: Subsequently from H. N. from ?. Michaels Gem. in Göglein 9.00.

Building fund in Springfield: ?. Daib and Gem. in Friedheim 18.00. Gem. in Hamlet, Ind.: ?. Schupmann's Gem. in Gar Creek 6.33. Gem. in Hanover, Germany: N. N. in Fort Wayne 1.00.

C. H. Becker, Coll. of the Bauer-Dietrtch marriage, 3.65. (p. -8.61.)
Synodal treasury: ?. R. H. Biedermann from sr. Gem. 3.61. ?. Br. König, desgl., 4.70. (p. -8.31.)
Poor students in Addison: By ?. A. W. Bergt, on Geweke's wedding s., for Falk 4.00, for Benj. Jemann 3.00. (S. -7.00.) Total: -209.49.
Lincoln, March 1, 1888. I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation ?. Kraffts -13.70. By ?. Pechtold by I. Trapp sen. 1.00. Gem. ?. Stürkens 41.30. (S. -56.00.)
New construction in Addison: Gem. ?. Nauss in Cohocton 12.50.
College maintenance inAddison: Women's Association of the Gem. ? Stürkens 14.50.
Pilgrim House: ?. Thorn 1.10. Gem. ?. Senna 69.00. By ?, Pechtold by I. Trapp sen. 1.00. By ?. Lauterbach from I. Ellmann 2.00. By ?. Ahner by Wittve L. Rabold 5.00. (p. -78.10.)
Progyrnasium in NewYork: Gem. ?. Walkers 10.00. Kassirer Röscher in the Middle Distr. 5.00. Gem. ?. Stechholz' 7.77. (S. -22.77.)
Emigr. - Mission in Baltimore: G. Wiedemann in Baltimore 1.00.
Inner Mission: G. Wiedemann in Baltimore 1.00. By ?. Pechtold of I. Trapp Sr. 2.00, S. S. 1.75. By ?. Ahner by Mrs. S. Fraumann 1.00, Wittve L. Rabold 3.00. (S. -8.75.)
Inner Mission in the East: Gem. ?. Walz' in Sharpsburg 14.11. By I?. Sieck, thank offering by Mrs. Moll, 1.00. Gem. ?. Walkers 10.00. (S. -25.11.)
English Mission: Gem. ?. Biewends 8.31.
Heathen mission: Gem. ?. Stutz'11.25. By?. Pechtold of I. Trapp sen. 1.00. (p. -12.25.)
Jewish mission: By ?. Pechtold by I.Trapp sen. 1.00.
Negermission: I". Dorn 3.75. Miss. S. G. in Baltimore 2.00. Through ?. Sorge! from a church friend 5.00. From the mission fund of the church ?.. Biewends 6.85. By ?. King from Mrs. Bodie .25. by ?. Stutz' 11.25. By ?. Pechtold by I. Trapp sen. 1.00. Church building in New Orleans: G. Wiedemann in Baltimore 1.00. Church building in Springfield: G. Wiedemann in Baltimore 1.00. (S. -32.10.)
Gem. in Fremont, Nebr.: Gem. ?. Lübckerts 9.86.
Gem. in Clay Centre, Kans.: Gem. ?. Lübckerts 9.86.
Lutheran Free Church in Germany: Gem. ?.. F. Königs 23.00.
Health insurance: By ?. Pechtold by I. Trapp sen. 2.00.
Teacher Schröder: Frauenverein der Gem. ?. F. Königs 10.00.
Poor students in St. Louis: Gem. ?. Siecks for I. Randt 20.25.
Poor Students in Springfield: St. Paul's Comm. in Baltimore for G. Wockenfuß 20.00.
Poor students in Fort Wayne: By ?. Pechtold by I. Trapp Sr. 2.00.
Poor students in Addison: By ?. W. A. Frey by F. Bildhauser 5.00.
Women's Association of the Gem. ?.. Johannes for E. Schaumlöffel 10.00. 5.00. (S. -15.00.)
Deaf and Dumb Institution: ?. F. König 5.00. By ?. Koch, ges. at the wedding of Dornfeld-Lange, 5.56. By ?. Ahner of N. Schwartz 10.00, Wittve L. Rabold 2.00. (S. -22.56.)
Wartburg-Heimath in East New York: By Kassirer Röscher in the Middle Distr. 5.00 for the hospital, 5.00 for the old people's home. (S. -10.00.)
Orphanage near West Roxbury: ?. Thorn 2.40. Through ?. Senne by father Lußki .25. by ?. Pechtold by I. Trapp sen. 2.00. Coll. at the foundation feast of the Jüngl.- und Jungfr.-Vereins der Gem. ?.. Schutz 6.50. (p. -11.15.)
Waise nhausinUnionHill: Gem. ?. O. Hansers 7.50. Kassirer Röscher in the Middle Distr. 5.00. Gem. ?. Pechtolds 6.00. By ?. Stechholz from the piggy bank of G. Engelhardts children 1.00. (S. -18.50.)
Widow's fund: ?. W. A. Frey 5.00. By ?. Biewend from W. K. 2.00. G. Wiedemann in Baltimore 1.00. By ?. Pechtold by I. Trapp sen. 2.00, by sr. Gem. 5.32. Gem. ?. Sanders at Otto 6.09, at Little Valley 4.25. (S. -25.66.) Total -472.23.)
Baltimore, February 29, 1888. c. spilman, cassirer.

Orphanage near St. Louis: By ?. C. W. Meyer in Macon City by D. Rosebrock 2.00. By Teacher Erdmann in Lone Elm by s. Singing Society 1.80. By ?. Gräbner in St. Charles by Mrs. Schaden .50. ?.. Matthes' Gem. in Perryville 6.50. By ?. Deer at Cape Girardeau by etl. children 3.10. By teacher Günther in St. Louis by W. Höfner .50. (p. -14.40.)
Hospital in St. Louis: By ?. Gravedigger in St. Charles by Mrs. Damage .50.
Deaf and Dumb Institution: ?. Heyne's Gem. in Lake Creek 4.30. By ?. Gravedigger in St. Charles by Mrs. Schaden .50. (S. -4.80.)
Poor students in St. Louis: Through ?. H. Sieck in St. Louis, thank offering by Mrs. N. N. 5.00, desgl. by Mrs. N. N. 1.00. (S.-6.00.)
For the Japanese student in Springfield: ?. Smukals Women's Club in Jron Mountain 10.00.
Laundromat in Springfield: By ?. Nothing in Lincoln by Mrs. Herm. Eckhoff 2.00.
Gem. inSarcoxie, Mo.: ?. Graves in St. Charles 1.00, Mrs. Schaden of Wright City 1.00. (S. -2.00.)
St. Louis, March 6, 1888. H. H. Meyer, Cassirer.

1328 Aortll Narret 8tr.

Income to the WiSronfin Distrirts' coffers:

Poor students in Addison: by F. W., Sheboygan, -10.00.
Mission to Omaha, Nebr.: Wittve Meibohm, Milwaukee 1.00.
LaundromatinAddison: Women's Club in Sheboygan 5.00.
Springfield Laundry Fund: Sheboygan Women's Club 5.00.
New construction inAddison: ?. A. Mueller's Gem. in Tigerton 3.00.
Jewish Mission: P. Es kau, Milwaukee, .50, A. Wendt, Sheboygan, 2.50, Belle Plaine school children 2.00. (S.-5.00.)
Poor Students in Fort Wayne: Women's Association of St. Stephen's Parish in Milwaukee 20.00.
Church building in Hanover: E. F. Eggert, Milwaukee, 1.00.
Deaf and Dumb Institution at Norris: C. Schubert, Milwaukee, 1.00. A. Wendt, Sheboygan, 2.50. High-zett. coll. at Brewer's in Richmond 3.50.
W. Gudert Sr, Milwaukee, 5.00. N. N., Watertown, 10.00. (S. -22.00.)
Parish of ? Lauckhardt in Ruckon: P. Eskau, Milwaukee, .50.
Wisconstrn District Inner Mission: P. Eskau, Milwaukee, .50. A. Wendt, Sheboygan, 1.00. Grandmother Wendt 1.25. By ?. P. Plaß, Ashippun, 4.00. E. F. Eggert, Milwaukee, 1.00. (S. -7.75.)
Poor students in Milwaukee: Young Men's Association of Zion Congreg. in Milwaukee 7.00.
Emigr.-Misston in New Uork: W. Gundert Sr., Milwaukee, 5.00.
Preacher and teacher widows and orphans: ?. Georaiis Gem. in Cedarburg 5.58. ?. C. Jobst 1.85. Teacher Chr. Weigle 4.00. ?. Fr. Otte Synod treasury: Fr, Sorge, Reedsburg, 1.00. ?. E. Grothes Gem. 6.23. (p. -7.23.)
New construction in Milwaukee: ?. A. G. Döhler 5.00. I. C. Koch, Milwaukee, 100.00. (S. -105.00.)
Orphanage in Wittenberg: N. N. in Milwaukee 1.00. Collecte on E. -Winter's wedding 6.75. By ?. P. Plaß, wedding collecte, 2.00. Wedding collecte at Thiele-Prochman, Almond, 5.00. By ?. I. Penalties of Wittve Storm 1.00, Elisabeth Storm.50. C. Manegold, Milwaukee, 5.00. Teacher Chr. Weigles student .50. (S. -21.75.)
Negermission: P. Eskau, Milwaukee, .50. ?. Georgiis Gem. in Cedarburg 2.50. Miss. N. N. of Trinity Congreg. in Milwaukee 5.00. ?. Bro. Otte 1.75. I?. F. L. Karths Gem. 11.12. A. Magnitzki, Milwaukee, for New Orleans 2.00. E. F. Eggert, Milwaukee for New Orleans 1.00, for Springfield 1.00. (S. -24.87.)
Correction.
In No. 4 of the "Luth. read under "Negro Mission": From ?. Endeward's God box instead of "Erdmann's".
Milwaukee, February 29, 1888. C. Eißfeldt, Cassirer.

Received for the orphanage at Addison, Ill: From Illinois: from Chicago: by N. N. 6 skirts worn, 3 pr. pants, 2 vests, 2 pr. stockings, 1 pr. shoes; by L. Brauns from N. N. 2 remnants of calico, 2 petticoats, 2 dresses, 3 pr. Stockings, 1 cap, 1 Pr. cambric, 1 piece of woolen yarn, collar & ribbon, N. N. 6 caps, 3 remnants of calico, 2 remnants of flannel, 4 undershirts, 3 Pr. stockings; from ?. Reinke's parish from Aug. Schiewe 25 pr. baumw. Stockings, 1 remnant gingham, H. Wedekind 5 pr. shoes; from ?. Leeb's Gem. from Mrs. Esemann 2 dresses, 2 jackets, 2 skirts, 1 pr. pants, 1 apron and 3 dolls with dresses; Wilhelmine Schildt 1 coat, 2 dresses, 1 jacket; N. N. 5 girls' shirts, 6 pieces of woolen yarn, 1 pr. of stockings, Georg Lawall 2 caps, Karl Marthen 10 m. Muslin, 2 undershirts, H. Mailing 10 M. calico, I woll. Jacket, 1 Shawl, 4 Pr. stockings & 6 handkerchiefs, H. Schmidt 10 M. gingham, 13 Ud. dress stuff, 10 Dd. Calico flannel, Marie Braband 2 Ud. gingham, 25 Dd. Calico, Ad. Hofin 3 M. Muslin, 5 Ud. calico, F. Oetjen 2 girls' hats, 2 Pr. gloves, 3Pr. underpants, 1 bodice, 4 handkerchiefs, Ed.Behrendt I remainder calico, BarbaraZiegler, iRemainderpantry, 2 Ad. Kattun, Th. Thurban 3 undershirts, Joach. Albrech 2 petticoats, 2 Pr. petticoats, 2 bodices, Aug. Haak 1 quilt, Karl Krus 3 Pr. stockings, Christ. Rosenkranz 2 girls' caps, 2 Pr. stockings, 3 shawls, Joach. Büs 1 apron, 2 remnnts of calico, H. Freundt 6 handkerchiefs, 2 shirts; from ?. Lochner's Dreieinig! congregation from Anton Stolte 1 box of sugar cakes, 2 doz. handkerchiefs, 1 shirt, 3 collars; from ?. Engelbrecht's community of Joach. Göllnitz 3 remnants of calico, 1 nest of calico flannel; from ?. Succop's Gem. of Alb. Steeger 1 box candy; from ?. Wunders Gem. of H. Schultz 116 Boxes of Candy & Nuts for Christmas, I. N. Raithel 1 Barrel of Apples, 1 Box of Oranges & Nuts, H. & B. 1 Box of Cakes; from ?. Hölters Gem. from Mrs. Haverland 3 scraps of calico, teacher Seitz 1 pr. of shoes, Mrs. Dreckschmidt 1 petticoat, Mrs. Wohlgemuth 3 picture books, Joach. Peters 1 box of nuts & candy; from ?. Bartling's

Revenue to the Western District's coffers:

Synodal treasury: From ?. Janzow's congregation in St. Louis by Mr. Hörmann -16.80. By M. C. Barthel by ?. Meyer in Cole Camp by N. N. 1.10. By Prof. Guenther of Kirkwood congregation 3.50. (S. -21.40.)
New construction in Addison: 1". Hafner's Gem. in Leavenworth 15.50. ?. Matthias' Gem. in Block, 2nd Sdg. 6.50. ?. Keller's Gem. in Palmer 7.00. (S. -28.00.)
Inner Mission in the West: By ? Pennekamp in Topeka by sr. Gem. 6.50, Mrs. N. N. 2.00. By ?. C. W. Meyer in Macon City by D. Rosebrock 3.00. By ?. Hahn in Lincoln, Kans. by W. Hillmer 1.50. By ?. Nothing in Lincoln, Mo. by Herm. Eckhoff 3.00. ?. Bundenthal's comm. in August" 4.45. By ?. O. Hanser in St. Louis by Ed. Junghans 2.00. By ?. Kauffeld, ges. on the Hochz. DöpelKauffeld in Lutherville, Ark. 11.50. By teacher Steege in Bremen from Ernst Heitfeld 2.00. By Prof. Günther from N. N. in Kirkwood .35. (p. -36.30.)
Negro Mission: By ?. Nothing in Lincoln by Herm. Eckhoff 2.00. By ?. O. Hanser in St. Louis by Ed. Junghans 1.00. By ?. Wangerin in St. Louis by Confirmanden 4.60. (p.-7.60.)
English Mission: Ges. von F. O. in St. Louis 2.75.
Widow's fund: ?. C. W. Meyer in Macon City 2.00. Jos. Wukasch in Frohna from sr. piggy bank 1.00. ?. Lüker in Herington 1.00, from sr. Gem. 3.00. ?. Matthes' Gem. in Perryville 6.50. St. Louis Teachers' Conference 6.00. (p. -19.50.)
Sick pastors and teachers: By ?. O. Hanser in St. Louis by Ed. Junghans 2.00.



Gem. of Mrs. Buskee 9 handkerchiefs, 9Pr. gloves, 9Pr. pulse warmers, W. S. Harms 2 Pr. stockings, Fräulein Dreyer 1 pack of tr. garments; from ?. Uffenbeck's Gem. of Aug. Bädke 1 remnant calico, 1 lb. candy, 6 handkerchiefs, 2 tr. aprons, Franz Genzow 2 dresses, 6 handkerchiefs, 2 remnants stuff, Frau Kunde 1 remnant calico flannel, 2 petticoats, Karl Bädke 1 remnant calico, 1 lb. candy, 1 lb. nuts, W. Bädke 2 remnants calico, 1 pd. candy, 1 pd. nuts, 1 pr. tr. shoes, from Mrs. Johnson 1 pack of tr. garments; from P. Wagner's Gem. from H. C. Zuttermeister 1 barrel of apples, from Miss Borck 3 girls' caps, 7 handkerchiefs, 3 pr. stockings; from Wm. Wood L Son 13 petticoats. From P. Landgraf's parish at Decatur from the Mission Sewing Society 19 pr. stockings, 8 pr. boys' pants, 8 pr. girls' pants, 9 bodices, 10 dresses, 1 apron, 2 shirts, 1 jacket. From P. Rabe's comm. near A orkville from the Women's Association 6 dresses, 4 shirts, 9 pr. stockings, 1 pr. gloves, 1 quilt. From ?. Mangelsdorf's Gem. at Venedy 11 shirts for boys and 11 shirts for girls, 10 vests, 3 pr. stockings, 10 dresses, 11 pr. pants for girls. From Fr. Hallerberg's parish inQuincy from the Woman's Club 12 dresses, 8 jackets, 5 aprons, 9 pr. pants for girls, 9 pr. pants for boys, 4 shirts for boys u.3 for girls, 6 pr. stockings, 4 pillowcases, 1 sheet. From Willow Springs from Mrs. I'. Weyel 4 pr. stockings; Clara Br. 1 pr. stockings, Clara & Jda Beyer 1 pr. stockings. From Fr. Traub's parish in Peoria from the Women's Association 4 girls' caps, 4 petticoats, 4 girls' shirts, 13 uard calico, 20 handkerchiefs, 3 pr. stockings, 1 package of separate garments. From P. Grosses Gem. in Addison from Chr. Heidemann in br. garments 1 skirt, 1 vest, 2 caps, 1 hat, 1 pr. gloves, Mrs. Niehus 2 pr. stockings, W. Bunge 5 sack cartxfels. From ?. Müller's Gem. inLakeView from I. E. Müller 1 tr. coat, 3 aprons, 1 shirt, 7 collars, 2 handkerchiefs, 1 Pr. cuffs. From P. Eißfeldts Gem. in South Chicago from Frl. Emma Breitsprecher 6 aprons, 3 collars, 3 handkerchiefs, 3 pr. gloves. From?. Ramelow's Gem. inElk Grove by H.Oehlerking 12 pp. Potatoes, 10 p. Oats, 7 p. grain. From P. Brauer's community in Crete by the Women's Association 11 shirts, 6 p. stockings.

By Chr. Schmelzer in Monroe, Mich. 10 ga. Wine. From T. T. in Baltimore, Md, 18 handkerchiefs, 12 pairs of gloves, 36 pr. strünHfe, 10 scraps of calico, 1 piece of dress stuff, 1 piece of trouser stuff, 2 undershirts, 2 bonnets, 1 woolen blanket, 3 cards of buttons, 1 piece of ribbon. By Ottilie Witt in Big Rapids 1 quilt. By P. Schlechte in Otis, Ind. from Mrs. Frick 3 pr. girls' pants, 3 pr. girls' shirts, 4 pr. stockings, 2 ad. Clothes.

Many thanks to all dear donors!

Addison, Ill, March 5, 1888. i. Harmening, orphan father.

For the preacher and teacher widow and orphan saffron

(of the Iowa District)

have been received: By P. Ph. Dornseif, bell money sr. Parish, -17.64. By I?. Bünger, thank offering from N. N., 1.00. By Fr. Baumhöfener, sent to Mr. D. Roth's wedding, 13.45. Reformation Festival Collecte of St. John's Parish at Monticello 20.00. By Fr. Haar 2.00. By Fr. Haar, thank offering from sr. Frau, 2.00. By Fr. Brust 4.00. ?. Reisinger 4.00. I?. Fr. v. Strohe 2.00. By Fr. Brammer, Reformation feast coll. sr. Gem., 10.29. Fr. Heinke 4.00. By k. Goßweiler, communion coll. sr. Gem. 3.75. By kk. Brandt u. Thurner each 5.00. By Fr. Aron, Coll. sr. Gem., 9.70. k. Büngers Gem. 11.50. By P. A. Ehlers from F. Nutz 2.00. By P. Studt from F. Völz 1.00. By kP. Wiegner and Dörfler 4.00 each. by P. Grafelmann from N. N. 5.00. by I*. Gläß, bell-bag money sr. Gem., 10.00. ByA. Ehlers, surplus of a Christmas tree at^Gray, 1.45. By P. P. Ehlers 1.00. By P. Seßler of sr. Gem. in Sheridan Township 9.66, sr. Gem. in Grant City 2.38. By Fr. Ch. F. Herrmann, Christmas coll. sr. Gem., 4.75. sr. Reinhardt's Gem. 10.00. By cp. Ch. F. Herrmann, Diederich u. Reinhardt each 2.00. P. Goßweiler 1.50. ?. Händschke 3.00. By L. Händschke, Christmas coll. sr. Gem. at Sumner, 10.12, by sr. Filiale 2.88. From Uk. Bräuer and Lohr, 3.00 each. By k. Bräuer, Christmas coll. sr. Gem., 5.25. By P. Baumhöfener from H. Tietje 1.00, Gerd Maas 5.00. By Baumhöfener, Mallon, Bünger and Heinke 4.00 each. By k. Zürrer, Christmas coll. sr. Johannes-Gem. 13.00, by H. Richter sen. 1.00. r. Studt 10.00. By Fr. Studt from Mrs. Völz 1.00. By Mr. L. Weiß, Coll. of St. Paul's congreg. in Fort Dodge, 11.54. By Fr. Ph. Dornseif from Mrs. C. Lichtenberg 4.00. By Fr. Bayer from sr. Martini-Gem. in Benton County 4.50. By P. Meinecke 5.00. By P. Baumhöfener of H. Kleinmeyer's children 1.00. (P. -278.40.)

Monticello, February 27, 1888. F. v. Strohe, Cassirer.

-22.50 by Mr. ?. C. Hafner from his parish for the extension of a parish and school house of my parish received with thanks. H. Oberm owe, Pastor.

Received through Mr. J. Harsch in Traverse City, Mich. for North Omaha, Nebr. J. F. S. Her.

Received by Mr. J. G. Plischke, teacher, for Arthur Horn, student - 8.00, collected at the double wedding of Messrs. Rinderknecht and Happel at Atkins, Iowa.

St. Louis, Mo, 25 Feb 1888. A. Burgdorf.

Correction.

In the "Lutheran" of February 28, the receipts state, in the 17th line from the top: H. Kaumeyer. The correct name is: H. Kammeyer.

Fort Wayne, March 6, 1888, A. Aehnelt, superintendent.

Changed addresses:

Lev. P. Uranus, 751IV. 21st 8tr., OdieaZo, Ill.

Rev. I'. ckokl, IVatervMe, I,e 8uenr Oo., Ltinu.

Lotervä ab tde kost OKee ab 8t. Morris, Llo., as seeouck-olass matter.



44th Volume.

Char Friday.

On April 6, 1860, poetized on the ocean by be. Dr. C. F. W. Walther.*^

How shall I call you, O day, when the mediator once
faded away, when he sacrificed himself on the cross with
cries and tears, when he cried: It is finished! Sinking into
the night of death?

Day of wrath, day of fury!

Behold, the sword of the judge flashes, That - O sure
man, hear it! -

Drinking atonement blood in streams.

Today, what God threatened happens: death follows
sin.

Even the heart of the native meets the father's revenge
gluth, When he willingly took the lost sin abominations on
himself. Earth and heaven may pass away, Eternally the
right must stand.

Woe! happens on the green branch This, where will the scrawny one
go?

If innocence suffers such pranks, sinner, how will you
escape? O day when God's curse is fulfilled according to
his book!

But not for his own sins died the Lord of glory, Love that
cannot fathom, Makes him ready to die. To buy us filial
rights, the eternal Son becomes a servant.

Therefore, heart, let your song of joy resound loudly today.
For, - O comfort of sinners! - for all One died today on the cross;
If one pays all debts, then all is grace and mercy.

O then welcome me, blessed Friday, day full of salvation!
The consolation of thee is given to sinners, not to the proud pious.
Also for my sins flood today the blood of reconciliation.

*) Since the state of health of the Blessed had become a most worrisome!, in
February 1860, at the request of the Synod, he traveled to Germany to seek recovery
through travel and the use of a bath. This and the following poem are taken from the
diary kept during the trip. G.



St. Louis, Mo., March 27, 1888.

No. 7.

Therefore roar all the same, you waves, - I swim on the
sea of grace;
Roar down from heaven's arch, thunder, like hell's host -
God's holy wind of grace gently and gently blows
around me.

The mast and flag of my ship is the cross of Calvary,
With it I laugh at every reef, every sandbank I approach.
In the sea of grace, hope's anchor does not break.

Today I sail merrily on to my sweet home, He on the
cross is my companion
To the land of eternal rest. Soon I'll see what I sought,
Through his blood - heaven's bay.

On the first day of Easter.

On April 8, 1860, poem written on the ocean by Dr. C. F. W. Walther.

Risen, risen is Jesus Christ, Let all that is on earth rejoice, Let
heaven rejoice with its host, O leap, you mountains, and roar,
you sea.

Kyrieleis.

The enemy triumphed on Golgotha,
Hell sounded through Victoria, For at last the power of darkness
had brought the prince of life to the cross.

Kyrieleis.

Yet, in spite of you, hell, and in spite of you, O world, The Duke
of Salvation keeps the field.

No sooner had three days passed than your prisoner was free.

Kyrieleis.

Where is your sting now, O form of death?
Where is your victory now, O power of hell?
Where then, O sin, is your power?

Where are now, Law, your curses and imprisonment? Kyrieleis.

Voluntarily the eternal Son became man, Voluntarily he left the
heavenly throne, Voluntarily he suffered ignominy and torment,
Voluntarily he climbed the cross-stake.

Kyrieleis.

With suffering he paid the guilt of men, atoned for their crimes
with death in patience, drank the cup of wrath for them and
endured the horror of hell for them.

Kyrieleis.

But behold! no death and no grave holds him, He comes out of
the battle as a victorious hero, Overthrown forever is the land of
the dead - And Satan lies powerless in chain and bond.

Kyrieleis.

The will of the law is fulfilled, and thus the eternal
wrath is appeased; So then he who vouchsafed for
us is loosed, And rises as a head from the bosom of
the earth. Kyrieleis.

Therefore arise! be merry, thou sinful generation, By Christ's
revival thou art righteous, As thy crimes devoured his grave, So
now his life won thee innocence.

Kyrieleis.

What is it, O sinner, that you are so timid, And
complain of the host of your sins? The Father has
long since declared you righteous and granted you
what you seek in Christ.

Kyrieleis.

The Lord is risen, the grave is empty, The host of
our sins has fallen asleep; Now all that are called
sinners rejoice, And praise the Father, Son and
Spirit.

Kyrieleis.

Johann Michael Gottlieb Schaller.

A Portrait of Life.

III.

The 31st March of the year 1843 was drawing to a close,
when in a house on the Carolinenstraße in Nuremberg a
strange man was on his last legs. This was Dr. Johann
Gottfried Scheibel, who, as a professor and preacher in
Breslau in that sad year 1830, when on the occasion of the
celebration of the tercentenary of the Augsburg Confession
the Union was to be introduced in Prussia and thus the
Lutheran Church of that country was to be put to an end,
manfully resisted this beginning and in the following year,
yielding to the pressure exerted by the government, finally
left his fatherland with a heavy heart. Scheibel spent the last
years of his life in Nuremberg, still longing for a turn of events
in his fatherland. Now the man who had been

After a short time he had torn himself away from his dearbecause he closed his letter with the words: "In any case, I books with reluctance and had laid down the restless pen, theam a dolt and your faithful friend W. Löhe." But the courtship man, worn down by infirmity, lay powerless on his bed, and to was successful, as with the parents, so with their daughter. It the ears of a sixteen-year-old girl sitting in the next room, awas not the first sacrifice of a fatherly and motherly heart that friend of his daughter Naemi, the words came: "Father, intothe Volck couple had offered to the American church; they your hands I commend my spirit. Soon after, when the child,had let their excellently gifted son Georg, who later died of about to go home, came to the door and said, "Good night,yellow fever in New Orleans after a short, blessed ministry, Doctor," he answered, "Good night, Berthele, pray for me";cross the sea so that he could enter the service of the church and when a few minutes later a Nuremberg preacher, whoover there. Now Löhe wrote in his advertising letter: "You had come to visit the sick man, entered the room, Doctorwould have to trust your child to the ocean, and it is no small Scheibel was gone. decision at all for parents to send their darlings so far away

The child, to whom the dying man had addressed his lastfrom them; but in the end the ocean is God's and by far not word, was the daughter of that gentleman from Augsburg,as roaring and roaring as the storm in German lands. Your who had once bought the house on Weberplatz, from whichchild would go to a foreign land, but by the hand of a noble the high school student Schaller had then had to move out, ofman." And so the Vicar Schaller was granted the consent that the still living Mr. Andreas Volck. The latter had faithfully takenmade him a happy bridegroom.

care of the learned stranger from Breslau in brotherly love Schaller was no longer in Windsbach at that time. In 1847 since the latter had sought and found admission inhe had followed his master Dean Brandt as vicar to Nuremberg, had set out that very evening to visit his sickKattenhochstadt, a parish village near Ellingen. Löhe had friend, and did not meet him again on the pilgrimage. written to him there on April 2, 1848: "Now that it is going on

But Father Volck had to say goodbye to another dearlike this, the Lord be praised for this leadership as well and pilgrim in those days. He was not supposed to go to the betterbless the budding garden of God over the sea. He open thee fatherland at that time, but he went back to America, froma wide sphere of activity full of good works, and bring thee to where he had come to warm the hearts in Germany in helpingrest, which feeleth not, but worketh and suffereth for the love for his brothers in the new world. It was the blessedLord's sake." In a letter of April 15, Löhe reports how he was Wyneken who, during his stay in Germany, enjoyed warmalready negotiating with the brothers on the other side of the hospitality in the Volck House and had won a dear brother inwater about the matter that filled him himself with such great the master of the house, a sacrificing friend for the Americanjoy. "In order not to leave you in any uncertainty," he writes, cause, under whose cosy roof other American pilgrims, such"I quickly but no less cordially inform you: 1.) that I have as Röbbelen and Fick, even those who had already gonealready recommended you in a letter to the Synod of home, were welcomed for pilgrimage rest and loving care.Missouri, Ohio 2c. and have expressed my wish that a The hospitable gentleman would have liked to take up theposition as influential as possible may open up for you in the walking stick himself in order to settle in America; the childrenmiddle of the states where most Franks work (Michigan, of the house were also already picturing life in America with Ohio, Indiana) 3) that I hope for your visit. In the meantime, the colors taken from Wyneken's and other reports, and onlyI send you the newly arrived sheets of the "Lutheraner", which the eldest daughter Bertha could not be enthusiastic abouthas such a great effect and comes to reputation You are the distant foreign country as a new home. But man thinksprobably a future collaborator."

and God directs; the father should stay, the daughter should We know one subject that came up during the hoped-for wander. visit from Löhe's letter to Nuremberg, in which he became

In 1848 it had become May, when a letter from Löhe arrivedEliezer, and we also know the success. It was the beginning at the Volck house. What could the friend of the house haveof a happy marriage, rich in love and God's blessing. The to write again, after a letter from him of the same date hadmarriage ceremony was performed by Pastor Löhe himself already been delivered? It was certainly about Americanon September 13 in Bremen, where he had accompanied the affairs. Yes, it was. "My friend Schaller," the letter said, "hasbridal couple on their journey to America. The marriage come by God's will to consecrate his future life to the Churchcertificate, which he handed to them before they left, of God in North America. He has been sitting with me forconcluded with the words: "This certificate is issued to you for perhaps 1-1/2 hours. In the course of the conversation Iidentification before the Ministry of the Synod of Missouri, expressed my conviction to him that he could do nothingOhio 2c. with best wishes of blessing."

better than to take a wife with him from Germany", and in the It was a painfully difficult parting when our emigrants left further course of the conversation Löhe, as "Schaller'stheir Franconian home; two adult children from Schaller's Elieser", as he called himself, formally asked the "dearhouse and three from Volck's left for faraway places, while brother" Volck for the hand of his daughter Bertha. The freeour Schaller was accompanied by his sister Margaretha and recruiter was admittedly not aware of having carried out histwo brothers, Gotthold and Adelbert, left their father's house cause with particular skill; with the young bride to move to America.

On Monday, September 18, our small company boarded the ship. The

The ship was one of the most inconspicuous that lay in the harbor at that time, and Schaller comforted himself and his Bertha with the thought that -yes, God the Lord had also otherwise chosen the small, so that he might demonstrate his power in it. It was a colorful company that gathered on the ship for the crossing, Lutherans and Romans, and Jews and "friends of light", as the apostate Christians liked to call themselves at that time, a total of 130 people. Schaller was soon known and recognized among his traveling companions as the "Herr Pastor". On Sundays, when stormy weather did not make it impossible, he held a service with a sermon, which was attended by everyone who could keep his head up; he also had to perform a baptism; three times he had to participate in the sad ceremony of burying a corpse on the high seas. Even an old Jewish woman took refuge in the pastor when she thought she was going to die from a severe malaise.

The voyage lasted forty-six days, a stormy voyage until the end; in stormy weather, the ship entered the port of New York on November 5. The arrivals from Franconia were lovingly received by Pastor Brohm, who had now also gone home blessed. "Praise be to God," Schaller wrote to his loved ones in his old home, "we have escaped the sea, the wild monster, happy, healthy and joyful.

But Schaller had not gone to America for adventure or pleasure, but for the work of the Lord, and the question of where his first field of work should be was very close to his heart from the first day of his stay in the New World. At that time, Pastor Hoyer was working in Baltimore; he had served a small congregation in Philadelphia, which had been without a preacher for a long time, as well as he could given the great distance, and Dr. Sihler had advised him to propose Schaller to this congregation for appointment. Pastor Hoyer then immediately took up the matter, and notified by Pastor Brohm of Schaller's arrival, he soon arrived in New York with a calling.

So to Philadelphia the Lord called, and there the called one set out. On April 15, 1849, Pastor Brohm, assisted by Pastors Wyneken and Hoyer, solemnly installed him in his first congregation in America. On the occasion of the synodal assembly, which took place in the same year at Fort Wayne, Ind., he was also, although not present, accepted into the synodal association and counted as a member of the sixth of the then nine conference districts, to which, apart from him, only Brohm, Wyneken and Hoyer belonged.

Small were the circumstances in which he entered Philadelphia. Small was the community; small were most of the little children whom he gathered around him in his school, and small was their number; small was also the salary which the small community could offer him, with free housing \$16.00 and later, since even this benefit exceeded the strength of the people, even only \$12.00 per month, and that in a large city where all the necessities of life were very expensive. According to Löhe's plan, this post was also not; for contact with the Franconian workers in the West could not be counted on from Philadelphia and no far-reaching influence at all. But Schaller comforted himself that God had led him to this position without

So he worked ahead in God's name as long as it pleased God, which was not long.

In Baltimore at that time stood Pastor Wyneken. The same, however, followed a call to St. Louis in 1849, and his congregation called Rev. Keyl, one of the fathers of our synod, who joined the congregation of the Accomplished in 1872. However, since Keyl, who was then pastor of the Trinity congregation in Milwaukee, could not immediately accomplish his transfer to his new field of labor, but Wyneken was not allowed to postpone his departure, they looked to a man who could take over the care of St. Paul's congregation in Baltimore during the vacancy period, and they found him in Schaller, whose congregation Pastor Hoyer was to serve again. On February 2, 1850, Schaller parted from the dear people in Philadelphia and went to Baltimore.

It was a post of trust in a very special sense to which our Blessed had been placed. The parish in Baltimore was a respectable one, which had its appointed pastor, but he was not available. The parish had been through times of internal struggle in the not too distant past. Schaller was a winning personality in fresh manhood. How many have sought their own under similar circumstances; how many congregations have been alienated from the actual shepherd and teacher by those who had gained ground in their midst as deputies or co-workers of a pastor, or at least divided into parties and deprived of a part of their membership, and that by persons who in spirit and gifts were far from reaching Schaller. But already here he proved himself to be a faithful Nathanael soul, a true Israelite, in whom there was no falsehood. He always remained conscientiously mindful of his position, despite all the love and devotion shown to him by members of the congregation, and when the appointed pastor Keyl took up his duties in July, he waited calmly to see where God wanted to use him further.

But before a new field of work opened up for him in the synod to which he belonged, he was to experience a far more severe test of his honest, humble Christian spirit than the one he had just passed. Difficult days lay ahead of him in the near future; a hot battle of loyal, grateful love with the tender conscience of a man who walked in the fear of God and in obedience to the truth was still in store for him, the devoted student and friend of his benefactor Löhe, in the year 1850, and God gave him grace and strength that he also passed this test, that he did not close himself off to the truth out of consideration for people who were dear to his heart, but gave it the honor it deserved.

(To be continued.)

Of justification by faith.

(Continued.)

Through faith we become pious and righteous before God. If we want to have the right concept of faith and keep away all erroneous thoughts, we must pay careful attention to the contrast. Where Scripture speaks of justification

The contrast between faith and works is emphasized throughout. But does the apostle's opinion mean that the outward work alone, the mere outward fulfillment of the law, does not justify,

St. Paul testifies: "Therefore we hold that a man is justified that something else must be added, the obedience of the without works of the law, through faith alone. Rom. 3, 28. He heart, so that God can be pleased with man? Many so-called points out that already in the Old Testament faith was the only Lutheran teachers teach people this today. They say that the way to righteousness, and recalls the example of Abraham, work alone, that a man does not kill, hurt, steal, that he does that according to the Scriptures Abraham believed God, and a good deed to his fellow man, that he lives outwardly draws the conclusion from this that he did not concern himself honorably, does not make a man righteous and pious before with works in order to become righteous before God. "If God; but if the works flow from the right attitude, out of love Abraham is justified by works, he has glory, but not before for God and neighbor, that is pleasing before God and makes God. But what do the Scriptures say? Abraham believed God, a man pleasing before God. It is true that the attitude of the and this is counted to him for righteousness. But to him that heart gives works their value, and works that come from the worketh, the reward is not by grace, but by duty. But to him right attitude are pleasing in the sight of God. But they do not that worketh not, but believeth on him that justifieth them make the person pleasing before God. Paul testifies and ungodly, his faith is counted for righteousness." Rom. 4, 2-5. affirms it one time over another: Not by the works of the law! He who believes does not deal in works. If faith is counted as Without the works of the law! And under the works of the law righteousness for a person, then works, guilt, merit, reward he includes everything that God requires of man in the law. and glory are excluded. This is the opinion. Gal. 2:16 says: The first and foremost requirement of the law, that we should "Knowing that a man is not justified by the works of the law, fear, love and trust God above all things, is also included but by faith in Jesus Christ, we also believe in Jesus Christ, under the works of the law. God's demand and command that we may be justified by faith in Christ, and not by the works also concerns heart and mind, and the right mind of the heart of the law, for by the works of the law no flesh is justified." demanded by God is fulfillment of the law, obedience to the Faith and works of the law are not compatible. He who wants law, work of the law. That we love God with all our heart, soul, to be justified by faith leaves aside the works of the law. And mind, and strength, and our neighbor as ourselves, that is the Gal. 3:11 we read: "But that by the law no man is justified in sum of the law. And St. Paul says briefly that "by the law" no the sight of God is evident: for he that is justified shall live by one is justified. Law, fulfillment of the law and work of the law faith. If the righteous attain life through faith, it is evident that are one and the same. So also the right, good works, which it follows that no one is justified by the law. Faith and the law, are done out of love, in love, not only the hypocritical works the work of the law, are strictly opposed to each other. If we of the Pharisees, are excluded by the apostle. Even the best want to understand correctly what justifying faith is, how far works are still stained. Love is still imperfect. Therefore, no and why faith makes a person righteous and just before God, man can satisfy and satisfy God by works and love. "By the we must first of all reject and eliminate all thoughts of the law works of the law shall no flesh be justified." Therefore, when and the works of the law. we speak of justification, if we want to grasp the right concept

But what does the apostle mean by the expression of faith, we must completely forget what we have done and "works of the law"? The papists think that St. Paul has only are doing, what we have done well, what we think, speak, the Jewish ceremonial law in mind and wants to say that such and accomplish well, that we sincerely love and fear our God, works of the Jews, such as circumcision, Sabbath and earnestly strive to serve Him and our neighbor, and put observance, sacrifices, now in the New Testament no longer it far out of sight.

help us to righteousness and salvation. Thus they falsify the Our Lutheran confession has understood the apostle Scriptures. They, like the Jews, want to establish their own correctly. In the Apology it says: "Therefore he (St. Paul) righteousness before God, they may not renounce the merit certainly excludes all merit and all works, not only Jewish and glory of their works, they teach that man becomes ceremonies, but also all other good works. For if by the same righteous by faith and works. Therefore they pervert the works we should become godly before God, faith would not Scriptures. When the apostle briefly says that man is not be reckoned to us for righteousness without all works, as justified before God by works of the law, without works of the Paul clearly says." (Concordia Book p. 79.) The Concordia law, but by faith alone, it is evident that he excludes all works Formula testifies, "So true, saving faith is not in those who commanded in the law, not only the Jewish statutes, from there are without repentance and sorrow, and have an evil purpose transaction of justification and faith. "Paul rejects not bad, to continue and persevere in sins, but true repentance mean works, but of the law itself" (Luther), thus also the precedes, and right faith is in or with true repentance. Love is excellent, noble, high works of which the law speaks. We also a fruit that necessarily follows true faith. But when Paul must refrain from all and every work if we want to grasp the says, "We are justified by faith without works," he is indicating right concept of faith. that neither previous repentance nor true repentance is necessary.

Repentance, nor the following works belong in the article or trade of justifying faith." (Concordia Book p. 419. 420.)

Repentance preceding faith, charity following faith, and all other good works we must eliminate from the bargain of justifying faith. But how? Is not faith itself, apart from repentance and love, a good work? Is not faith a good disposition of the heart, pleasing to God? Is not faith the source of love and all other good works? It is precisely on this that the newer theologians lay all emphasis in the trade of justification and teach that faith, not repentance and love, but faith, insofar as and because it already includes love and all good works, is counted by God as righteousness. And when St. Paul contrasts faith with the works of the law, they explain it in such a way that faith in Christ does not belong to the works commanded in the law of Moses, that faith in Christ goes far beyond the law, that it is a much better, higher, nobler work than the works of the ten commandments, a work that God commanded in the gospel. This work, the obedience of faith, is obedience as God would have it, and all the righteousness of the law is therefore already fulfilled in this one work. But this is an empty evasion and vain deceit. When the apostle says: "Not by works of the law, but by faith alone", he excludes everything and every work from faith. Everything that man thinks, wants, does, and with which he fulfills a commandment of God, one may call the thing what one likes, faith or love, the apostle understands under the title "work of the law". Thus he emphasizes that Abraham believed and therefore did not deal with works, did not do or work anything himself, and is completely silent about "the law". To deal with works, to do and work something oneself, and the work of the law are one and the same thing to him. If, then, we wish to understand correctly what faith means in the article on justification, we must not regard faith as a good work, nor as a good movement of the heart, nor as the source and sum of all good works, so we must put out of our minds all such thoughts as that man here thinks, writes, wills, intends, does and works something.

The Apology of the Augsburg Confession reminds the opponents that when they, the Lutherans, speak of faith, they do not mean such a faith, which is an "idle thought", but "such a new light, life and power in the heart, which renews heart, mind and courage, makes of us a different man and a new creature". But she continues: "Some, when it is said that faith justifies before God . . . think that faith is praised in Scripture only because it is the beginning of good works, as there is always much in the beginning. But this is not our opinion." (Concordienbuch, p. 74. 75.) No, this is not our opinion, that when one speaks of justifying faith, one understands faith as a new light and life, as the beginning of all good works, as if faith justifies for the sake of this very nature and character. Where Luther used the saying Gen. 15, 6. that to the

Abraham his faith was counted for righteousness, he remarks: "When God makes promises, he himself deals with us and gives, and offers us something; but when he means and commands by the law, he demands something of us, and wants us to do something." "But as the promise and the law must be distinguished, so faith and love, and of faith and love purpose be distinguished." (St. Louis Edition I, p. 947.) Luther wants to say that faith, which justifies us, has nothing to do with commandment, law, with man's deeds and works, must be separated and distinguished from it, that faith is something completely different than works, by which one fulfills the commandments of God.

The works of men include a merit in themselves and give entitlement to reward. He who does and works something himself earns some kind of reward, and it is his duty and obligation to be paid his reward. "He that worketh shall have his reward reckoned to him by reason of his duty." So says the apostle. If man were to be justified by works, then the very things that man does and works would enable and determine God to pronounce him just. But no, it is not so! Not by works! Only by faith! Faith excludes all works and does not come into consideration as a good work of man in justification. And for this very reason, because faith is a completely different thing from works, faith is not something that determines and moves God to pronounce a favorable judgment on us.

And already from this it is clear that the article of justification by faith is a very comforting article. So far we have only made it clear what faith is not, how one must not understand that man is justified by faith. Not in such a way that one thinks of any action on the part of man. And this realization in itself is already very comforting. How bad we would be if we first had to convince ourselves from our walk, from our condition, from the feelings and movements of our heart that we are right on the whole, before we could be sure of our justification! Then our justification would rest on very shaky ground. Then our comfort would be gone. But no, if we want to be sure how God stands with us, whether we have a gracious God, we must not and should not look at our works, nor look into our hearts to see whether they are in the right condition. When God justifies us, He does not judge us in any way according to our thinking, willing, or working. He does not look at it at all. In the same way, when we think of our justification, we should completely refrain from ourselves, our nature and condition, our will and performance. Anything that might disturb and mislead us with regard to ourselves and our actions must not and should not disturb us and cause us concern when we seek an answer to the question of whether God is gracious to us. Our justification rests entirely apart from us on solid, eternal ground. G. St.

(To be continued.)



(Submitted.)

The "holy" father to Rome.

"Follow me, dear brothers, and look at those who walk as you have us for an example," writes the apostle Paul Phil. 3, 17, and St. Peter admonishes his "fellow elders": "Be examples to the host," 1 Petr. 5, 3. One would expect that those who claim to be the successors of St. Peter and who allow themselves to be called "Your Holiness", the Roman popes, would have always taken care of special holiness, would have been true role models of the herd, of which they claim to be the visible head, and would have really strived to be. But if one looks at how the so-called successors of Peter were in this regard, one finds that the popes, when they wanted to say: "Follow us, dear brethren," and thereby thought of the number of those who sat on the alleged chair of Peter, they would have to fall silent, because they thereby called upon the Christians to commit an unspeakable number of atrocious sins, disgraces and vices; for there is no commandment of God that was not grossly transgressed, even trampled underfoot, on the Roman chair. Here are some examples from the history of the Roman popes.

That a man who has taken an oath according to God's order should also keep it holy according to God's commandment, a Christian child learns in our parochial schools already in the first main section of the catechism, and that a Christian should be subject to the authorities according to the fourth commandment, our children also know. On the other hand, a good number of popes can be listed who have called upon Christians to violate both commandments, the second and the fourth, by urging their subjects to break the oath of allegiance they had taken to their authorities; for example, Pope Gregory VII called upon the subjects of Emperor Henry IV, and Pope Innocent IV called upon the subjects of Emperor John Paul II to break the oath of allegiance they had taken to their authorities, Innocent IV the subjects of Emperor Frederick II, Paul III the subjects of King Henry VIII of England, Pius V those of Queen Elizabeth of England, Sixtus V the subjects of King Henry IV of France and those of Queen Elizabeth of England. But also against emperors and kings the popes showed themselves accommodating and released them from oaths taken and treaties sworn. Already John VIII practiced this by releasing Emperor Louis from the oath sworn to his enemies. Paschalis II released the German King Henry V from the oath of lifelong obedience sworn to his father Emperor Henry IV, Eugenius IV released the Polish-Hungarian King Vladislav from the treaty with the Turks confirmed by an oath. Clement VII released Emperor Charles V from the oath restricting him with regard to the Belgian people's rights, and the same from the oath to spare the Moors of the Crown of Aragon. He showed the same courtesy to Charles' enemy and adversary, namely Francis J. of France, by releasing him from the conditions of the Madrid Peace and from the oath by which Francis had obtained his freedom from Charles' captivity. Clement VI made things even more comfortable for King John of France by granting him and his successors the privilege of having a confessor, chosen at will, to confess inconvenient, inconvenient, and inconveniently unpleasant things.

The Jesuit exclaims: "Why shouldn't the pope, who can absolve any monk of his oath, also be able to absolve himself? That Jesuit exclaims, "Why should not the pope, who can absolve any monk of his oath, also be able to absolve himself?" And the popes have not forgotten themselves. How many an oath and sworn contract has been broken by them! But how conscientiously John XXII kept his! Earlier he had promised to return to Rome, the former pope's residence, and "swore at his election that he would never again mount a horse or mule except to go to Rome. He kept it (?), because he went by ship to Avignon and on foot to the palace and did not leave the same, but only to go to the church, which was next to his palace".

It is an undeniable fact that the popes rose above emperors and kings, demanded obedience from them and, if they did not do their bidding, excommunicated them and banned their lands. This happened to Pedro of Aragon, for example, whom Martin IV finally declared to be deprived of his kingdoms. Nicolaus I speaks of the duty of subjects against evil authorities: "See if they" (the kings) "exercise their rule according to law, otherwise they must be considered tyrants rather than kings, to whom we must rather resist and rise up against them than show obedience". In this Gregory VII and others agreed with him. By ordering bloody persecutions of heretics and establishing the Inquisition, much blood of the saints has been shed by the popes. Urban II declared that it was not murder when banished persons were killed. Pius V demands the killing of the captured Huguenots. Gregory XIII greeted the news of the atrocious St. Bartholomew's Night with jubilation, ordered a solemn feast of thanksgiving, had a commemorative coin struck in eternal remembrance of joy, and painted a picture glorifying St. Bartholomew's Night with exact knowledge of the events and full approval of the gruesome bloodbath. But even his own co-religionists were not safe from the bloodthirst of papal sanctity. Paul III invited Malatesta Balionus to his house with the sworn promise of safe conduct; after his arrival he had him killed immediately with the excuse that he had promised him safe conduct for the journey to Rome, but not for the journey home. The same pope killed his own mother and sister with poison. The papal murderousness knew no respect of the person, it also became pernicious to those closest to the papal throne, the Cardinals, under Urban VI, Alexander VI and Leo X.

Now, what about their "holiness" regarding marriage, discipline and chastity? Some brief notes may suggest this. The popes allow incest, e.g. Urban VIII. They pronounced divorce without any debt justifying it, e.g. in the case of the French king Louis XII by Alexander VI. Paul III levied a tax on 45,000 whores in Rome, so that they carried on their shameful business with his permission; under Sixtus IV this tax brought 40,000 ducats. Popes granted dispensation to priests to keep concubines. A world-famous historian of our time reports that he considered such news among Protestant writers of papal permission for fornication to be slander, but

he had been brought to the realization, against his wishes, that what he had thought to be calumnies was the pure truth; among the official documents of a single diocese he had found a list of more than 20 priests who had obtained this papal permission. This agrees with the practice that priests may have a concubine, but not a legitimate wife, as well as with the order that no one is deposed for the sake of simple fornication. And with what shameful deeds the popes have stained themselves! John XXIII was accused of piracy, poisoning, desecration, adultery, incest, and so on. At the Costnitz Council, 54 such accusations were raised and proven, and he was deposed. His successor Martin V knew nothing better than to appoint the deposed bishop and head of the Cardinal College for the aforementioned reasons! A papal librarian who described the life of the popes calls John XIII a "monster", "who among all the popes until him had been the most pernicious and disgraceful". To Boniface VIII the Conciliar of Rheims gives the testimony that he was "a terrible monster who surpassed all men in wickedness", and of Alexander VI even a palliative papal writer must confess that he was "born to ruin Italy". - The papal chair has not lacked drunkards either: Nicolaus V, Pius II, Paul II, Julius II, Leo X, Pius IV - the popes were greedy for countries, e.g. Zacharias, Clement V, and no less greedy for money, and the institution of the Jubilee years by Boniface VIII and his successors and the system of indulgences served to satisfy this greed.

If the papal chair was the gathering place of all vices, it is not surprising that disloyalty and breach of promise were not absent. Sixtus IV had his opponent, the protonotary Colonna, captured and executed in his own house at Marino; his mother came to where the body lay, raised the cut-off head and cried: "This is the head of my son, this is the fidelity of the pope! He promised: If we gave Marino to him, he would release my son; now he has Marino, in our hands is also my son, but dead. Behold, thus the pope keeps his word!" We have already learned about a breach of Paul III's word above. It is a principle among the Romans that one does not have to keep one's word to heretics. Accordingly, Leo X wrote to Emperor Charles V that in Worms Luther should not be given a free escort. The bishops and archbishops whom Charles consulted agreed. But although the pope urged him to break his word, the emperor would not be tempted to do so. When Clement VII's attention was drawn to the fact that he had broken a promise, he replied with a smile: "The pope has power to bind and loose." Of the dissimulation of popes in business dealings Envoys have had unpleasant experiences, and the Florentine envoy could say in his report in regard to Alexander VII: "We have a pope who never speaks a true word."

This is such a small floral reading of examples of what a "model of the herd" the pope has been in the past. The den of iniquity

The righteousness and immorality of the papal chair emits such an evil odor that even the somewhat dulled nerves of the Romans must have become aware of it; hence one of their choirmasters writes in this century: "It is indisputable that it has often enough . . . Popes, conscienceless and irresponsible, have missed even where it depended only on them to establish a better life; or they have even extinguished the smoldering wick which they were supposed to kindle by angry striving and living: hell has devoured them. Confessions of this kind the Catholics must not shy away from . . . nor would it be entirely in vain."

On his trip to Rome, Luther exclaimed at the sight of the city, "Hail, holy Rome!" But he got to know it differently and better, and its own inhabitants said: If there is a hell, Rome stands on it. But the unholiness of Rome does not belong to the things that have been. And the "infallible" still marches ahead. The previous pope, the IX "Pious" (Pius), was reported in his time to have said in a speech: "I alone, in spite of my unworthiness, am the successor of the apostles, the Vicar of Jesus Christ; I alone have the mission to lead and guide the ship of Peter: I am the Way, the Truth and the Life. This blasphemy! Child robbery has been committed, approved and defended in the name of this "holy" father. The Christian papal maid of a Jewish family in Bologna had secretly baptized one of their children. When this came to the attention of the papal government, it took the boy from his parents in order to ensure his Catholic education. All the father's pleading and begging for the return of his child was in vain; indeed, if the parents were baptized, their child would be returned to them, otherwise not. In spite of the general indignation and in spite of the powerful efforts of the Cardinal Secretary of State Antonelli, this was the end of the matter. This Pius also went among the counterfeiters by having money minted under his pretended bet. He conferred the Cardinal dignity on a disreputable person, and when he was asked about it, he answered: "He had expected M. to knock out the purple himself." And like the shepherd, like the flock. Celibacy still bears its old, familiar fruits, and fornication runs rampant up to the highest strata of the clerics. It could happen under Pius IX that a professor of morals maintained a brothel for clerics! It happened, if not in the service of morals, then in the service of Mammon, that the same government, through its lottery publicly conducted by priests, promoted the passion of gambling and the ruin of entire families, and that the papal court paper brought a defense of this misconduct.

Thus I have told you, dear reader, something about the holiness of the popes, admittedly not exhausting the subject for a long time, often only hinting at it out of shyness to stir up the moral filth. Such are the people who allow themselves to be called "Holy Father" and "Your Holiness," and who must be venerated as such by Catholics when they lose their blessedness, to whom alone among all mortals has become the privilege of being infallible, infallible also in decisions concerning morals!

It would be possible for God to make infallible pronouncements even through a weak, sinful person, but such a person would have a different distinction than we find in the popes. That God gave the gift of infallibility to one individual in all Christendom, and tied it, as it were, hereditarily to the papal chair at Rome, that God chose as canals of infallible truth those who were not merely sinful men, but the most ungodly, most shameful servants of sin, the very dregs of the den of iniquity, To believe that these were the infallible mediators of infallible truth for the whole world, more weighty and compelling reasons must be brought forward than the assurance of a mouth that is accustomed to speak blasphemies, and the agreement of a bunch of voluntarily and involuntarily bound people, which lets itself be called Concil.

M. J. S.

(Submitted.)

"A song for the children to exorcise the Pabst at Miller's Fast."

Because the Sunday of Lent falls in the middle of Lent, it is called Mid-Lent Sunday, and because the pope consecrates a golden rose on it to give it to a princely person devoted to him above others as a special favor, the papists also call it "Rose Sunday. But it was also called "Death Sunday" or "Black Sunday" a long time ago. And with it it has the following meaning. In some parts of Germany, especially in Silesia, the youth used to carry around a figure, usually a straw doll, which was supposed to represent the passing of winter as the death of nature, sang an appropriate song and then either threw the doll into the water or burned it in the fire.

During the Reformation, however, this folk custom gave rise to two children's songs which the Lutheran youth were to sing instead of the traditional Mid-Lenten songs. They are about expelling the pope instead of expelling death. One begins: "Now we drive the Pabst out of Christ's church and God's house", the other: "So we drive the Pabst out through our city to the gate". One of these songs is commemorated by Mathesius, the Jáchymov preacher and faithful disciple of Luther, in his sermons on the life of the Reformer. There he says in the 14th sermon: "This year (1545) I visited Doctor Luther for the last time, and brought him the song in which our children cast out the Antichrist at Mid-Lent, as one did to death and the ancient Romans did to their images and Argaeis, which they also threw into the water". He printed this song and signed it himself: "Ex montibus et vallibus, ex sylvis et campestribus" (i.e. from mountains and valleys, from forests and fields). The song brought by Mathesius to Luthern and written either by him or by his cantor Nikolaus Hermann is now probably the second of the two songs, as the second verse also agrees with Luther's Latin epigraph:

We'll throw him over mountain and valley, so that he'll fall to his death and no longer deceive us with false teaching and lies.

The old song connoisseur Schamelius now, who in his "Lieder-Commentarius" communicates both children's songs and also considers the other one to be the one mentioned by Mathesius, tries to prove that the first one originates from Luther himself. He refers to a Wittenberg print of the same from the year 1541, which he himself possessed; to the title, which it otherwise bears, and which reads: "Dr. M. Lutheri letzter Gesang zum Valete dem Römischen Pabst gemacht für die Kinder zu Mittfasten statt des Todes-Austragen den leidigen Pabst aus der Kirche damit zu jagen" (Dr. M. Luther's last song for the Roman Pontiff made for the children at midday fasting instead of carrying out death to chase the sorry Pontiff out of the church with it); and finally also to a jubilant writing from the year 1617.

When the congregations of our synodal association celebrated the tercentenary of the Augsburg Religious Peace in 1855, our children everywhere sang Luther's song of the banishment of the Pabst; for the blessed professor and then pastor Schaller had included it in his jubilee booklet written for the youth. How reminiscent this children's song was at that time of Ps. 8:3: "Out of the mouth of young children and infants you have prepared a power for the sake of your enemies, to destroy the enemy and the greedy!" Well then, let it be commanded again especially to the present Pabst Jubilee towards the Lutheran youth. Here it is:

Mel. Keep us, O Lord, by your word.

Now we drive out the Pabst,
From Christ's church and God's house, where he has ruled
murderously
And seduced countless souls.

Troll out, you damned son, you red bride of Babylon;
You are the abomination and antichrist, full of lies and wicked
cunning.

Your Letter of Indulgence, Bull and Decree
Lies now sealed in the Secret,*) With it you steal the
world's good and thereby desecrate Christ's blood.

The Roman Goetz is out,
The right pope we assume:
This is God's Son, the Rock and Christ, on whom His Church
is built.

He is the highest priest tender, On the cross he was
sacrificed, His blood for our sin shed, Right indulgence from
his wounds flowed.

His Church He governs through His Word, God the Father
Himself invests Him,**) HE is the Head of Christianity;
To Him be praise, praise forever and ever.

A fresh summer is approaching,
Grant us Christ's peace and rest, Grant us, O Lord, a
blessed year, For the Pope and the Turks now keep.

Amen. F. L.

To the ecclesiastical chronicle.

I. America.

Luther's Catechism was the first textbook translated into a Native American language.

How the Seventh-day Adventists spread their false teachings is shown in their newspaper, "Herald of Truth", by the example of a congregation. It says: "Our congregation has published on 2450 of our different magazines (among them 100 German, although only two

*) secret chamber.
**) inserts, Ps. 2, 6.

or three German members are in the congregation). We have missionary meetings every Wednesday evening. Newspapers are sent out and Bible readings are given. Some members hold Bible readings with strangers in town during the week. Expenses are raised by voluntary contributions. We give according to ability. Many give a dollar or more each month, although we are mostly poor. The fourth Sabbath of each month is set aside for receiving contributions. Most members commit to giving a certain amount. According to this, the number of magazines to be ordered can then be determined."

Methodism. The "Christian Apologist" reports in the number of March 15 "a conversation with a Lutheran pastor". Among other things, the writer lets the "Lutheran pastor" speak thus: "You are lost ... but because you take so much trouble in the salvation of the soul, and because you mean it honestly and sincerely, therefore the gracious God lets you succeed and you come by grace and mercy into the beautiful heaven. - Should not the Methodist who wrote this, and the editor of the "Apologist" who recorded it, know what the Lutheran Church teaches about the way to heaven, namely, that no man is saved by his efforts, but all by grace? Shouldn't both of them know that he is not a Lutheran pastor who speaks such nonsense, even if he called himself so a thousand times? And if it is not ignorance on the part of the two gentlemen, what is it? Nothing other than malice.

An American, even a St. Louis saint will be added, it is said, to the number of saints the pabst's servants must invoke. The person chosen for this purpose was a nun in a St. Louis convent 20 years ago. After her death, a shred of her dress was placed on a child who had lost the use of one of his limbs, and it is said that an immediate complete cure was thereby effected. A commission has recently been busy collecting the facts to report to Rome. Thus reports the **New York Observer**.

II. foreign countries.

The synod of our brothers in faith in Germany counted in the past year 10 parishes (one of which is vacant) with 10 pastors, over 2300 souls, over 500 voting members and about 1500 communicating members. The largest parish is the one served by Praeses P. O. Willkomm in Planitz with 622 souls, 123 voting and 375 communicating members, the next largest is the one served by P. P. Kern in Chemnitz with 503 souls, 109 voting and 316 communicating members.

Pastor Thümmel. We reported in the last issue that Pastor Thümmel had been sued before the district court in Kassel because he had called the Pope the Antichrist in a writing, and that he had been sentenced by the court to six weeks in prison. - The Evangelical Workers' Association has now sent a letter to him asking him to give his consent to a petition for pardon which he (the association) wants to address to the Emperor. Pastor Thümmel has refused his consent. "For it is a question," he wrote, "not of a person, but of the right of the Protestant Church, in the imposed defense of its most sacred interests, to exercise the freest criticism of the means of the Roman adversary and of the latter himself, and to be allowed to speak and write the opposite Protestant truth. In this situation of things, the word 'pardon' must remain far away; it is a matter of struggle and of rights."



A Lutheran Confessor.

A confessor is a Christian who has not suffered martyrdom, but has confessed the truth with obvious danger to his life. There have been many such confessors among the Lutherans. Among them is Dr. Anton Reiser, who died as pastor in Hamburg in 1686. When he was still dean and head pastor in Bratislava in Hungary, the Jesuits, under the protection of the disloyal Emperor Leopold, set about enforcing a so-called counter-reformation in Hungary, driving out the Lutheran and reformed preachers and seizing their churches by threats and force. Among the Lutheran preachers, Anton Reiser was a particular thorn in the Jesuits' side, because he had issued powerful writings against the papacy. When the Jesuits came to Bratislava under military cover in 1672, they immediately demanded that our Reiser first recant his writings and secondly hand over the keys of the church. But Reiser did neither. So, in order to wear him down, they threw him into an ugly prison. But when even this could not move the dear confessor to change his ways, the Jesuits had the effect that he was sentenced to death as a rebel; for they declared all to be rebels who did not want to fulfill the Emperor's wishes also in regard to religion. Already the executioner had grasped the sword for the death stroke, already Reiser ordered his soul into the hands of his Savior - then he suddenly received mercy through the mediation of the imperial governor. However, leaving behind his beautiful library and all his belongings, he had to immediately leave the country together with his wife and four young children and wander into misery. In his fatherland (he was born in Augsburg), he was accepted again and had the opportunity to expose the lies and abominations of the papacy all the more freely. -

"Keep us, O Lord, in thy word, And prevent the murder
of the pabst and the Turk, Who would overthrow Jesus
Christ thy Son from thy throne!

(Free Church.)

The widow's mite.

A rich woman was asked by someone to support a good cause by a contribution. "Gladly," she replied; "but you must be satisfied with the widow's mite." "That is much too much," replied the suppliant; "I cannot accept it." "Much too much? You have misunderstood me; I have paid a great many contributions to good causes lately, and so today I can only give the widow's mite." "And I say that is far too much; the widow in the Gospel, as you know, gave all she had, all her food, to God as an offering. But I wouldn't want to take all your wealth after all." - The woman gave a handsome contribution.

"Who sitteth himself in the temple of God as one God."

2 Thess. 2, 4.

An Italian priest preached at the feast of the name JEsu among other things thus: There are only two names which prove to be saving and salvific, the name JEsus and the name of his representative. "The name JEsus", it was said literally, "is, as St. Bernard says, light, food, remedy, the name I^apa (pope) is the same; it is light for the mind, food for the memory,

Remedy for the will. It dispels error, fills the memory with eternal truth and sanctifies the will. If someone would be able to tell even the most secret and extensive influences of the Pabstthum, he would deliver a report about all happiness, which ever happened to the world. Only two names can save the world, the name of JEsus and the name of Papa; they are the greatest, the most powerful names. The invocation of the name JEsu is sufficient, as Chrysostom says, to obtain all things, and I add that the name of the pope, who works all things in the name of JEsu, can accomplish all things, and of all the names existing under the sun is alone capable of saving human society from the terrible ruin threatening it." (Free Church.)

Death notice.

Mr. Karl Berg, teacher at St. Paul's Lutheran School of the Negro Mission at New Orleans, La. died March 9 in faith in his Savior at the age of 28 years, 1 month and 10 days. The same leaves a bereaved widow and three children. Burial took place Saturday, March 10, in St. John's Lutheran Cemetery.
New Orleans, La. the 19th of March, 1888.
N. J. Bakke, missionary.

Inauguration.

On Sunday Lätare, Pastor Louis Dorn was introduced to his new parish of Rochelle, Linnville and Nockford in the latter place by the undersigned on behalf of the Honorable President Wunder. E. Roeder.
Address: Rsv. front, 701 virst 8tr, Uoekkorcl, III.

Church dedications.

On Sunday Reminiscere, the newly founded St. Peter's parish at Deshler, Nebr. consecrated its little church to the service of the Triune God. Festive preachers were Fr. F. J. Meyer and undersigned. R. H. Biedermann.
On Sunday Lätare, the newly built church of the Lutheran St. John's congregation at Pecatonica, Winnebago Co, Ill, was dedicated to the service of the Triune God (40X72, Thurm 75). Festival preachers were the Uk. G. H. Schmidt, Karl Schmidt andTb . Kohn.

Conference - Displays.

On April 11 and 12, s. G. w., the South Dakota Pastoral Conference will meet at the home of Mr. P. F. Welcher at Freeman, Dak. A. H. Kuntz.
The Preachers' Conference of the 2nd District of Minnesota will meet, s. G. w., April 10 and 11, at the home of Mr. k. G. P. A. Schaaf, Potsdam, Olmsted Co, Minn. J. C. H. Martin.
The Pastoral Conference of the 1st District of Minnesota will meet, s. G. w., April 17-19 in Gaylord. - Early registration desired. E. L. Kretzschinar.

The mixed Central Conference of Watertown, Wis. will meet, s. G. w., on Tuesday and Wednesday after Misericordias Domini, April 17 & 18, at the home of Father C. Strasen in Watertown. - Registration is requested. J. J. Meyer.
The Eastern Mich an Spccialconference will meet, w. G., on April 24 and 25 at the church of Mr. P. W. Boritzki at New Haven, Mich. - Timely registration desired.
D. Lochner.

Correction.

Of the two advertisements of the Southwestern Indiana District Conference made in No. 6, the former, April 3-5, is the correct one. C. F. G. Koch.

Urgent request.

The dear pastors and congregations of the Wisconsin district of our synod are hereby informed that the fund for inner mission of our district is empty. May all of you help to fill the empty treasury, so that this work of the Lord will not be stopped!
On behalf of the Mission Commission
Milwaukee, March 10, 1888. G. Kühle.

Reminder regarding receipts.

All who send in receipts for the "Lutheran" do not want to forget the synodal decision,
"That no more such receipts be included in the 'Lutheran' as contain a number of names with monetary contributions sthis, after all, includes other contributions with one! from one and the same congregation."

Incorporated into the Illinois District Caste:

Synod treasury: From P. Mueller's congregation in Ehester H7.05. D. Sapper's congregation in Bloomington 14.65. (S. K21.70.)
Construction in Addison: From D. Graf's congregation in Des Plaines 20.00. By P. Wunder in Chicago from L. Hacker 1.00. By Kassirer Frye in New Orleans 7.25. By D. Jobst in Wisconsin from s. congregation in Deer Park 1.50, Fr. Müller in Shell Lake 1.00, from the preaching place in Turtle Lake 12.00 & in Hudson 6.50. (p. K49.25.)
Pilgrim House in NewUork: By D. Merbitz in Beardstown by Wittwe N. N. 2.00.
Poor students in St. Louis: Through Fr. Merbitz in Beardstown "from Quincy" 5.00 for Gerh.Büscher.
Poor college students in Fort Wayne: By Miracles in Chicago by H. Mikow 10.00. P. Döderlein's Gem. in Homewood 4.90. By 1>. Succop in Chicago by Mrs. Berlin 2.00. By P. Heyer in Wbeaton by N. N. 2.00. By k. NoaH in Riverdale by Joh. Z?rüger 1.00. From Chicago: by k. Lochner for F. Jaap of the Women's Association 10.00, Jungfr.-Verein 10.00; by P. Succop of the Women's Association for C. Abel 15.00, of the Young People's Association for C. Nuoffer 15.00. (p. K69.90.)
Laundromat in Addison: By Kassirer Eißfeldt in Milwaukee 5.00.
Poor students in Addison: By Kassirer Spilman in Baltimore 25.00. Half of the Collecte at Fr. Fiene's wedding in Addison 5.00. By Fr. Willner in Quincy from Mrs. Johanne Klocke 10.00. By Kassirer Eißfeldt in Milwaukee for H. Telger 10.00. For Chr. Eckhardt: By Fr. Eckhardt in Anderson, Tex, 15.00 and by Kassirer Frye in New Orleans 8.95. By k. Engelbreckt in Chicago from the Women's Association for Karl Kramp 15.00, by Jungfr.-Verein for H. Christopher 15.00. By Lehrer Jung in Collinsville from the Jungfr.-Verein for Louis Eigel 10.00. By I". Streckfuß in Chicago from the Women's Association for Herm. Heimberg 5.00. (p. \$118.95.)
Widow's Fund: Through Fr. Schwartz in Altamont, Abendm.Coll. 5.65 and thanksgiving offering by Mrs. S. 5.00. Fr. Winter in Hampton 4.00, Mother Lorcnz there 1.00. Fr. Muller in Ehester 4.00. Fr. Brueggemann in Willow Springs 4.00. Fr. Wyel there 2.00. By Teacher Koebel of Chicago Teachers' Conference 34.75. Half of Coll. at Bro. Fiene's wedding in Addison 5.00. (S. H65.40.)
Deaf and Dumb Institution in Norris: By Fr. Strikter in Proviso 3.00. By Fr. Willner in Quincy of N. N. 1.00. (S. S4.00.)
Hospital in St. Louis: Teacher Steinkrauß in Chicago 2.00.
Laundromat in Springfield: By Kassirer Eißfeldt in Milwaukee 5.00.
Poor students in Springfield: through Fr. Willner in Quincy from Mrs. Johanne Klocke 10.00. IL. Roeders Gem. in Arlington Heights for H. Hannemann 14.65. (S. H24.65.)
Construction in Milwaukee: From Fr. Graf's parish in Des Plaines 10.00.
Inner Mission: By Fr. Stricter in Proviso 12.00. By Fr. Engelbrocht in Chicago from Joh. Lenz 2.00. By IL. Succop there from Max Kreff's piggy bank 2.00; By k. Willner in Quincy from N. N. .50. (p. K16.50.)
Negro Mission: By teacher Tbeiß in Danville from his students 3.55, W. Schuldt 1.00. By teacher Fathauer in Eagle Lake from Minna Lücke .35. By P. Döderlein in Homewood from the estate of Hcinr. Bensemann 100.00. Ad. Buchholz in Addison 1.00. (p. \$105.90.)
Correction.
In my receipt ("Luth." No. 4.) it should read under "Construction in Addison" instead of "H. Quetschke": E. Reinhardt 1.00; under "Construction in Milwaukee" H. Quetschke .50 instead of "2.50" (p. not K4.50, but 2.50); under "Inner Mission" instead of "H. Quetschke" E. Reinhardt 1.00.
Addison, Ill, March 16, 1888. H. Bartling, Cassirer.

Entered the Michigan District Caste:

Synod Fund: From congregation inWaldenburg H12.00. Building Fund in Springfield: congregation inWaldenburg 6.25. Heathen Mission: congregation in Macomb 3.50.
Poor students in Fort Wayne: By teacher White by Mrs. W. B. White 1.00.
Widow's fund: Montague parish 6.50. Kilmanagh parish 2.65. By Fr. Schumacher, sent at J. Späth's baptism, 1.25. By IL. Schwartz by I. Bechmann 1.00. Fr. Hügli 2.00. By teacher Weiß by sr. Frau 2.00. Cong. in Waldenburg 8.83. Fr. Böling 2.00. IL. Witte 5.00. Teacher Uhlig 2.00. (p. K33.23.)
English Mission: Through Fr. Fuerbringer by F. Nuechterlein Sr. 1.00.
Deaf and Dumb Institution: By P. Hempling of s. Con-

firmanden 3.46. By ?. Schliepsiek by F. W. Rühs 1.00. (p. -4.45.)
Negro mission: Through teacher Stünkel from G. Wolf 1.00. Teacher S. Riedel's pupils 5.70. Teacher Weiß' pupils .65. Gem. in Waldenburg 3.25. Through Ü. K. L. Moll from Mrs. M. Haak 1.00. Miss K. Haak 2.00. Teacher Meyer's pupils 2.45. From Martha's piggy bank 2.36. (p. -18.31.)
Negro Church in New Orleans: By ?. Intercessor by W. Beyerlein sen. 3.00.
Negro mission in Springfield: By ?. Schliepsiek by Wittwe Rühs 1.00.
Sick pastors and teachers: By teacher Weiß from sr. Frau 1.00. By ?. Partenfelder, on Warsaw's wedding ges., 3.43. Gem. in Waldenburg 12.68. (S. -17.11.)
For individual students: 1. in Fort Wayne: By ?intercessor of L. Bickel sen. 5.00. On I. P. Bickel's wedding ges. 10.00 for F. Walther. By ?. Hügli from the JungfrauenVerein sr. Gem. for Buchheimer 15.00. 2nd in Addison: Gem. in Frankenmuth for H. List 14.43. (p. -44.43.)
For Fr. Bertram: Gem. in Jda 2.00.
Jewish mission: From Minna's piggy bank 2.14.
Gem. in New Zealand: Gem. in Frankenmuth 26.32.
?. Spannuths Gem. in Missouri: Gem. in Sebewaing 1.00.
Fellow believers in Australia: Gem. in Monitor 2.00.
Comm. in Turk Lake: Comm. in Richville 9.30. Comm. in Tawas City 2.70. ?. W. Schwartz 1.00. By P. Fuerbringer, at I. G. Galsterer's wedding, 10.00. Gem. in Leland and Good Haven 6.00. Gem. in Monitor 2.25. Gem. in Jda 4.21. Gem. in Sebewaing 4.00. (S. -38.46.)
Inner Mission: Congregation in Adrian 9.00. Congregation in Waldenburg 6.00. Congregation in Sebewaing 5.60. Through Father Hahn from etl. confirmands 3.75. Through Father Francke from G. Mathcs 2.50. Mrs. G. Schmidt 1.00. Mrs. N. N. 1.00. From Lisbeth's piggy bank 1.50. (-30.35.)
Building fund in Milwaukee: comm. in Frankenmuth 50.00.
Building Fund in Addison: Gem. in Clay Bank 2.00.
German Free Church: congreg. in Tawas City 2.69. congreg. in Leland and Good Haven 2.15. congreg. in Monitor 6.00. From Theodor's and Paul's piggy bank 2.00. (S. -12.84.)
Orphanage in Addison: Teacher Weiß' pupils 2.45. From L. and A. Weiß' piggy bank 1.36. Through ?. Franke from G. Mathes 2.50. Through 1". Heinicke from M. Zube's piggy bank .50. By the same, at H. Rueterbusch and I. Knight's baptism s., 1.75. (p.-8.56.) Total-320.95.
Detroit, March 19, 1888. Chr. Schmalzriedt, Cassirer.

Entered the caste of the Western District:-

Synodal funds: From ?. Matuschka's congregation in New Welle -3.00. ^..Brandt's congregation in St. Charles 7.45. By Mr. Zingelmann from St. Paul's congregation in North Amherst, Ohio, 5.70. ?.. Kreth's congreg. in Hope 6.00. (p. -22.15.)
New construction in Addison:?. Matuschkas Gem. in New Melle 15.00.
New construction in Milwaukee: ?. Matuschkas Gem. in New Melle, 2nd Sdg., 5.00.
Church building in Springfield: By Fr. Kranz in Traer by Joh. Rieppel 2.00.
Inner Mission in the West: Through Fr. Matuschka in New Melle by Wulsekötter 2.00. Through ?. Brandt in Saint Charles, thank offering by I. H. P., 1.00. By ?. Frederking, Coll. at dedication of church at Wittenberg, Ark., 4.05. By Fr. Gräbner of Chr. Volkmann at Clinton 2.00. By Kassirer Spilmann 1.00 (was for Bible Society)', k. Kösterings Gem. at St. Louis 15.35. (p. -25.40.)
Inner Mission: Through Kassirer Ph. C. Treibe in Baltimore from the English Jmmanuels Sunday School 1.18.
Negro Mission: By P. Gräbner from Chr. Volkmann at Clinton 1.00.
English Mission: By Kassirer Spilman 9.81.
Widow's Fund: By ?. Brandt in St. Charles, thank offering by I. H. P., 2.00. By I'. Vetter in Atchison, coll. on Ch. Kröning's silb. Wedding, 7.60. By P. Wangerin in St. Louis from N. N. 2.00. (p. -11.60.)
Sick Pastors and Teachers: By Fr. Brandt at St. Cbarles, Thank Offering by I. H. P., 2.00.
Orphanage near St. Louis: By teacher Hafemeister at Concordia, Coll. at Heermann-Schlüter wedding, 3.20. By Kassirer Spilman 1.00. (p. -4.20.)
Deaf and Dumb Institution: By 1'. Brandt at St. Charles, thank offering by I. H. P., 1.00. ?. Demetrios Gem. at Concordia 4.00. (p.-5.00.)
Poor students in St. Louis: By P. H. Sieck in St. Louis from Mrs. C. P. 1.00.
Poor students at Fort Wayne: By Fr. Brandt at St. Charles by N. N. 5.00. By ?. Gräbner by Chr. Volkmann at Clinton 2.00. (S. -7.00.)
Poor students in Springfield: by Fr. Wangerin in St. Louis by N. N. 1.00. Gem. in Council Bluffs, Iowa: By?. Wangerin in St. Louis from N. N. 1.00.
Gem. in Sedalia, Mo.: By ?. Graves of Chr. Volkmann at Clinton 1.50.
Gem. in Clay Centre, Kans.: By Kassirer Spilman 9.86.
Gem. in Omaha, Nebr.: By ?. Wangerin in Saint Louis by N. N. 1.00.
Gem. in Sarcoxie, Where.: By ?. Hafner in Leavcnworth 1.00.
Gem. in Palmer, Kans.: By Kassirer Spilman .50.
Pilgrim House in New York: By ?. Brandt at Saint Charles, thank offering by I. H. P., 1.00.
St. Louis, March 20, 1888. H. H. Meyer, Cassirer.

1328 Kortd Narkst 8tr.

For the English Lutheran Misston

received through Mr. ? C. L. Janzow of the Sunday School of the English Lutheran Jmmanuels congregation in Baltimore -2.00.
Chas. F. Lange, Cassirer.

Received for the Seminary household at Addison, Ill:

From the Arlington Heights community: from H. Kirchhofs 1 sack of potatoes, H. Glade 1 p. do., H. Heinrichs 1 p. oats, Fr. Kastning 1 p. do., H. Oltroge 1 p. do., H. Möhling 1 p. do., W. Heiser 1 p. do., F. Clausing 2 p. do., Wittwe Clausing 1 p. do., M. Hildebrandt 1 p. do., I. Wiese 1 p. do., C. Wille 2 p. do., H. Wilke 2 p. do., H. W. Meyer 2 p. do., 1 p. Aepfel, F. Sieburg 1 p. cart, G. Sieburg 1 p. do., H. Blume 1 p. do., H. Tegtmeier 1 p. do., I. Piepenbrink 2 p. do., A. Drewes 1 p. do., H. Rüssel 2 p. do., 1 bacon page, H. Katz 2 p. do., Dettmann 1 p. do., H. Meuschintz 1 p. do., H. Rüssel 2 p. do., H. Engelking 1 p. do., H. Schröder 1 p. do., W. Kirchhofs 2 p. do., 1 p. Aepfel, Wittwe Katz 1 p. Korn, A. Jantke 1 p. do., W. Draheim 1 p. do., D. Scharnhorst 1 p. do., F. Jaquet 1 p. do., F. Meyer 2 p. do., 1 p. oats, C. Schönbeck 2 p. cart., C. Rüst 1 p. do., P. Läseke 1 p. do.; F. Hogreve 2 p. do, G. Kirchhofs 2 p. do., W. Heuer 1 p. do., 1 p. Korn, C-H. Niemeyer 2 p. Kart., C. Niemeyer 2 p. do., H. L. Meyer 2 p. do., W. Wischmann 1 p. do. From the community in Schaumburg: from I. Homeier 2 p. apples, 1 p. oats, 1 p. hulled grain, I. Lichthardt 2 p. cart, 1 p. grain, F. Lichthardt 3 p. cart, 2 p. grain, in the previous year from the same 4 p. cart, 2 p. grain, W. Lichthardt 2 p. oats, 1 p. cart, H. Dorte 1 p. grain, 1 p. oats, H. Thies 4 p. grain, 4 p. oats, 3 p. cart, 1 p. red beets, H. Nerze 2 p. oats, H. Bohne 1 p. cart, C. Krumwiede 3 p. oats, H. Becker 3 p. grain, 2 p. cart, I. Gieseke 1 p. grain, 2 p. oats, H. Gieseke 2 p. oats, 1 p. cart, F. Kasten 2 p. oats, W. Böckelmann 3 p. grain, H. Greve 6 p. oats, 1 p. cart, D. Meier 3 p. oats, F. Dahlmann 1 p. cart, F. Gieseke 2 p. grain, 1 p. cart, C. Wille 1 p. grain, H. Borger 2 p. grain, W. Becker 8j p. cart, H. Meier 5 p. oats, I. Fasse 2 p. oats, 2 p. grains, H. Fasse 2 p. oats, H. Salge 3 p. grains, F. Nerge 3 p. grains, C. Winkete 2 p. grains, W. Pfingsten 3 p. oats, F. Thies 1 p. oats, C. Faste 1 p. cart, C. Barthel 1 p. oats, H. Scharge 3 p. oats, H. Winkelhagen 2 p. grain, W. Sporleder 2 p. grain, 2 p. oats, H. Vorbei 3 p. grain. From the Addison comm.: by E. Leeseberg 4 p. cart, L. Stünkel 2 p. do., 1 cheese, L. Placke 1 p. cart, 2 p. grain, C. Karnstedt 1 p. cart, H. Backhaus 2 p. cart, A. Fiene 1 p. do., H. Mathews 8 p. Cart., H. Plagge 3 p. do.
May the Lord be a rich recompense to the kind givers! V. v. Dissen.

Love Gifts for the Martin Luther Orphanage at Wittenberg, Wis.

To money: By Kassirer C. Eißfeldt -134.24, 365.27, 381.24, 55.43. By Kass. H. Tiarks 10.50. At ?. Fuhrmann's wedding collected 6.43. By same from sr. Parish in Clintonville, Wis. 7.50. By ?. Hudtloff in Belle Plaine, Wis. at C. Schoenrock's wedding 4.50. By ?. Bittner in Grand Napids, Wis. by school children 3.75, on W. Pruebenow's wedding 5.62, by Mrs. Wilhelmine Popofski 1.00. Durck ?. Dicke in Cecil, Wis. by W. Dammeier 2.00. C. Lübke 1.00. Bro. Krüger 1.00. ?. W. Friedrich in Waconia, Minn, 5.00, Collecte sr. St. Pauls-Gem. in Town Washington, Wis, 7.68, I. Runge 1.00, N. N. 1.50. By ?. Wagoner by I. Fischer .50. ?. C. I. Swan at Pella, Wis. 2.00, whose comm. on d. Opening 5.00, at Pella 3.08. ?. Hudtloff's Martini comm. 4.15, Joh comm. 1.67. ?. Dowidat's Young Fr. club at Oshkosh, Wis. 9.00, Mrs. Anderson there 1.25. By ?. Leyhe, s. at Christmas Eve children's service at Sigel, Wis. 3.00. By ?. Dorpat, ges. at children's service at Butternut, Wis. 6.00. at Glidden, Wis. 1.73. by Cassirer I. C. Bahls, 12.15. by Cassirer D. Roescher 10.00, 9.56. by Cassirer Th. Menk 47.96, 38.76, 32.66. Miss Minnie Petrich, Westfield, Mich. 3.00. by ?. W. C. Schilling at Woodland, Wis. 19.36. By ?. Roehrs at Hilbert, Wis. by sr. Gem. 5.20. By ?. Dicke of I. Schreiber 1.00. By A., M., F. & L. Daib, Friedheim, Ind. 1.00. By P. Brueggemann of Mrs. ?. Weyel at Willow Springs, Ill, 1.00. By?. Ebert, on Christmas Eve at Hartland, Wis. s., 4.90, Christmas coüecte at Shawano, Wis. s., 2.45. By teacher Paul Trupke, s. at infant baptism at Aug. Stolt's in Nicolett, Minn, 6.05, by Aunt Minna 1.00 & by Aug. Bode's children 1.00. By Mr. H. Bösel in Racine, Wis. 3.00. By Father Dallmann in Pittsburg, Pa. 1.00. By ?. Hoyer of West Bend, Wis. from the savings bank of little Paul Seidenstecher, deceased .50. By ?. Citizen of Trinity & Peters comm. near Wausau, Wis. 13.75. by ?. Hudtloff, ges. at the wedding of C. Schönrock, 3.35. By ?. Fisher of Mother Böhelheide near Northville, Dak. by, 1.00. By ?. Dicke, thanksgiving offering from N. N. in Town Washington, Wis., 1.00. By teacher Hillger in Milwaukee, Wis-, from s. school children 2.00. By Collector Korb: from ?. Holst's Gem. in Horicon, Wis., 52.00; from ?.. Rathjens Gem. in Mayville, Wis., 15.70; from ?. Kothe 5.00; from F. Wille 2.00; from ?. Weber's Gem. in New London, Wis., 19.67; from ?. Jonk's Gem. at Bear Creek, Wis., 24.25.
Autigo, March 12, 1888. S. W. H. Daib.

For students of our progymnasium with heartfelt thanks to gifts of love received: For Th. Schurdel from ?. Pröbls Gem. in Augusta -16.50, in North Branch 2.50. For H. Heidel from ?. Nachtigalls Gem. 2.00. For Hermann Baumann from Mr. Franz Wolläger 2.00. For W. Hallerberg from the Jüngl.-Verein des ?. W. Hallerberg 6.00, from ?. Willner 1.00. For Heinr. Eggers from Mr. Casten Sprengeler 32.00. For Dav. Ehmman from ?. I. F. Müllers Gem. 14.00. For S. Schlacht by teacher Plischke, s. at the wedding of Messrs. Rinderknecht and Happel, 8.00. For F. Pasche by ?. Schüttes Gem. 21.15. For H. Ohldag of ?. Osterhus' Gem. 10.00. For H. Eggers from Mr. Casten Sprengeler 32.00. For poor students in general: from Wittwe Beyerlein through ?. Küchle .50. From the valuable women's club in the community of ?. Küchle 6 white and 4 colored shirts. From N. N. in ?. Küchle's community for H. Markworth 2 pairs of woolen stockings, 2 pairs of underpants, 2 woolen undershirts.
Concordia College, Milwaukee, March 6, 1888.

Chr. H. Löber, Dir.

In addition to the funds already initiated by Mr. Kassirer Meyer in the "Lutheraner", I have received the following: From

Tönjes u. Gem. 16.75 u. 4.00. P. Griebel u. Glieder seiner Nem. 10.00 u. 7.00. P. Smukals Gem. 15.00. Von Gliedern rus P. Holls'Gem. 23.75. B. Hoffmann 3.00. Heidbreder 1.00. Hrau Torpat 1.00. Von den: T. Stiemke 10.00, L. J. 2.00, Orandt 2.00, Ph. Gräbner 1.00, Richter 1.00, Johanning 5.00. From J. E. Koch 2.00. J. Heinrich 2.00. (p. \$106.50.)

To all the friends and patrons who have come to my assistance since I lost my belongings in the fire of the parsonage at Stringtown, Lole Co, Mo. in November last, I hereby express my heartfelt thanks and wish the same God's blessings in return.

J. A. Proft.

For students of the seminary at Addison, Ill, undersigned received from the comm. of Mr. P. Wetter for Bro. Biedermann 10.00; for the same from P. Becker's comm. 8.00; from Mr. W. Lauppe 5.00. From the comm. of Mr. P. Vettters for F. Ewald 19.30, >2.00, 6.90.

J. L. Backhaus.

Received for poor students with heartfelt thanks: From the congregation of Mr. President Biltz 2.50 for G. Francke; 5.00 for A. Habekost.

Correction: In the receipt of February 28, it should read: from the bequest of H. Löden for A. Habekost 7.00 instead of "5.00". H. Schöbe.

For the local seminar library

received with thanks from Mr. Wurl: a polemical work against Pabstism in English. ' G.

Received for poor students by Mr. P. F. Nützel! K8.60, coll. at wedding of Mr. Will). Lehnbauer in West Ely, Mo.

Gunther.

Book ad

The Worthy Communicant, or Instruction for the Worthy Use of Holy Communion. To all who earnestly seek their blessedness, designed for edification by Dr. Christoph Timotheus Seidel, formerly General-Superintendent, Prof, theol. and Pastor primar. at Helmstädt. New edition. Second edition. St. Louis, Mo., and Leipzig. Publisher by Fr. Dette. 1888. 288 pages, hardback in cloth 75 cents; gilt-edged \$1.25.

In 1873, when the first edition of this new edition was published, Blessed Dr. Walther and others wrote the following about this book. "Since a 'worthy communicant' is no other person than a truly converted and believing Christian, this Communion book, as already indicated, is not only a guide to the proper use of Holy Communion, but at the same time to true living Christianity in general. The book also has a special value in that it presents the pure doctrine of confession and absolution, and especially that of Holy Communion, from God's Word in a thorough manner that is convincing even to the most simple. Thus the character of this book is indicated on various sides. According to its immediate purpose, it is a book for the preparation for the worthy enjoyment of Holy Communion; then, however, it can also be used for more general use as a book of edification, and it is not a collection of godly thoughts for the awakening of holy emotion, but it always contains, before the prayers, a healthy, thorough instruction of the things that come into consideration for a Christian's relationship to God, to Christ, his Savior, to the means of grace and the "goods of grace" of the children of God. Therefore, Dr. Walther wrote: "Preachers who distribute this book in their congregations will find that they have obtained an excellent assistant in teaching and pastoral care. The book is even more suitable as a gift in this new edition than in the first one because of the finer decoration; a steel engraving as a title picture and a medal picture in gold print on the cover have been added.

Changed addresses:

Rev. E. Boesche, Spencer Brook, Isanti Co, Minn.

Rev. Win. J. Gans, Thayer, York Co, Ncbr. \

Rev. Bro. Hahn, Otis, Rush Co, Kans.

Rev. F. Johl, Waterville, Le Sueur Co, Minn.

Rev. C. Wuensch, 3118 N. 11th St., St. Louis, Mo.

Rev. O. S. Zimmermann, O'Neill P. O., St. Louis Co, Mo.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.2S.

Letters containing business, orders, cancellations, funds", are to be sent to the address: Qutd. Oonooraüu-Verlux (51. C. Lurtkel,

Corner ok Llinmi 8tr. L Inüianu ^ve., 8t. Couis, Llo. to be sent to.

However, the letters containing notices for the paper (articles, advertisements, receipts, addresses) are to be sent to the editorial office at the address: "Luttrvrnaner", Ooneorckl" 8vñ>in "rx.



Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer: G.

44th Ann.

Johann Michael Gottlieb Schaller.

A Portrait of Life.

IV.

In 1849, a book was published in Nuremberg with the title: Aphorismen über die neutestamentlichen Aemter und ihr Verhältniß zur Gemeinde. On the constitutional question of the church. By Wilhelm Löhe, Lutheran pastor. In this writing, the author presented a doctrine of the sacred office of preaching that his older students had not heard from his mouth. In the pastoral theology that he had dictated to his students earlier, it was still said: "God is the Lord of the call," Matth. 9, 28; but he does not exercise his right of call through angels and not through spirits, but through people, namely through the church. To her belongs the *jus delegatum*.*) For 1 Cor. 3, 21. it says: "All things are yours." And in another place: "If the body of Christ is made up of members of different classes, Eph. 4, 12; why then should the choice of the shepherd be left to the clergy alone, who, of course, are to be heard in a special way? . . . Offices both great and small are given by the whole church." In the Aphorisms, on the other hand, it was stated, p. 71 f.: "Everywhere in the New Testament we see that the sacred office produces the congregations, nowhere that the office - even after its certain version as the office of the elders - is only a transfer of congregational rights and authority, that the congregation gives the office. The office stands in the midst of the congregations like a fruitful tree, which has its seed with itself; it completes itself.... . Those who have it pass it on, - and those to whom it is passed on by the holders also have it because of God." Löhe had also dictated: "One can see that the dependence of ordination on succession**) is a cruel little human feeling, to the contempt of which no greater courage belongs than that of giving one's life to a

*) I.e. the transferred right.

**) i.e. the uninterrupted sequence of ordained people back to the apostles.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, April 10, 1888.

No. 8.

The word of God is to be preferred to the unfounded and not ancient word of man. In the above-mentioned writing of 1849, on the other hand, he wrote p. 72: "One comes here to the truth of the idea of succession held by most Christian churches on earth. It is not enough for an elder to be properly elected and appointed; those who were elders before him must recognize him as capable and approve his election, conferring their office on him with prayer and the laying on of hands. Only then is he what he should be. . . . The ministry is a stream of blessing which pours out from the apostles to their disciples and from these disciples on and so down through the ages." Thus, in the "Aphorisms" essentially the same errors were present which Pastor Grabau also asserted in America, just as Löhe was also clearly aware of his agreement with Grabau in this teaching, even if not in all points. Likewise, Löhe also knew quite well that he was not in agreement with the Missourians in the ministry doctrine, at least not with those who, as he put it, "were in the forefront."

It is easy to understand that Löhe asked himself how his former disciples, who were now working in America, would take up this doctrinal question. Löhe was certainly heartily devoted to the whole American "Garden of God"; but he kept an eye on one particular bed in it with special love and care, just as he had spent the most effort and expense on it. These were the people to whom he had intended Schaller to be the center and leader, the preachers sent out by him and the other Franconian friends of the American cause, especially those who as his pupils had grown close to his heart, for whom he had not only brotherly but also fatherly affection. And one corner of his garden again gave him special pleasure; that was the Franconian colony in the Saginawthal in Michigan: Frankenmuth, which came into being in 1845 and where Pastor Crämer, now a faithful professor in Springfield, worked; Frankentrost, which was founded in 1846 by a congregation under the leadership of their immigrant with his Franconians, now living in St. Charles, Mo.

Frankenlust, where Pastor Sievers, who is still active there as a pastor, worked. In addition to these three colonies, a fourth, Frankenluft, was to be founded in 1850; a group of emigrants, who left on April 15 under the leadership of P. Herm. Kühn, was destined there. But Pastor Crämer had also started a Indian mission in Frankenmuth with lovely successes, and work was also being done among the Germans in Saginaw from the colony. All this gave great joy to Pastor Löhe. Already in 1848 he had written in a letter to Schaller: "All news speak of unusual strengthening of the cause. Crämer, under the delusion that I would come, wrote that I would be surprised if I saw how things were progressing everywhere. - The loveliest thing is that it will make itself with Frankenlust under Sievers' work, who has also gathered a German congregation in Saginaw, a still small one, which nevertheless already wants to build a church." The "Kirchliche Mittheilungen" also reported in detail on the prosperity of the Franconian colonies, and in 1850 Löhe wrote: "In general, Michigan is now causing a furor in Germany."

Unfortunately, when he wrote this, Löhe was no longer in the same measure as before to the Missouri Synod, whose emergence and growth had been the joy of his heart. The growth of this synod had been the joy of his heart. He was already clearly aware of a doctrinal difference with "Missouri", which he, however, did not regard as church-dividing. In addition, letters addressed to him from America cast the practice of the synod and especially its leaders in an unfavorable light. All of this could have awakened in a man like Löhe, who took pleasure in founding and directing church enterprises, the initially perhaps unconscious desire to gain a more independent foothold in America, and indeed in 1850 this desire appears to us not indistinctly in him; the flourishing of the Franconian colonies in Michigan could indicate to him the direction he had to take.

So in a letter dated April 8, 1850, Löhe wrote the following: that he would in any case not prescribe in his preaching "We have decided, as colonization seems to be school the doctrine which he did not consider to be church-flourishing more and more in Michigan, to build a pilgrim dividing, but nevertheless unbiblical, as the only one entitled house in Saginaw county at the most convenient place. This to do so, and the further course of events was that when later house is to have 2 floors. On the upper floor shall live a a teaching institution was actually established in the Pilgrims' pastor, a religious, with about 6 students, who prepare House, he entrusted a man with the direction of the same, themselves for the spiritual ministry and divide their time He had given him the option of joining the Missouri Synod, between study, liturgy and field work. On the lower floor there but, as Löhe himself reported, the practical consequences of will be a dormitory for arriving male emigrants and one for the difference seemed too great to allow him to join the female emigrants, who will be able to sit in the pilgrims' synodal body as a teacher if his convictions were contrary to house immediately after their arrival, until they have seen the his own, and he himself avoided the synodal assembly colony and chosen one. Furthermore, there should be a "because he feared the power of these influences; Even meeting room and a sick room with kitchen downstairs, so more, an opposition to Missouri soon grew out of the that the pilgrims' house could also be a hospital for those Pilgrims' House, which still exists today, and the Pilgrims' who are afflicted with fever shortly after arrival. This House affair contributed more than anything else to the fact pilgrimage house would have a liturgical house order, by that the deplorable rift between Missouri and Löhe, which no which it would become a kind of Protestant monastery; it effort or expense had been spared to prevent, now quickly would be a stacking place for arrivals, hospital for the sick, took place and became permanent. It is significant that the and by all this would only become the more efficient as a three numbers of the "Kirchliche Mittheilungen", which are preacher's seminary, whose pupils would be used mainly for based on the post-

Michigan and should therefore travel through this country as were completely filled with an article that only came to a visitors and colporteurs in vacation trips. A presently conclusion in the fourth number and had as its title the single departing student has orders to travel through Saginaw word: Iowa.

County, to select the place, to prepare estimates and send The man who in 1853 continued the work begun in the them over, - until our permission comes to travel through Pilgrims' Home in Saginaw in Iowa was not the same man Michigan, namely the stream areas of the western side, to whom Löhe had in mind in 1850 as the first director of the visit German settlements and places for this purpose. then newly planned institution; This was rather his dear friend Perhaps this year, more likely in the spring, the house would and brother Schaller, his student also in the doctrine of the

be built, the whole thing put to work. ministry of preaching, whom he sent across the sea as his sets. Around the Pilgrims' House a colony "Pilgrims' House" Timothy, whom he had envisioned from the beginning as the would be founded, whose pastor would be the rector of the leader of the "Franconian preachers", whom he had already house, whose teachers, cantors and choir would be the intended to have as far-reaching an influence as possible in pupils. The house and the colony would be in church America before his departure, whom he had also so urgently fellowship until further notice, but urged on his friends in the distance that he was able to report

Not in Affiliation with the Missouri Synod." to him in April 1848: "I have written 44 American letters in

In what is communicated here, the recipient of the letter these days, and to all and sundry you are commanded by was presented with a plan that was not only far-reaching, but me." From him it was still said in a

also significant for Löhe's relationship with Missouri. The of Löhe's later communications: "We hardly have a man with founding of the Pilgrims' House was at the same time the whose talent and work we can be more intimately and establishment of a seminary for preachers. An institution that happily satisfied, and into his hands we gladly place what is Löhe had founded in association with his friends, the dear and valuable to us. Now, when the "Franconian seminary at Fort Wayne, he had handed over to the Missouri colonies" were blossoming so promisingly, when the Synod in 1847 with certain conditions, which were also establishment of the new institution was in prospect, the accepted; now he went about founding a new seminary, longed-for time seemed to Löhe to have finally come close, which for the time being was to stand in church fellowship, when he could see the man who was inwardly closest to him but not in any connection with the Missouri Synod. However, among his friends in America move into the place and in view of the existing doctrinal differences, it was already effectiveness where he had long desired him. For in the feared in America at that time that a new Löhe Seminary letter of April 8, 1850, in which he had developed the plan would become an oppositional institution, as Löhe himself for the founding of the Pilgrims' House with the words stated when he reported in his "Mittheilungen", in which he mentioned above, he also wrote the following:

had previously also presented the plan for the founding of the "This, in general, is the plan which I am communicating Pilgrims' House: The pastors of Saginaw County "liked the to you in such detail because I am giving you the opportunity matter, as far as no teaching institution should be connected to express yourself if you wanted to become Rector of the House.) It would have to be answered immediately."

to their doctrine of the spiritual office and its relationship to In the same letter Löhe also spoke about his doctrinal the congregation," and he says with no word that this fear position and about the difference with Missouri. "You have was groundless. After all, it was self-evident. read my aphorisms 2c.

*) underlined by Löhe.

and perhaps also the Catechism of Delitzsch, which agrees with me many times in matters of the ministry. There you must have noticed without a doubt how the ministerial practice of the Missourian brethren does not at all agree with these writings. For my part, I have already been in correspondence with Grabau in the late year of 1848." And afterwards: "It would be a sad thing for me if you, in your Philadelphian embarrassment, went to any Missouri congregation - and if you, having become American, went to St. Louis or somewhere."

What a situation for the dear Schaller! What a question he was confronted with! What a heavy temptation that fell upon him here! At the time when he received this letter, he was in Baltimore, in fact without an office, only the deputy of another, without a definite prospect of employment. In addition, he was in agreement with Löhe's doctrine of ministry. Wyneken and Brohm had already tried everything in their power to dissuade him from his teaching position, but always in vain, and Keyl's efforts in this direction were also unsuccessful. It could have had a discouraging effect on him that a congregation in Baltimore, which had asked him for Rev.

The first time, Schaller had been called to Keyl's arrival, had not complied with her assurances that she wanted to submit to the word of God according to the Lutheran confession, and Schaller felt compelled to resign from his office for the sake of his conscience. And now Löhe suddenly opened up to him a prospect that could have been so tempting for him, especially in his situation at that time, and with the acceptance of which he could fulfill a hot wish of his dear friend, probably also pay off a debt of gratitude, with the rejection of which, on the other hand, he could fear to deeply offend the friend and benefactor. Whoever thinks himself into this situation and into Schaller's personality, will have to praise God's grace, which has given the dear man such a glorious victory of a sincere, humble, truth-loving Christian heart.

Schaller's doctrinal position had not remained unknown in the synod, as he himself had made no secret of it according to what was communicated above. Since he now belonged to the synod, there was nothing left for either party but to have a confrontation at the next opportunity. Such an opportunity presented itself in the synodal assembly of the year 1850, which had to be postponed from early summer to autumn because of the cholera that had appeared in St. Louis. And Schaller was not a man who "avoided the synodal assembly because he feared the power of these influences".

After a long journey, arduous according to the means of transportation and conditions of the time, and slowed down even more by special obstacles, Brohm and Schaller arrived on October 10 in St. Louis, where the synod had already been assembled since the 2nd of the month. Schaller's arrival had been eagerly awaited; eagerly he- When he finally appeared, the beginning of the negotiations was awaited. The synodal speech of Walther had already prepared the minds for the fight and indicated its importance; now the struggle began. "In vain," wrote a venerable eye and ear witness of those events, "several meetings had already been held.

and Schaller was still standing on his sentence. One day, when my sister Löber, who was staying in Walther's house at the time, drove past Schaller's quarters with Pastor Volck, who was then a student and later died prematurely of yellow fever, and who was standing at the window, he pointed at him and said to my sister: And he was, and all at once and quite unexpectedly. Again it was a matter of the sentence: Christ gives the keys to the church, which then hands them over, resp. their public administration, to the appointed servants 2c. Schaller's position, on the other hand, was: Christ has the keys of the kingdom of heaven. He gives them to his servants, the pastors, and through them to the whole church. - Walther countered that Schaller's position was not in accord with the Confessions, for they say in the Schmalkaldic Articles: 'The keys belong without means (directly) to the whole church.' Schaller replied: 'I can nevertheless hold on to this 'directly' in my assertion. The preachers are members of the body of the church. - On a member of my natural body there is a ring (here he lifted the frosted finger in the air). Doesn't my body have the ring, and that directly?' Immediately, however, Walther continued: 'By no means! Is then my body wrapped, if my little finger is wrapped or surrounded with a ring?*' Then Schaller was silent, sat down and spoke nothing more in this meeting, which by the way was then also soon closed at the usual time. Since in the course of the debate Walther had also spoken some sharp words of "Pabst" and "Pfaffen", he was very worried afterwards that these might have hurt dear Schaller somewhat and contributed to his sudden silence. To our joy, however, this fear proved to be unfounded; Schaller's silence had been solely the result of being convinced, of being overcome by the truth. Frankly and freely, the honest man declared before the synod that he had been overcome.

(To be continued.)

From justification to faith.

(Continued.)

We become pious and righteous before God through faith. What is not meant by this, that we must here disregard all and every action of man, we have recognized from God's word. But what is the right understanding of this sentence, what is the right concept of justifying faith? Why, how far is man justified by faith? The following will serve to answer this question. We take the answer from the holy scriptures.

First of all, let us remember those well-known words of our Scriptural confession, from the 4th article of the Augsburg Confession: "Further, it is taught that we may not obtain forgiveness of sins and righteousness before God by our merit, works, and satisfaction, but that we receive forgiveness of sins and are justified before God by grace for Christ's sake through faith," and so on. What is said here by

of justification is finally summarized in the sentence: "God will count this faith as righteousness before him, as St. Paul says that moves our hearts when he justifies us. It is nothing but to the Romans on the 3rd and 4th verses". (Book of Concord, the unfathomable, causeless mercy of God that moves God's p. 28.) All other statements about justification are resolved in heart when he justifies us.

the one statement that God counts faith to us for And because we are justified by grace, we are justified by righteousness. It is faith that justifies us, and therefore all our faith. Yes, now we understand how far faith makes us pious own "merit, works, and sufficiency" are excluded. We are and righteous before God. Grace and faith are closely justified before God by faith, precisely because we are connected. "Hence these words, mercy, goodness, faith, are justified "by grace". We are justified before God "for Christ's so often repeated in psalms and prophets". (St. Paul writes: sake," and so it is faith, faith in Christ, that makes us just. The "Therefore righteousness must come by faith, that it may be matter of which we are speaking becomes quite clear to us by grace. Rom. 4:16. In order for this to be established, "By when we look closely at these individual statements, one grace," we must also establish that righteousness comes after the other. We have already dealt with the fact that faith through faith alone. Faith is trust. And this is the right faith, excludes all our own "work and merit. How faith includes that that we rely completely on God's free favor and grace, on "by grace" in itself, how closely "by grace" and "through faith" God's grace and mercy. Faith goes beyond itself and reaches are connected, let us now visualize. If we understand into God, into God's heart and mind, and takes comfort in this correctly what it means that we are justified before God by and builds on the fact that God is so gracious and merciful. grace, then we also recognize why and to what extent faith Faith completely refrains from all one's own work, from one's justifies us, what faith means in the trade of justification. own person, and appropriates to itself God's favor and grace,

St. Paul writes Rom. 3, 23. 24: "There is no difference here, they are all sinners and lack the glory they should have in God, and are justified without merit by His grace" etc. Tit. 3, 7. The apostle says briefly, thinking of justification: "so that I am not worthy of any mercy, of any grace, but nevertheless we may be justified by his grace" and be heirs, etc. By grace I flee to grace, yes, precisely because nothing is valid with we are justified before God, "by his grace". God's grace is the God but favor and grace, I am certain that God will accept reason for our justification. What does grace mean? The me, the unworthy, the undeserving, for grace. This is God's contrast makes this clear. "By grace," is as much as "without way of being gracious to the unworthy and undeserving. So merit" or "by gift." A gift is free gift of love. A gift is owed to no faith is the means by which we grasp and turn to God's grace and mercy. Faith grasps and has and holds the grace of God one. "But to him that dealeth in works, the reward is not and mercy. Faith grasps and has and holds the grace of God by which we are justified. He who believes now grasps and has and holds the justifying grace as his own and is therefore imputed by grace, but by duty." Rom. 4, 4. "But if it is by pious and righteous before God. grace, it is not by merit of works, else grace would not be Justification is synonymous with forgiveness of sins. Thus grace. But if it is by merit of works, grace is nothing, else merit St. Paul says that David calls blessed the man to whom God would not be merit." Rom. 11, 6. "The word By grace imputes righteousness without works, with the words: excludes merit and all works." (Apology. Concordienbuch p. 76.) God's grace is God's favor and grace, and that is free "Blessed are they whose iniquities are forgiven, and whose favor, which has its reason only in God Himself, and not in sins are covered: blessed is the man to whom God imputes any action or merit of man, free favor of love, which God owes no sin. Rom. 4, 6. 7. Therefore it is said in the Augsburg to no one. "Grace is actually God's kindness and favor, which Confession, "that we receive forgiveness of sins and are He bears to us in Himself." (Luther, Preface to the Acts of the justified before God by grace," etc. (Concordia Book, p. 4). Apostles. Erl. ed. 63, 123.) "God's mercy and grace are given (Concordienbuch p. 28.) And in the Apology of the freely to the undeserving." "Grace is not given to the Confession: "To obtain forgiveness of sins and to have it, that undeserving alone, but also to the evil-deserving and is to become righteous and pious before God, as the 32nd enemies of grace." (Luther, as an explanation of Rom. 3, 24., Psalm says: Blessed is he who is forgiven his transgression. in "Grund und Ursach aller Artikel" u. s. w. 1520. Erl. Ausg. 24, 98.) We are justified before God by grace, that is, without (Concordienbuch p. 76.) The forgiveness of sins is itself often all our merit and worthiness we are justified by God's gift, called grace, precisely because it is a free gift of God's love. freely, free of charge, out of God's pure mercy. God makes And when it is expressed in this way, that we receive grace us poor sinners righteous, not because he saw and found or forgiveness of sins by grace, it means that this is God's something good in us that determined him to do so, but doing and work, that he forgives sin, and that he does this of because, according to his own unquestioning will, he has himself, of his own free will, out of free favor, for his own sake, so that nothing that is outside of him, nothing that is in made us righteous. man, contributes to it and helps.

In this sense, the forgiveness of sins is often praised in Scripture. The prophet Micah exclaims: "Where is such a God as you are, who forgives sin, and pardons the iniquity of the remnant of his inheritance? Who does not keep his wrath forever, for he is merciful." Micah 7:18. This is the incomparable greatness of God, that he forgives sin and remits iniquity, for the sole reason that he is merciful, or, as it is actually said, "because he is well pleased with mercy." This is God's glory and honor. Thus God once proclaimed his own glory. As the LORD passed before the face of Moses, he preached of the name of the LORD, crying, "O LORD God, merciful, and gracious, and patient, and of great mercy and faithfulness, who keepest grace in a thousand measure, and forgivest iniquity, and transgression, and sin." Ex. 34, 5-7. Announcing this high revelation to Moses, he added: "But to whom I am gracious I am gracious, and on whom I have mercy I have mercy." Ex. 33, 19. With this, God testifies that His grace and mercy are based in Himself alone, precisely in His grace, in His mercy. God is gracious and has mercy on sinners and forgives iniquity, transgression and sin precisely because He is gracious and merciful. Through the prophet Isaiah, God says: "I will blot out your transgression for my own sake, and I will not remember your sins. Isa. 43, 25. God cancels the transgression and forgives and forgets the sin for his own sake, because it is pleasing to him. This is his prerogative, he delights in it. According to Isa. 1:18, the Lord enters into judgment with His people and cries out: "Come then and let us be right with one another, says the Lord. If your sin is like blood, let it be as white as snow; if it is like raisin, let it be like wool. In the name of God, the prophet has previously convicted the people of their grave sin and iniquity. Now the sinful people stand before God's judgment and await the verdict. They can expect nothing else than the judgment of damnation. But how wonderful is the verdict! It is justification instead of condemnation. The sin, the blood-red guilt shall become white, like snow and wool. This is God's wonderful power and grace, that he turns red into white, blood guilt into innocence.

And just this last passage now shows how far faith is relevant in this trade. The prophet continues: "If ye will obey me, ye shall enjoy the good of the land: but if ye refuse and disobey me, ye shall be devoured with the sword: for the mouth of the LORD saith it. Isa. 1, 19. 20. It actually says, "If you are willing and listen," etc. This is what matters: that sinners willingly hear, accept, and accept the wonderful judgment of God that clears them of their sin, in a word, that they believe what the Lord says. If they hear and believe this, they are clean from sin and will inherit the blessing. But those who resist this judgment, who do not believe it, but reject what the Lord says, they remain in their sins and thus under the wrath and will finally perish. This is the incomparable work of God,

that he forgives sin, remits iniquity, because he is merciful. Micah 7, 18. Faith holds to this and concludes, "He will have mercy on us again, curb our iniquity, and cast all our sin into the depth of the sea." Micah 7, 19.

So faith sees and recognizes this work of God, grasps and accepts this gift of God, the forgiveness of sins. Faith completely abandons its own work, its own person, and rejoices and takes comfort in what God does, what God gives, out of free favor, for its own sake, takes comfort in the fact that God is so exceedingly gracious and merciful and forgives iniquity, transgression and sin. And for this very reason faith makes one pious and righteous before God, because it accepts and appropriates the forgiveness of sins, the forgiveness of God. The matter is so plain and simple that every Christian child can grasp it. The whole trade of justification the Catechism conceives in the word: "I believe a forgiveness of sins." There is a forgiveness of sins. With God there is much forgiveness. Whoever believes this and accepts it and applies it to himself, whoever says from the heart: "I believe in the forgiveness of sins", has forgiveness, is pure and righteous before God.

What we have said here about faith and justification is further illuminated by a saying of St. Paul. Rom. 4, 5. We read: "But to him that worketh not works, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. The apostle emphasizes here that God is the one who justifies the ungodly. Man stands before God as a sinner, as ungodly, in his shame and nakedness, without covering or covering, and has nothing, nothing, that he could bring forward for his excuse. And what does God do? Instead of condemning the wicked, as justice would require, he gives mercy for justice and makes the wicked righteous. And this is then the right faith, that one, like Abraham, trusts in this same God who justifies the ungodly. He who believes says to himself: I belong to the number of sinners, the ungodly. There is no doubt about it. But this is now God's way, that he justifies the ungodly. So I am also righteous before God. The matter is simple and easy to grasp. God is such a God who makes the ungodly righteous. We believe this from our hearts and take comfort in it. With this, the deal is closed. To him who believes in the God who makes the ungodly righteous, his faith is counted as righteousness, and he is pure and righteous before God, precisely because he seizes the righteousness that God grants to the ungodly, because he considers the God who makes the ungodly righteous to be his God.

Our confession describes justifying faith in the same way. The Apology says, "that no one can grasp grace by works, but by faith alone, that faith brings and gives God no work, no merit of its own, but builds only on pure grace and knows neither how to comfort nor rely on anything but mercy alone," "that we obtain forgiveness of sins by faith alone," "that faith makes pious and righteous, not because our faith is such a deliciously pure work, but only because of it,

that by faith, and by no other means, we have received the mercy offered. (Concordia Book p. 71. 77. 78.) The Concordia Formula gives a clear, precise explanation of faith, stating "that the office and attribute of faith alone remains, that it alone and nothing else is the means or instrument by which and through which God's grace . . is received, grasped, accepted, applied and appropriated to us." (Concordia Book p. 422.)

Everything that is said here about justifying faith is obviously vain comfort for poor sinners. We Christians, too, can never do without this comfort. When we stand before God's judgment, especially in the last distress and fear, all comfort of our own works vanishes. We see and find nothing good in ourselves, but only sin, misdeed, transgression, ungodliness. But then we look away from ourselves and our person and look only to God, to the God who forgives iniquity, transgression and sin, who cancels all our sins for his sake, who freely justifies the ungodly. We throw ourselves into the arms of this God and give ourselves completely into his grace and mercy. This is faith. This is how we stand in judgment.

G. St.

(To be continued.)

To the ecclesiastical chronicle.

I. America.

The "Luth. Volksblatt" adds the following to a **notice from the "Statistical Yearbook" *)** of our Synod: The statistics about our Missouri Synod in this number should not only be read by every reader of this paper, but also studied and taken to heart. For who would not heartily rejoice when it is reported to him that 1424 congregations and 266,000 fellow believers profess with him one and the same faith, fight with him for the pure doctrine of our Lutheran mother church? Who would not rejoice over the glorious victories which God has so graciously bestowed upon his orthodox church in this Occident, in the face of all sects and heresies? Who would not rejoice when he reads that his Lutheran co-religionists, without compulsion from above, offer so many gifts of love, and practice and exercise their faith in such a glorious way? Who would not rejoice at the glorious monuments of faith and love that can be found everywhere in our synodal union? The seminaries for preachers and teachers, the high and low schools, the orphanages and hospitals, the missionary efforts, the distribution of the Bible and other edifying books, and the like? Truly, whoever is able to perform even the smallest service in these great works of faith and love must exclaim: "The Lord has done great things for us, and we are glad of it!" Consider, however, how small and despised was the number of those who constituted "the German Evangelical Lutheran Synod of Missouri, Ohio and other states" in Chicago on Sunday Jubilate 1847, namely 12 pastors and 16 congregations. The seed has become a mighty tree, whose branches spread all over America, even to Europe, and cast their shadows as far as Australia. This wonderful work of grace may well be called a "miracle" all over the world.

*) Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio and other states for the year 1887. St. Louis, Mo. Lutheran Concordia Publishers. 1888. price postage paid 2ö Cts.



of our God, but in deepest humility we must cry out in adoration: "How precious is your goodness, O God, that the children of men should trust under the shadow of your wings! Ps. 36, 8.

A preacher of the Presbyterian Church, named Campbell, has renounced his church, among other reasons, because it is completely consumed by unbelief. He joined the Episcopal Church. But even in the Episcopal Church unbelief is rampant.

In the Court of Appeals of New York, a will was recently declared invalid in which a sum of money was bequeathed to a Roman parish for the purpose of having "soul masses" read for the deceased. The sum in question was awarded to the relatives.

II. foreign countries.

The late German Emperor Wilhelm was a member of the Masonic Order, even a Protector of it. The present German Emperor Frederick has also belonged to the Order since 1853. When he was admitted to the Order, his father, Emperor William, said in his address, among other things: "For year and day you have expressed the wish to be admitted to the Order of Freemasons. Your wish has been fulfilled. The admission has taken place in the same way in which I was admitted to the Order and as I wished it for you. It will have proved to you, although it was only general and aphoristic in its explanations, that the work of the Order is a very serious one, that it is a holy and sublime one. There is only one starting and end point for the life of man who has recognized the highest vividly and uncloudedly - the Order will lead you to the correct understanding of this one necessary thing, if it will be and remain your constant effort to absorb the holy teachings into yourself, if you will let them become deed and truth." In 1861, the Emperor Wilhelm entrusted his son with the ordinary business of the Protectorate, as well as the presidency of the meetings of the Berlin Grand Master's Lodge.

The Jubilee gifts for the Pope that have arrived in Rome so far represent a value of 19 million dollars, and gifts are still arriving. The poor pope! - The Pope's servants are not at all satisfied with the fact that the customs officials of the Italian government are levying customs duties on them.

In Spain, two Protestant professors, both of whom were born in Spain, have been sentenced by the Madrid court to six days in jail and a fine of 25 Fr. fine, as well as the costs of the proceedings, because they did not kneel down before a priest who carried the host to a sick person and did not take off their hats. Their defense counsel invoked in vain § 11 of the Constitution, which promises freedom of conscience. The convicts appealed.

(Submitted.)

Annual Report on the Deaf and Dumb - Institute at Norris, Wayne Co, Michigan.

At present there are 37 deaf-mute children in our institution, 26 boys and 11 girls. In the past year, 6 students have entered the institution. 3 students have left. One of them was confirmed in Frankenmuth, Mich. This pupil, a son of teacher Eiter in Norris, had learned his catechism well and passed his examination very well. The second boy from Evanston, Ill, was publicly examined there by Mr. Pastor Detzer and also passed very well in this examination. He was

He had already been in Germany at an institution for the deaf named? Here the children were told to open Is. 53:7. Each and dumb and was confirmed there; but he knew very little child reached for his Bible, in an instant the passage was about the catechism; therefore he was sent to Norris, found, and then it was read aloud and applied to the case at primarily to learn the catechism there. The third boy was hand. Then: What does "chokehold" mean? and so on. In this taken away by his parents. In total, 51 children have been way, the Word of God is impressed upon the children in our confirmed since the institution was founded; in addition, institution, so that it is a pleasure to listen. And the children there are a number of children who were confirmed by the also learn it with joy.

pastors from whose congregations they came. In total, 132 This year, God willing, 8 children will be released through deaf-mute children have entered the institution since its Confirmation. This is an opportunity for parents who have existence. deaf-mute children to accommodate their children. There are

The state of health this year, praise and thanks be to God, already some children registered. But there is still some was very good. While in other places, according to God's room. We hereby ask Christian parents not to be "deterred" inscrutable counsel, many a child was carried off by by the thought that their children would not be well treated diphtheria, croup, scarlet fever, etc., and many a house was here in our institution.

plunged into great mourning, our institution was spared and They do not want to get enough to eat, and the like. The evil we have no serious illness or death to report. - As far as the enemy can easily use such thoughts to keep parents from moral condition is concerned, we can say to the glory of God sending their children to our institution, so that they will not that our inmates willingly submit to the word of God. The deaf be able to enjoy the blessings that God had intended for and dumb also have their sinful flesh, which also stirs and them here.

sometimes rages in them. But praise God! God's word and Our previous house parents, Mr. and Mrs. Vogt, have God's good spirit have dominion over our children. If it is seen themselves compelled to resign from their office in the proven to them: "Thus says God's word," then the most institution out of consideration for Mrs. Vogt's health. We can difficult matter is always decided with them; they do not want attest to the fact that they have served the institution to do anything against God's word. faithfully, and we have let them go only with regret. They

Would that Christian parents who have deaf-mute leave with our best wishes. We have elected Mr. Karl Rath children and who otherwise cannot provide thorough and his wife as their successors. Mr. Rath and family belong instruction in the Christian religion would send them to our to the congregation of Mr. Pastor Schwankovsky in Norris. institution before sending them to a state institution where The daughter has also served in the institution for several they do not learn the Word of God. Even the deaf and dumb years and Mrs. Rath has often helped in the institution for a are baptized. The parents are therefore obliged to bring them long time. So they are not unknown in the institution and also as soon as possible to the knowledge of their God and their bring some experience into the house.

baptismal covenant. Parents who do not do this, although We hereby express our heartfelt thanks to all friends and they could, deprive their children of the most glorious good patrons of the Institute for the support they have given it on earth, and burden their conscience with a heavy guilt. during the past year. In particular, it should be mentioned

We do not despise the state institutions at all. However, here that our former students Lotz in Buffalo, Möllering and we believe that Christians should first send their children to Berghorn in Fort Wayne and Nimmer in Wisconsin, and our institution where they learn God's Word. All education some others, in grateful remembrance of their former home, that is not based on God's Word has no support. One can have collected gifts for the institution. The worthy Women's certainly educate the deaf and dumb externally, teach them Association in the Trinitatis Parish at Detroit also, as usual, all kinds of knowledge and skills; but if they have not come gave the children great joy at Christmas by a beautiful to know Christ, their Savior, then all this is of little value, no Christmas tree and presents. A dear Christian, Mr. W. matter how glorious it may appear to the world. What good Schaumlöffel in Baltimore, Md., has sent a bequest of would it do a man if he gained the whole world and yet K200.00 to the institution, which is to be invested in such a suffered damage to his soul? Also to the parents of the deaf way that the income from it is to benefit the poorest in the and dumb it is said in Deut. 6, 6. 7: "And these words, which institution every year. May the good Lord reward all this in I command thee this day, thou shalt take to heart. And thou mercy, and may he continue to remember our institution in shalt sharpen them unto thy children, and speak of them mercy. Amen! J. A. Hügli.

when thou sittest in thy house, or walkest by the way, when thou liest down, or risest up."

It is true that even those who have been in a state institution can be taught the Word of God afterwards. But who can guarantee that they will not be taught all kinds of false doctrines? It may well happen that they will not get rid of rationalistic or enthusiastic teachings for the rest of their lives. They do not learn our catechism with its rich content, they do not learn our prayers and core songs. Those who are educated in state institutions do not take away the treasure that those who are educated in our institution take with them.

Just one example: The undersigned recently attended the lessons of the upper class in our institute. The first four verses of the song "Ein Lämmlein geht und trägt die Schuld" were recited, and most of them recited them quite well. After the recitation, the individual verses were recited: What is a little lamb? What is the lamb of God here? Jesus Christ. Why is he called lamb?

The Christians find kings.

But they are not such great kings as the kings of the world are. For these are not true kings, they are only penny-pinchers and painted kings against the believer; for they reign only temporally and outwardly. But the believers are righteous kings; not that they wear a golden crown on their heads, carry a golden scepter, walk in silk, velvet and golden pieces and purple, but, which is much more glorious, they are lords over death, devils, hell and all misfortune. - They are lords over all, asking for no one, because they are God's children and have God for a friend, yes, a dear father, with whom they find riches, great treasures and all goods and the abundance of the same. Therefore, no sin, death, devil, hell, hunger, thirst, cold, heat, sword, nor any misfortune can harm them; indeed, in all these they far overcome and in all these they find

In poverty riches, in sin righteousness, in shame great honor, in hunger and thirst all abundance. So, because they have such inward riches, they do not respect worldly splendor, despising the golden crown, purple, silk, gold, silver, money and goods. A golden crown, purple and ornaments belong to the kings at cards, it is all too bad for the children of God.

(Luther 36, 13 f.)

Love of God's Word.

During the Seven Years' War, an 80-year-old farmer was carrying water to the trenches. One of the officers could not see the poor old man doing such hard work and said to him kindly, "Good man, you are too old to exert yourself so much. You don't have to carry water anymore. - Oho, I can carry water without it doing me any harm; but I want to ask you another favor. Will you promise to fulfill my request? If the fortress is taken, let me have back my Bible and Psalms. The Jesuits in Olomouc took them away from me. If you do that, you will make me happy, and I will gladly carry as much water into the trenches as you want. The officer promised.

(Kbl.)

The day of baptism.

It is told by some scribes that a noble youth, named Alexander Lusatius, marked his baptismal day in his calendar and celebrated it secretly as one of the most noble feasts of the year, spending it in prayer and thanksgiving, calling upon God for forgiveness of the sins committed against his baptismal covenant, and asking for the reign of the Holy Spirit and protection from new transgressions in the future.

(Scriver.)

Christian Workers Preferred.

An owner of one of the largest and best machine factories on the island of Rhodus, though himself an unbeliever, used to prefer Christians to other workers. If he was assured that a man was a Christian, he would give him a better job, even if he was somewhat less skilled and capable, than a man who was not a Christian, even if he was superior to him in other respects. Does anyone wonder and ask why? Well, Christians do not swear, do not lie, do not cheat. Christians do not visit liquor stores, nor places of vice and corruption. Christians do not go to worldly amusements, do not get drunk on Sundays, nor do they allow themselves to be declared sick as a result of indulgence on Mondays. Christians do not squander supplies, nor steal tools; they do not plot insurrections, nor stir up bad blood. Their names are not found in criminal records, nor are they found among the noisy drunkards. Truly, it does not take a very wise man to recognize the tree by its fruit.

If we want the holy angels to serve us, we must also serve God the Lord, as their and our Creator. (J. Gerhard.)

We have such a treasure, which is made stronger by temptation and adversity. (Luther.)

Death notice.

Again, the Lord, according to his unfathomable counsel, has called a pious and faithful servant to enter into the joy of his Lord. On February 10 d. l. passed away in fine salvation the faithful teacher, formerly Ernst Andreas Wambsganß, son of Mr. P. Ph. Wambsganß in Town Sherman, Wis. Born in Adams County, Ind. on February 16, 1857, the deceased entered the teacher's seminary in Addison in 1873 and, after passing his exams, followed a call from the congregation in Union Town, Perry Co., Mo. in 1878 and thereafter another call from the congregation in Hancock, Mich. in 1882. Due to a lung ailment, he had to resign from his so dear school office already in 1885 on medical advice and did not find the hoped-for recovery in Texas either. After a long period of infirmity, he died in his parents' home at the age of 30 years, 11 months and 24 days, in patient surrender and in the firm confidence and joyful hope of a true child of God. His wife, Amalia, née Raabe, who was united with him in 1880, and their only child had already been transferred to blessed eternity a few years earlier. The Blessed belonged to the quiet ones in the country, to the faithful Lutheran teachers who had proven themselves in the school of the Holy Cross. The funeral took place on February 13 with great congregation participation, with Pastors Hieber and Hähnel officiating in the house of mourning and at the grave, and the undersigned preaching the funeral sermon on Matth. 25, 21. The mourners were comforted by the words: "But the teachers shall shine like the brightness of the heaven; and they that teach many righteousness shall shine like the stars for ever and ever.

J. H.

Inaugurations.

On Sunday Judica, Fr. W. Dallmann, appointed by the English Lutheran Emanuels congregation, was introduced by G. Johannes with the assistance of Pastors Frincke and Stürken.

Baltimore, March 23, 1888.

Address: Rev. W. Dallmann,
220 N. Mount St., Baltimore, Md.

On behalf of the Honorable Presidency of the Minnesota and Dakota District, Mr. 14 F. Johl was introduced to his new congregation at Elysian, Minn. on Sunday Palmarum by the undersigned. Th. Krumsieg.

Address: Rvv. l'.-lolll, zVutorviUo, 4,6 8uvuvOo., ^linu'

By order of the Most Rev. H. Sprengeler, Mr. ?. G. F. Schilling, heretofore of Kewaskum, Wis. was introduced to his new congregation at Golden Lake, Jefferson Co, Wis. on Char Friday, assisted by Mr. ?. W. Earl inducted by the undersigned. P. Platz.

Address: Rev. 6. 44 8<MiUiu8,
8<UUUvrru, -lvkkcrson Oo., IVis.

Conference - Displays.

The Buffalo Districtsconference will meet, w. G., April 24 and 25, at Rechtster, N. A. - Registration requested. J. Muehlhäuser.

The Fairfield Conference of Minnesota and Dakota heretofore assembled, w. G., at Albany on the 18th and 19th of April, Minn. J. v. Brandt.

For your consideration.

All receipts should be sent to the address
Concordia Seminary, St. Louis, Mo. to be sent to the editor.
Funds that have already been receipted by the cashiers should not be receipted again by the recipients.

Addition to the report on the Pilgrim House.

As the readers of the report of the General Synod of 1887 know, the Committee of the Emigrant Mission in New York has taken over, in addition to a house in East New York, a 22 acre piece of land near New York to cover the existing deficit. Since there were great difficulties with regard to the title of the land and two mortgages were encumbering the land, the Committee decided to let the land go, but gladly gave its consent when a consortium wanted to act for the Committee. The account below gives an insight into what has been achieved. It has been submitted to the Emigrant Mission Committee and is being forwarded at their request.

Statement about the land in East Ehester, West Ehester Co., N. Y.
1st editions:
Foreclosure, including Mortgage of 800Doll., back-

permanent taxes, court fees, etc	. w-1544.43
2nd Mortgage paid off	2000.00
Interests	70.63
Two years of taxes (1886 and 1887)	208.75
Repair to the house located on the country	310.00
Insurance	9.00
Minor expenses	4.46
	-4147.27
2. revenue:	
Recovered interests (included in expenses for foreclosure)	-137.00
Pension from the country until 1 May 1887	50.00
Pension from the country until February 1, 1888	112.50
Pension from the house until December 1887	25.96

-325.46
Remains Sänüd on March 1, 1888-3821 81.

There is a 40 foot wide strip of this land sold at the rate of 800 dollars for the acre. If, as no informed person will doubt, in time all the land can be sold at this price, the "Pilgrim House" will receive a sum of (deducting the above debt) -13,778.19.

The country no longer incurs expenses. All pension revenues reduce the debt.
J. H. Sieker.

Revenue to the Illinois District's coffers:

Synod Fund: From Fr. Grupe's congregation in Rodenberg -8.15, 9.15 & 9.52. By u. Bartling in Chicago from Dr. C. Bernard 2.00. Collects from Fr. Zahn's congregation in Secor 10.00 and 5.00. Fr. Mary's congregation in Danville 11.85. Trinity's congregation in Springfield 20.65. By Fr. Döderlein in Homewood 7.00. Communion.Coll. by Fr. Schuricht's congreg. in St. Paul 9.75. Synodal contribution by Teacher E. Rosen in Addison 2.00. (p. -95.07.)

Construction in Addison: By P. Bartling in Chicago from Dr. C. Bernard 2.00. By ? C. Jobst in Wisconsin from sr. Gem. in Deer Park 6.25, in Shell Lake 9.00. By Fr. Wunder in Chicago from H. Schultz 15.00, C. F. Wolfs 10.00. (P. -42.25.)

Poor students in St. Louis: By I'. Wagner in Chicago for P. Eickstädt of the Young Fr. Association 10.00, Mrs. N. N. 1.00, G. Millies 1.00. (S. -12.00.)

Poor college students in Fort Wayne: By P. Noack, ges. on C. Bickhaus' infant baptism in Roseland, 6.50. By k. Bartling in Chicago from W. Niederhelmann 1.00, Mrs. N. N. 1.00. By P. Brauer in Eagle Lake, thank offering from Mrs. H. Schröder for happ. Delivery, 2.00. By Fr. Wunder in Chicago from N. N. for C. Ohlinger 10.00. By ? Delete in Meredosia for Franz Buszin from Fr. Korsmeyer 5.00 & Theil. of Coll. at H. Hoffmeyer's wedding 1.00. By Fr. Wagner in Chicago for H. Preckel from the Jüngl.-Verein. 25.00 and for A. Grambauer of the Jüngl.-Verein 5.00. (p. -56.50.)

Laundromat in Addison: By Kassirer Spilman in Baltimore 1.00.

Poor students in Addison: By Kassirer Spilman in Baltimore 2.00, for E. Schaumlöffel 15.00. By 4*. Gohringer in Staunton from the Women's Association for Alwin Reuter 10.00. k. Müllers Gem. in Schaumburg for Nagel 15.00. By k. Löschen in Meredosia, Theil der Coll. bei H. Hoffmeyers Hochzeit, 6.00. By ? Wagner in Chicago from Jüngl.-Verein for E. Bischoff 10.00, from Jungfr.-Verein for H. Konow 15.00. (S. -73.00.)

Widow's fund: ? Grupes Gem. in Rodenberg 9.77 and 7.41. P. Goehringer in Staunton 4.00. Coll. of P. Willes Gem. at Geneseo 6.73. 1?. Brewer at Eagle Lake 4.00, Mrs. D. Meyer there 2.00. (S. -33.91.)

Deaf and Dumb Institution in Norris: P. Grupes Gem. in Rodenberg 7.39. Through P. Bartling in Chicago by Ph. Reinhardt 2.00. (p. -9.39.)

Hospital in St. Louis: Through Fr. Goehringer in Staunton by H. Lotz 1.00. N. N. in A. 1.00. (S.-2.00.)

k. Engelbrecht's Gem. in Chicago: P. Grupes Gem'. in Rodenberg 7.15, 5.27 and 16.77. By Kassirer Spilman in Baltimore 2.00. (S. -31.19.)

? Spannuth's Gem. in Sarcoxie, Mo.: By k. Wagner in Chicago by the superintendents of sr. Gem. 3.00. P. Böttcher's Gem. in Mount Pulaski 5.00. (S. -8.00.)

Inner Mission: Fr. Grupes Gem. in Rodenberg 6.00 and 7.62. By ? Wunder in Chicago by M. E. 1.00. By Fr. Wagner there by F. Topel 1.00. By ? Schuricht in St. Paul 7.25. (p. -22.87.)

Negro Mission: Through Fr. Bartling in Chicago by Dr. C. Bernard 1.00. Fr. Kirchner's pupil in Matteson 1.00. (pp. -2.00.)

Poor students in Springfield: By ? Willner in Quincy from Joh. Ottwein for Ernst Junghans 5.00. By 1^ Reinke in Chicago for H. Bode from Jungfr.-Verein 18.00, for Karl Hubert from Jungfr.-Verein 12.00, from Frauenverein 8.00. (p. -43.00.)

Springfield Laundromat: P. Brauer's Gem. in Eagle Lake 5.00.
Addison, Ill, March 31, 1888. H. Bartling, Cassirer.

Income to the Middle District coffers:

New construction in Addison: From ? Bishop off's parish near Bingen -60.00. Fr. Brömer's parish in Cincinnati 23.15. Fr. Lothmann's parish in Akron, 2nd c., 16.50. Fr. Berg's parish in Adams Co. 9.00. Fr. Lehmann's parish near Brownstown 15.00. (Summa -123.65.)

New construction in Milwaukee: ? Bischoff's Gem. near Bingen, 2nd plat., 24.00.

Synodal treasury: Nachtr. from k- Weselohs Gem. in Cleveland .50. H. Michaels Gem. in Göglein Jan. 17 ? Gotschs



Gem. at Hoagland 6.60. ? . Querl's Gem. at Toledo 8.12. k. Kleist's gem. at New Haven 6.16. ? . Schmidt's gem. at Elyria 14.75. ? . Jox's gem. in Logansport 6.85. By ? . Niemann's in Cleveland by I. G. S. 2.00.' (p. -61.99.)

Brothers in Faith in Germany: By ? . Weseloh in Cleveland by Agnes Burdorf 1.00.

Jewish Mission: By ? . Weseloh in Cleveland by Rahe 1.00. ? . Jox's Gem. in Logansport 15.50. (p. -16.50.)

Inner Mission: From Fr. Heintz's congregation in Crown Point 3.00. Through Fr. Saupert in Evansville from Mrs. I. Hafendörfer 1.00. Thank offering from Mrs. A. Conzelmann in Julietta 5.00. k. Schmidt's Gem. in Elyria 12.00. P. Niemann's Gem. in Cleveland 44.74. By dens. from Mrs. B. 5.00, from Wittwe L., Mrs. A. and I. G. S. 2.00 each. (S. -76.74.)

Negro Mission: Women's Club in ? . Walkers Gem. in Cleveland (for church building in Springfield) 15.00. By ? . Niethammer at La Porte by Willie Kellermann, Willie Schäfering .50 each. by ? . Gotsch at Hoagland by Minna Fackler.25. ? . Koch's Gem. in Huff 3.50. By teacher Piel from the children of Miss Bornemann's Sewing School in Cleveland 2.00. By teacher Gotsch in Cleveland from Jerolm 1.00. By ? . Berg in Adams l?o. from N. N. 1.00. By ? . Gross in Fort Wayne from N. N. (for New Orleans) 1.65. By ? . Niemann in Cleveland by I. G. S. 1.00. (S. -26.40.)

Poor students in St. Louis: ? . Franks Gem. in Zanesville for Rupprecht 10.00. 1'. Schutzes Gem. in Vaüonia for M. Mertz 3.50. (p. -13.50.)

Poor students in Springfield: ? . Ernst's Gem. in Euclid 5.90. By ? . Walker iu Cleveland for C. Giese 15.00. (S. -20.90.)

Poor students in Fort Wayne: By ? . Bishop's at Bingen by W. Aumann 3.00. ? . Saupert's congreg. in Evansville 1.15. By dens. sent to L. Korff's infant baptism, 4.00. Women's club in? . Niemann's congreg. in Cleveland 10.00. Women's club in ?.. Zorn's congregation in Cleveland 20.00. By ? . Niemann's in Cleveland by I. G. S. 3.00, Wittwe L., 2.00, Mrs. A. 2.00, Mr. A. 1.00. Etl. members from ? . Saucrs Gem. in Fort Wayne 42.00. (S. -100.15.)

Poor students in Addison: By teacher Lange from the Cleveland Teachers' Conference for Ernst Leutner 15.00. ? . Kleist's Gem. in New Haven 6.68. (p. -21.68.)

Household in Fort Wayne: ? . Niethammers Gem. in La Porte 20.31.

Orphanage in Addison: By ? . Niethammer in La Porte by H. Fenker .25. teacher Roscher's school children in Fort Wayne 2.30. (p. -2.55.)

Orphanage in Boston: By ? . Large in Fort Wayne by N. N. 2.00.

Orphanage in Indianapolis: By? . Heintz's Gem. in Crown Point 2.00. Teacher Backner's school children in Fort Wayne 2.00. Of 10 pupils Teacher Nessels in Cleveland 1.00. Teacher Kampe's school children in Fort Wayne 2.10. P. Wambsganß's Gem. in Newburgh 20.40. (S. -27.5\$.)

Deaf and Dumb Institution: By? . Niethammer in La Porte by H. Fenker.50.

Pilgrim House in New Pork: Found in the bell bag of? . Great' Gem. in Fort Wayne 1.00.

Districts support fund: from ? . Heintz's Gem. in Crown Point 5.00. ? . Heid's parish in Mishawaka 7.20. By ? . Saupert in Evansville from Mrs. Griesse 1.00, Mrs. I. Hafendörfer 5.00. ? . Jüngel in Fort Wayne 5.00. ? . Zollmanns Gem. in Bear Creek 16.00. ? . Zorn in Cleveland 5.00. k. Berg's Gem. in Adams Co. 7.00. ? . Jox in Logansport 5.00. By dens. of Jak. Scherer that. 5.00. By ? . Niemann in Cleveland by Mrs. A. 1.00, I. G. S. 2.00. (Summa -64.20.) Total: -604.57.

Fort Wayne, March 31, 1888. d" W. Roescher, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: from Praeses Beyer -50.00, from his congregation 15.40. P. Dubpernell's 1.75. Women's Missionary Society in the congregation ?.. W. A. Freys 15.00. Gem. ? . F. Königs 16.00. 'Gem. ? . Oehlschlägers 8.06. Gem. ? . Krafft's 10.91. Gem. ? . Ebendicks 5.25. (p. -122.37.)

New building in Addison: From Mr. President Beyer 50.00.

New building in Milwaukee: From Mr. Präses Beyer 50.00.

Teaching institutions: Pres. Beyers Gem. 14.25.

Pilgrim House: Women's Missionary Society in the community ? . W. A. Freys 15.00. Gem. ? . Ebendicks 20.00. (S. -35.00.)

Progymnasium: Gem. ? . Sennes 30.34. Praeses Beyer 25.00, from sr. Gem. 14.00. Women's Missionary Society in Gem. ? . W. A. Freys 15.00. By ? . O. Hanser by Chr. Stengel 2.50. (p. -86.84.)

Emigrant Mission in New Mork: Kass. Meyer in the Westl. Distr. 3.75. Mrs. E. Will in Philadelphia 2.00. Kass. Schmalzriedt in Michigan Distr. 1.00. (p. -6.75.)

Inner Mission: Women's Missionary Society in the community ? . W. N. Freys 15.00. By ? . Frincke by Reinh. Schumacher 2.50. (p. -17.50.)

Mission in Brooklyn, N. P.: Collected through children's leaflet 5.00.

English Mission: By ? . Frincke by Reinh. Schumacher 2.50.

Heathen Mission: By ? . Biewend by a member of sr. Gem. 5.00.

Jewish Mission: Through the Children's Gazette 10.38. Kassirer Meyer in the Westl. Distr. 2.00. F. K. in Baltimore 1.00. Mrs. E. Will in Philadelphia 2.00. Gem. ?.. Oehlschlägers 2.28. Kass. Schmalzriedt in Michigan Distr. 2.14. (p. -19.80.)

Negro Mission: Through the Children's Gazette 25.00. F. K. in Baltimore 1.00. Women's Missionary Society in the Congregation ?.. W. A. Freys 5.00. Mrs. E. Will in Philadelphia 2.00. From Matth.-Gem. in New Uork by E. Detthoff 3.00. Through ? . Ebcndick by C. Klein 1.00, H. Hamann .50. Gem. ? . Hansers in Lockport 7.00. (p. -44.50.)

Gem. in Sarcoxie, Mo.: Gem. ? . Dubpernell's. 1.00. comm. ? . Oehlschlägers 3.17. Community ? . Ebendicks 1.50. Of etl. members of Gem. ? . Frinckes 4.25. (p. -9.92.)

Lutheran Free Church in Germany: Mrs. E. Will in Philadelphia 2.00. Gem. ?.. Oehlschlägers 6.66. (p. -8.66.)

Health Insurance: Mrs. E. Will in Philadelphia 2.00.

Poor students in St. Louis: By?..Senne.von Fräul. A. L. 6.00, from some members of sr. Gem. 4.00 for I. Boldt. P. H. Schröders 5.00 for F. Randt, 5.00 for I. Boldt. Praeses Beyer 25.00. F. K. in Baltimore 2.00. Women's Missionary Society in the Gem. Fr. Stutz' 15.00. By Fr. Frincke from Mrs. Elis. Schwaab 2.00. (S. -64.00.)

Poor students in Springfield: President Beyer 25.00. By 1?. H. Schröder by H. Fries 2.00. Gem. I'. Stürkens 20.00. (p. -47.00.)

Poor students in Fort Wayne: Praeses Beyer 25.00. F. K. in Baltimore 2.00. Mrs. E. Mill in Philadelphia 3.00. Young Women's Association in the parish P. F. Königs 5.00, from the Women's Association for I. Fleckenstein 10.00. Women's Missionary Association in the parish P. W. A. Frcys 5.00, for I. Fleckenstetn 5.00. Parish I'. Stürkens 22.00, from the Women's Club 20.00 for F. Meuschke. (S. -97.00.)

Poor students in Addison: Praeses Beyer 25.00. Mrs. E. Mill in Philadelphia 2.00. Women's club in the comm. k. Stürkens 15.00 for E. Schaumlöffel. Gem. P. Dubpernels 15.00 for Paul Salchow. (S. -57.00.)

Canada Student Fund: By P. H. Schroeder from H. Fries 2.00.

Laundromat inAddison: Mrs. E. Mill in Philadelphia 1.00.

Deaf and Dumb Institution: Mrs. E. Mill in Philadelphia 2.00.

Hospital in East New York: Gem. 1'. Beyers 48.30.

Orphanage in West Roxbury: Through the Children's Journal, 51.25, 25.00. Through 1*. Dorn, ges. at wedding of W. Strasburg, 4.51. Women's Missionary Society of the Gem. 1'. W. A. Freys 15.00, by his Gem. 10.00, Chas. Prinz 10.00. Women's Missionary Society in the Gem. P. Stutz' 20.00. (p. -135.76.)

Orphanage in Union Hill: Praeses Beyer 50.00, von s. Frauenverein 25.00. Kass. Meyer in the Westl. Distr. 3.00. Gem. P. Ebendicks 18.65. (S. -96.65.)

Widow's Fund: .Praeses Beyer 25.00. Women's Missionary Society in the Community P. W. A. Freys 10.00. Mrs. E. Mill in Philadelphia 2.00. (S. -37.00.)

St. Matth.-Gcm. in Chicago: From Matth.-Gem. in New York by N. N. 2.00.

(Total -1069.80.)

Baltimore, March 31, 1888, C. Spilman, Cassirer.

Revenue to the Western District's coffers:

Synod Fund: By Mr. Schenkel of St. Paul's congregation in Lowell - 19.65. By Fr. Brandt in St. Charles, communion collecte on Maundy Thursday, 17.65. Fr. Pflantz' Gcm. in Gordonville 7.00. Fr. Rehwaldt's congregation in Clarks Fork, Easter coll. 20.00. (S. -64.30.)

New construction in Addison: By Fr. Michels in New Haven by Mother Halling 1.00.

Inner Mission in the West: By Fr. Klawitter of the Germantown congregation as a discharge of their church debt 22.00. By ?. Hanser in St. Louis by Will). Ostermeyer 5.00. By the General Treasurer E. F. W. Meier 62.60. By the Kirkwood congregation through Prof. Günther 5.50. (p. -95.10.)

Negro Mission: Through Fr. Michels in New Haven by Mrs. F. Kappelmann .50. From the Young Friars Association in Kirkwood by Prof. Günther 1.50. (pp. -2.00.)

Jewish mission: by Mr. Weinhold of P. Zschoches Gem. in Frohna 13.70.

Widow's Fund: P. Heyne's Gem. in Lake Creek 7.00.

Orphanage near St. Louis: Fr. Michels' Gem. in New Haven 3.00.

Institution for the Deaf and Dumb: Through Father Michels in New Haven by Mrs. F. Kappelmann .50.

Poor students: By 1'. O. Hanser in St. Louis from the Jünglingsverein for Bangert 25.00, from Mrs. Wilh. Bolm for Herm. Meyer 10.00. (p. - 35.00.)

Poor students in Fort Wayne: By P. Hanser in St. Louis from Gust. Trömel 5.00, by Wittwe Scheifelen .50, and by Leo Jack 2.00. (P. -7.50.)

Poor pupils in Concordia: I'. Michels' Gem. and confirmands for Stoppelwerth 5.00.

?. Proft in Loh man: 1*. Rchwaldt in Clarks Fork 2.00.

Gem. in S arc oxie: ^Nützet in West Ely 1.50. P. Michels' Gem. in New Haven 2.00. By P. O. Hanser in St. Louis by Wilh. Ostermeyer5.00, by Jungfr.-Verein 10.00. (S. -18.50.)

Pilgrim House in New York: Fr. Rehwaldt in Clarks Fork 2.00, from etl. members of sr. Gem. 60.00 and from teacher Erdmann 2.00. (S.-64.00.)

St. Louis, April 3, 1888. H. H. Meyer, Cassirer.

1328 Nortk IVlarkkt 8tr.

income into the WiSconsin districtS coffers:

Wisconsin District Inner Mission: From Dir. Ch. H. Löber 1.00. Fr. Osterhus' congregation 8.00. Aug. Dobberphul 3.00. Bro. Köhn, Sheboygan, 2.00. Coll^at the foundation feast of the Virgins' Association at Racine 9.64, N. N. that. 1.00. H., Sheboygan, 5.00. (S. -29.64.)

Preacher and teacher widows and orphans: Prof. E. Hamann 4.00. By L. G. Dorpat by I. Vogt 1.00, G. Henk 1.00. Gem. of P. Ph. Wambsganß in Adelt 12.00. Dir. Ch. H. Löber 4.00. P. F. Wolbrecht 5.00, Mrs. Kath. Weibrecht in Milwaukee 2.00. H., Sheboygan, 5.00. (S. -34.00.)

Poor school children in Milwaukee: Trinity Cong. in Milwaukee 44.27. Coll. at Young Men's Cong. foundation party das. 20.00. Mrs. Kath. Weibrecht das. 3.00. (p. -67.27.)

Emigrant Mission in New York: Gem. of P. Ph. Wambsganß in Adell 6.40.

Synod treasury: Bro. Köhn, Sheboygan, 5.00. ?. Bro. Kellers Gcm. in Racine 11.31. Mrs. Kath. Weibbrecht in Milwaukee 5.00. (p. -21.31.)

Orphanage in Wittenberg: Fr. Köhn, Sheboygan, 2.00. N. N. in Racine 1.00. P. E. G. Hähncls Gem. in Cascade u. Batavia 9.50. Baptisml coll. at A. S. A. Leister 2.00. From Clara Reis' piggy bank .50. Mrs. Kath. Weibrecht 3.00. Willie

2.00. Jmm. comm. in Milwaukee 10.50. By Kassirer K. F. W. Meier 6.55. (S. -37.05.)

New construction in Milwaukee: Bro. Köhn, Sheboygan, 2.00. Mrs. Kath. Weibbrecht, Milwaukee, 2.00. (S. -4.00.)

Negro Mission: Bro. Köhn, Sheboygan, 2.00. B. Bollmann in Opiebee 5.00. Mrs. Schaus, Mayville, thank offering for New Orleans 5.00. Mrs. Kath. Weibrecht 2.00. H. in Sheboygan 5.00. F. K. in Milwaukee 2.00. (S.-21.00.)

Gem- in Hannover, Germany: Fr. Köhn, Sheboygan, 2.00.

Free Church in Saxony: ?. Th. Wichmanns Gem. 12.24. Walther Köhn, Sheboygan, .25. (p. -12.49.)

Pilgrim House in New York: Bro. Koehn, Skeboygan, 2.00.

Deaf and Dumb Institution in Norris: Bro. Köhn, Sheboygan, 2.00. N. N. in Racine 1.00. Mrs. Kath. Weibbrecht 2.00. (S. -5.00.)

Jewish Mission: Br. Köhn, Sheboygan, 1.00.

Poor Students in Addison: W. Kroos, Sheboygan, 5.00.

Omaha Church Building: B. Bollmann, Opechee, 10.00.

Construction in Addison: By P. Th. Wichmann of sr. Gem. 25.50. Jakob Dobberphul 4.00. F. Dobberphul 10.00. Mrs. C. Wille 3.00. Häbnels Gem. in Cascade u. Batavia 6.00. (S. -48.50.)

Milwaukee, March 31, 1888. C. Eißfeldt, Cassirer.

Cash Report of the Evangelical Lutheran Deaf Support Society of Detroit, Mich,

March 9, 1887 to March 8, 1888.

	Intake:
Contributions in Baar-1815 .....	.02
To cost money	1145.81
Legacies	225.00
Sold produce from the farm	61.75
Loan	213.00
Miscellaneous	43.70
Total revenue-3504 .....	.28
Cash on hand March 9, 1887	115.64
Total amount at disposal-3619 .....	.92
	Issue:
For salaries, firing, and other house expenses....	--2173.47
For provisions	590.58
For repair of buildings and furniture	232.88
For work and purchased livestock for the farm	171.99
For debt repayment	180.00
.....	Gesammtausgabe-3348.92
Cash on hand March 8, 1888-271 .....	.00
Donation in promissory bills and shares-725.....	.00
Donation in Werthsachen	241.92
	- 966.92
Produce from the farm consumed in the institute	632.75
	-1599.67
Debt balance of the Institute on March 9, 1887-2803.....	.73
Debt balance of the Institute on March 8, 1888	2111.73
Debts repaid in the past year-692 .....	.00
Detroit, March 8, 1888, C. H. Beyer, Secretary.	

For poor students in Fort Wayne

received undersigned: From 1'. D. Gräf, Hochzeitscollecte, -3.00 for Matuschka u. 9.50 forZiegler; from the Women's Association in P. Kunz' congregation in Indianapolis 15.00 for Drewes; from the Women's Association in Washington, Mo. 5.00 for Stöppelwert. From the offering fund of the Jmmanuel's congreg. in Fort Wayne, 6 woolen quilts; from N. N., 2 quilts; from Mrs. W. Schmidt, 1 quilt; from Fitch and Meyer, 6 woolen underpants, 1 pair of underpants; by Fr. Gross 3 bust shirts; by L. Stünkel, Addison, 5.00; Karl Westenfeld, Fort Wayne, 2.00; by stranger in Chicago 2.00; Th. in W. .50; friend of poor student in New York 2.00; Wittwe Mehlmann in New Kork 5.00; C. Knorr, millwright, 5.00; Friedr. Schneider in P. Polack's Gem. in Jackson County, Ind. 5.00; English Emanuels Sunday School in Baltimore 1.00; E. Borchers, Le Mars, Iowa, 5.00; Mr. v. Ette, Boston, 2.00; H. W. Stoll, Los Angeles, Cal, 5.00; N. G. Seibel, San Francisco, 2.50; Mrs. W. Meyer, Fort Wayne, 1.00; 3 pillowcases, 1 sheet, 1 quilt; Gottlieb Minkus, Jr. of Caledonia, Mich. 1.00; Mrs. P. Koenig, New York, 5.00; Mrs. Dina Koldewcy, Friedheim, Ind. 2.00; F. E. Kruger, Milwaukee, 25.00. - With sincere thanks.

Fort Wayne, March 23, 1888. A. Bäpler.

For poor students received since January 1: Through ?. Preuß, Christmas collecte atAuburn, Ind, -5.00 for Koch II; from P. I. G. Walther's parish 12.50 for Cbolcher; by k. Schliepsick Sr, coll. at A. Mahl's wedding, 2.76, by himself .24 for H. Schröder and Wilder; by H. H. Niemann from k. Ahners Gem. in Pittsburg 15.00; by P. Sieker 55.00 for Knabenschuh, Schumacher u. Hoffmann. By Messrs. Kassirer: Röscher 264.53; Schmalzriedt 7.15; Hargens 5.00.

Sincerely thanks
Springfield, March 27. H. C. Wyneken.

For the congregation at Turk Lake, Montcalm Co, Mich, with heartfelt thanks erk: By Bro. Fink, congreg. at Benona, -1.00. By Bro. Bauer, congreg. at Tandy Creek, 8.00. By k. Partenfelder, congreg. at Bav City, 15.20. By Bro. Frank, congreg. at Big Rapids, 6.27. By I'. Burmester, comm. in Gr. Haven, 5.30. By Mr. Kassirer Schmalzriedt 6.40, 28.00, 10.46. F. Bauer , k.

Report of the Casfirer of the General Synod			
From April 1, 1887 to April 1, 1888.			
Synod Coffee.			
Intake:			
Balance of the treasury on April 1, 1887-16365	90	Carryover -2676.02 -6160.58	
From the Illinois District by Kassirer H. Bartling-3227	26	From the Minnesota & Dakota District by Kassirer T. H. Menk	
From the Middle District by Kassirer D. W. Röscher 3131.22			69.41
From the Wisconsin District by Kassirer C. Eißfeldt 1420.65		From the Iowa District by Käst. H. Tiarks 50.12	From the Southern District by Kassirer G.
From the Eastern District by Kassirer C. Spilman .. 1359.51		W. Frye	12.35
From the Michigan District by Kassirer Chr. Schinalzriedt 1040.52		From the Nebraska District by Kassirer I.	
From the Western District by Kassirer H. H. Meyer . 984.06		C. Bahls	12.25
From the Minnesota and Dakota Districts by Kassirer T. H. Menk		From Kansas District	10.25
	195.86	From the California & Oregon District by Kassirer I. H. Hargens	
From the Nebraska District by Kassirer I. C. Bahls .. 195.00			9.00
From the Iowa District by Kassirer H. Tiarks .. 102.00			2839.40
From the SouthernDistrict - -			-8999.98
From the Canada District .. - -		Edition: For Bricks for the Wirthschaftsgebäude-1493	10
For the old building fund .. 87.95			
For the old seminary building fund in St. Louis 96.37	Uebertrag des Contos		
des Proseminars in			
Steeden .. 54.40		Balance of the treasury on April 1, 1888-7506	88
Other revenue .. 50			
	11895.30	C. College Building Fund in Milwaukee.	
Surplus of theConcordia publishing house .. 41526.96		Revenue for new construction and debt repayment.	
	-69788.16	By C. Eißfeldt, in cash at the time of the Ucbergabe- -- 260.10	From the Wisconsin District by.Kassirer C. Eißfeldt 1802.53
Debt April 1,1888	27577.59	From the Illinois District by Kassirer H. Bartling 846.94	From the Middle District by Kaff. D. W. Röscher 565.54
	-97365.75	From the Michigan District by Kassirer Chr. Schmalzriedt	458.44
		From the Western District by Käst. H. H. Meyer 451.28	From the Eastern District by Cassirer C. Spilman 286.34
		From the Minnesota and Dakota Districts by Cass.	
		sirer T. H. Menk	245.80
		From the Nebraska District by Kassirer I. C. Bahls 26.00	From the Canada District by Kassirer G. Renfer - -15
		From the Southern District by Kassirer G. W. Frye 3.50	From the Iowa District .. -
			- 4961.97
		Debt April 1, 1888	15204.88
			-20166.85
		Issue:	
		Debt assumed by synod.... -15045.85	
		Architect .. 100.00	
		New construction .. 5021.00	
			-20166.85
		D. Fund for poor sick pastors and teachers.	
		Revenue: cash on hand April 1, 1887-225	
			.58
		Transfer of the Conto Orphanage and Asylum near Burlington, Iowa (according to synod resolution) -756.35	
		From the Distrctskassirem .. 849.48	
			1605.83
			-1831.41
		Output: Support for pastors and teachers-1010	.00
		Caste population as of April 1, 1888-821	.41
		E. Pagan Missionary Caste.	
		Intake:	
		Caste inventory as of April 1, 1887-13468	.69
		By the district treasurer .. 455.91	
			-13924.60
		Issue:	
		To the Negro Mission (according to synod resolution) -4000.00	
		For student Richard Oertel .. 100.00	
			4100.00
		Caste inventory as of April 1, 1888-9824	.60
		General Inner Mission Fund.	
		Intake:	
		Balance of the treasury on April 1, 1887-68	.85
		Transfer of various contos (according to synodal resolution) 129	.35
		From the Illinois District durck Kassirer H. Bartling .. 3905.50	
		From the Middle District by Kassirer D. W. Röscher 2872.75	
		From the Eastern District by Kassirer C. Spilman .. 160.44	
		From the Michigan District by Kassirer Chr. Schmalzriedt 32.65	
		From the Iowa District by Kaff. H. Tiarks 2.00	
		From the Western District by Kassirer H. H. Meyer .. 2.00	
			7104.69
			-7173.54
		Issue:	
		To the Minnesota and Dakota Districts-- --1920.00	
		To the Nebraska District .. 1870.00	
		To the Southern District .. 1370.00	
		To the Western District .. 843.61	
		To the Iowa District .. 404.40	
		To Wisconsin District .. 63.63	
			6471.64
		Balance of the treasury on April 1, 1888-701	.90



In accordance with the decision of the last Synod of Delegates, the following is a compilation of all the accounts kept by me in the Synod's ledger, from which the Synod's debt is derived.

The Synod **owes:**

Borrowed against notes-25161 .....	.50
To the treasury for Heathen Mission	9824.60
To the Fund for General Inner Mission.....	701.90
To the Jewish Mission Fund	3621.62
For construction in Addison	7506.88
For construction in Springfield	694.68
In legacies bequeathed to her for specific purposes, the give are	9026.87
To Dr. Walther (surplus of items collected for him) Travel expenses)	684.87
To the fund for poor pastors and teachers	821.41
Received for an organ in the Concordia Seminary to St. Louis	237.55
Received for a monument to Dr. Luther	233.24
Received for D. Bertram in New Zealand.....	95.53
To various municipalities and individuals	99.92
	-58710.57

The synod, on the other hand, has **good:**

Of securities-	5077.25
Demand to a congregation (according to synodal resolution)	4082.22
In cash	6503.93
In cash to the Springfield Board of Supervisors 189.20 In cash to the Fort Wayne Board of Supervisors 40.50, miscellaneous ..	35.00
	-15928.10
	-5871 0.57
	<u>1 5 9 2 8.1 0</u>

Synod's current debt \$42782.47

A year ago the debt amounted to -13,388.99. That the debt grew to the above sum is due to the assumption of the treasury of about -15,000 due to the college in Milwaukee and to the expenditure of a sum of about the same size resulting from the addition to the synodal printing office. The above debt is so significant that I will present this matter in a circular to all the congregations of the Synod in the next few days.

St. Louis, April 1, 1888. **E. F. W. Meier,**

Treasurer of the General Synod.

Checked and found to be correct:

F. Ostermeier)
H. A. Christi ansen > Revision Commission. H.
Dümlings

With heartfelt thanks for our progymnasium received from the congregation of Mr. P. J. Horst at Courtland, Minn. 17 sacks of flour with freight paid.

Milwaukee, March 31, 1888. J. Messner, superintendent.

New printed matter.

Decorate the feast with May! Festgesang auf Pfingsten for mixed choir by W. Burhenn, 112 West 21st St., Chicago, Ill.

The content of the above choral piece is: After a prelude of four bars, the choir begins: "Schmücket das Fest" 2c. This is followed by an alternation of tenor solo and choir with the text: Gsgbch. No. 128, v. 1, which is followed by a half-chorus (No. 130, v. 15). With No. 129, V. 4. a duet (soprano and alto) and quartet then ask for the Pentecostal blessing. The whole concludes with a choral song, No. 126, v. 3. - The melodies are quite pleasing and, well performed, the piece will appeal very much; it is also not difficult to practice. In terms of inner content, it is not inferior to the composer's earlier works. The arrangement leaves nothing to be desired. It would be desirable that the tempi were indicated a bit more precisely, like this: Introduction and chorus: **Maestoso**; alternating chorus: **Andante**; half-chorus: **Andantino**; duet: **Andante**; quartet: **Moderate**; final chorus: **Andantino**. -The price is individually 20 cts, the dozen -1.50. To be obtained from the composer. H.

Changed addresses:

Rev. W. C. Lauer, Crozier, Buena Vista Co., Iowa. Rev. C. F. W. Maas, Watertown, Carver Co., Minn. Rev. J. A. Mayer, New Wells, Cape Girardeau Co, Mo. H. A. Laufer, 325 Maple St., Detroit, Mich. J. D. Schuermann, 1844 O'Fallon St., St. Louis, Mo...

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Letters containing business, orders, cancellations, funds 2c. find at the address: Dstd. Coneoräiu-Verlux (51. 6. vurtdeI, Laeut), Corner ok Lliunri 8tr. L Indiana ^..ve., 8t. Douis, No., anher" send.

Letters containing information for the paper (articles, advertisements, receipts, adverts, etc.) should be sent to the editor at the address: "I/Ulli "r"er", Oonrorül" Heminarx.

Lutoreck ab blio kost OKoe ab 8t. Doula, loo, "8 ssoonck-dass wabbsr.



Herausgegeben von der Deutschen Evange-
 Medigirt von dem Lehrer: G.

44th Ann.

Johann Michael Gottlieb Schaller.

A Portrait of Life.

V.

In Detroit, Michigan, towards the end of the 1940s, discontent and deep disruption arose in the Lutheran congregation of St. Matthew's because the preacher of the congregation, Pastor W., interfered with the rights of the congregation in a domineering manner and arbitrarily used the ban against the command of Christ, Matth. 18, 15-17. When a number of members of the congregation first verbally, and later at the express request of the pastor in writing, reproached him for his unspiritual, un-Lutheran practice, Fr. W. took this idea as an accusation and demanded that it be examined and decided by an investigating committee in accordance with the constitution of the congregation, and the congregation members, who were now to stand as plaintiffs, although they declared that it had not been their opinion to take legal action against their pastor immediately, nevertheless agreed to the investigation and turned to the then president of the Missouri Synod, Professor Walther, with the request that a suitable person be assigned to them to represent their cause. Crämer with the matter. However, Fr. W., when Crämer, accompanied by his then neighbor in office, Mr. Gräbner, set up in Detroit, showed little willingness to investigate; the matter was postponed to a later time, and in the meantime W. tried to bring about an affiliation of his congregation with Fr. Grabau and the Buffalo Synod. But he did not succeed; the complainants rather insisted now more than ever on investigation by impartial arbitrators, and when in June 1849 Fr. Crämer was again in place, but W. made difficulties upon difficulties and finally broke off all negotiations, they saw themselves compelled to declare their defection from their previous pastor and to form their own congregation. And this was no small matter, for the



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

meant leaving a community founded with high hopes and heavy sacrifices in order to start all over again, this time in the face of an opposition that was outwardly in favor everywhere.

But God had it kindly in mind with the scattered sheep; for it was this congregation to which our dear blessed Schaller was called still in 1850 and in the midst of which he began his blessed activity on November 10. Admittedly, the conditions he found in Detroit when he moved in here with his wife and child did not greet him rosy. The people who had called him seemed to him like a group of castaways on an inhospitable dune, to whom the fear they had endured was still in all their limbs; he wrote a little later that the words of Scripture came to his mind when he stepped into their midst: "When he saw the people, he was sorry for them, for they were faint and scattered like sheep that have no shepherd. If one were to say that everything was still in its infancy, this would be far too favorable a description of the situation, for in most respects the people had not yet returned to the beginning. No little church accepted those who gathered for worship; in a carpenter's workshop the pastor had to preach his first sermons to the parishioners who had no church home until permission was granted to hold services in City Hall. Yes, it was still very questionable whether the exceedingly meager congregation would prove to be viable at all. A church building was out of the question, and without a small, albeit modest, church, the small and despised group could hardly be expected to grow in strength.

But in the kingdom of God, things often do not work according to our human multiplication tables, and where our intellect is at a standstill, God the Lord has often long since taken care of both thinking and directing, so that we have to wonder. This is what happened under Schaller's eyes in Detroit. Not many weeks had passed when it was said that a sailor's church could be sold cheaply, and a little puffing

Earth was also found at an acceptable price, and what God had thought of for them, his Detroit homeless people now quickly thought of for him, and then they remembered some other thoughts of God, which the heavenly Father had given them in writing, about brotherly love, according to which one should bear the other's burdens and God's children do good to everyone, but mostly to their comrades in faith; and so the recently so timid people bought the little sailor church in God's name and put it on the likewise purchased property, and Pastor Schaller sat down and wrote for the "Lutheran" in warm, strong words "a heartfelt request" to the brothers in faith in the synod, with whom he knew himself to be intimately united in faith and love. Louis \$50.00, from the Baltimore congregation \$61.00, and also from other congregations, and it was not long before the church was filled and the school filled, so that a helper was needed for the service of the little ones. The hope expressed at the end of the "heartfelt request" in the "Lutheran", that the Lord would open a great door here and that the congregation would be able to repay love with love in another time, began to be gloriously fulfilled under God's blessing. The congregation exists and flourishes to this day; its stately church does not stand on the spot where the sailors' church was once moved; but whoever would ask a child on the street today what kind of church it is, could be confronted with the answer in German or English that it is "the Schallers church.-----"

Three years and six months and a few months more had passed, and it had not been years and months like those that came upon Israel in Elijah's time, when the heavens were closed and the land became dry, but God had rained down from heaven with rivers of love and blessing, so that the wasteland had become a garden. Then came in the last days of July a thick

A letter from St. Louis arrived at the Detroit rectory, preceded a few days earlier by a telegraphic dispatch. It was a document that bore the heading: "In the name of the holy, highly praised Trinity. Amen!" and was signed by eleven persons, all of whom have now also arrived to see the holy, highly praised Trinity. This document was accompanied by a letter, which closed with the signature "Walther" and began:

"Concordia, July 25, 1854.

My dear heart's caller!

"So then, what I wished for, what I sighed for, and what I confidently hoped for has come to pass. Yesterday you were elected Vicarius of our dear Wyneken by a large majority of votes."

Wyneken, whose appointment to St. Louis was mentioned in an earlier section of this life story, had become president of the general synod and was so occupied by his presidential duties that his congregation felt compelled to appoint a vicar to take over most of the pastor's official duties. In St. Louis, however, the excellent man, who had so manfully defended his position at the last synod held here and, overcome by the power of truth, had given it up so openly and honestly, had not been forgotten, even then and since then he had become known as a gifted preacher; but especially Walther had recognized and subsequently found confirmation of what a noble gift God had bestowed on his American Zion in this man, as he then also expressed himself in the aforementioned accompanying letter: "O, how I look forward to seeing you here and to having you as my confessor! May God help that you may soon be able to grab your walking stick and direct your steps here! ... I embrace you in spirit and hope that I will soon hold you close to my heart in body as well.

It can be well understood that the decision in this professional matter was not without struggle for our Schaller. God had promoted the work of his hands in Detroit and had also given him the opportunity for blessed work in other circles, especially since he had been elected vice president of the northern district. On the other hand, the position of a vicar, to which he was now appointed, was not exactly shining on the outside. The touching attachment of his Detroit charges, with whom he had honestly shared sorrow and joy, could also make his heart heavy at the thought of leaving. But even though his mind and heart might have objected to the call from St. Louis, his tender Christian conscience knew what was right, and the will of the Lord was done: once again the faithful man took up the walking stick. Of the two children born to him in Detroit, one, a little son, had already completed his earthly pilgrimage; his parents left his body slumbering in the peace of the churchyard when they took leave of Detroit with their two daughters in the fall of 1854 and set out on their journey to the banks of the Mississippi, where the head of the house, after years of blessed work, was granted his last earthly resting place.

VI.

"Mr. Pastor Gottlieb Schaller, after having accepted a call from the Lutheran Trinity congregation in St. Louis as pastor with the approval of his congregation in Detroit, took up his new office there on the Sunday after the Reformation feast last year." Thus it was written in the presidential report of Pastor Schieferdecker in 1855. President Wyneken had immediately placed the administration of the entire pastorate in the hands of his vicar, although he remained the pastor of the Trinity congregation in his name until he followed a call to another parish office after years. And just as the same earthly sun that had shone on him in Detroit also illuminated our Schaller's days in St. Louis, only with somewhat warmer rays, so also the sun of divine love, which had blessed his day's work with blossoms and fruits up there in Michigan, continued from the beginning of his St. Louis effectiveness to delight him and the congregation and the synod, which he served with his gifts in faithful work, with rich blessings, with growth and prosperity. Through his beautiful, clear, solid sermons, rich in content, promoting the knowledge of his listeners and at the same time touching and warming their hearts and minds, he built gold, silver and precious stones on the unified foundation that has been laid, Jesus Christ, he became a teacher, a guide, a comforter, an admonisher to the old and the young, the learned and the simple, both in the sermons on Sundays and feast days, and especially through his delicious occasional sermons, as at funeral services, and weddings, in Advent and Passion services. With all the delicacy and poetic charm of his sermons, he never lapsed into cloying sentimentalism, but knew how to draw a rich abundance of deep thoughts on doctrine, punishment, correction, and chastisement in justice from the well of the divine Word; he offered golden apples in silver bowls. Also as a liturgist at the altar he was able to decorate the beautiful services of the Lord in the most charming way, in which his soft, sonorous voice and his fine musical and liturgical understanding served him excellently. At the same time, his whole appearance was to a great extent attractive and inspiring confidence, the whole man so thoroughly noble, his nature so affable and so breathed with holy peace of God, that even in private pastoral care he easily found his way to the heart, where there was no particular obstinacy. Very soon the dear Trinity congregation discovered what remained in their grateful consciousness for many years and will remain unforgotten especially by the older members: what a priceless treasure God had given them in their dear Pastor Schaller, and again he was able to experience many a joy in his Trinity congregation, which he loved dearly until the end of his life, and to experience with it many an hour of joy sanctified by praise and thanksgiving to God. How he still remembered with joy in later years the happy day on which the new Trinity Church, built with touching sacrificial joy, could be solemnly consecrated, a testimony to the blessed growth of the congregation that greets us from afar, the church before whose altar steps his departed body now also took its last rest before it was carried out to the rest of the grave.



Schaller's activities also extended beyond the boundaries of his congregation, especially since he was elected president of the Western District in 1857. The first district assembly, at which he should have presided, was held in his church, but he had to forego his presence because, as the report says, "he had not yet recovered from a recent serious illness to the extent that he could even attend the proceedings, let alone preside over them. The following years, however, saw him in unhindered activity at his post, and the synod members were richly refreshed by the delicious synodal speeches with which he used to open the proceedings and which, when read, still grip the heart. During his presidency, the difficult years of the civil war fell, which also brought many great dangers for the congregations and the synodal district; but the Lord was the sun and shield, so that the congregation was built up even in the storms of war.

A place of quiet peace was also the parsonage, in which Schaller was allowed to enjoy the family happiness of a Christian householder. It is true that this house was not blessed with cloudless sunshine; the dear cross, especially in the form of severe illness, was not a stranger there, and the flor of mourning repeatedly wafted outside the door to the participating friends. But just as happiness in cheerful hours did not tend to become noisily loud, so also in days of gloom and sorrow the parsonage rooms were not filled with shrill lamentations and moaning, but the peace of God, which is higher than all reason, comfortingly embraced the members of the household. Thus, at all times, here was a place where one's heart could be at ease and where the angels of God, when they were called to serve, kept their holy watch with special joy. And there was more and more to do and to watch over for the dear angels, as in the course of the years the number of children increased, three sons and three daughters grew up under the father's serious and friendly discipline and the mother's faithful care.

Schaller was also a faithful and dear comrade to his fellow pastors during all the years of his pastoral work. He was a pleasant companion, not only knew how to participate in stimulating conversation, but also understood and practiced the art of following what others said as a grateful listener. In addition to Professor Walther, he was especially close to his dear friend Brohm, whom he was allowed to introduce on the first Sunday of Advent in 1858 as pastor of the then newly formed congregation "zum heiligen Kreuz", which was located around the Concordia Seminary. He was on cordial, loving terms with his parish school teachers and the teachers of the secondary school located in the middle of his parish, and together with them and the parish he was constantly concerned about the development and expansion of the school system.

After all that we have recalled so far about the life and work of the Blessed from the time of his pastorate at St. Louis, it can be well understood that it was not an easy, not a small sacrifice which the Trinity parish was to offer when in 1872 their dear pastor was appointed professor of theology at Concordia Seminary. (Conclusion follows.)

Of justification by faith.

(Continued.)

We are justified before God "by grace through faith for Christ's sake". This is what the Augsburg Confession says. How closely the two pieces "by grace" and "through faith" are connected is what we were talking about last time. Just as inseparably, however, are the two pieces "for Christ's sake" and "through faith" connected with each other. Therefore the Augsburg Confession adds that we are justified "if we believe that Christ suffered for us, and that for his sake our sins are forgiven, and righteousness and eternal life are given us." (Concordia Book p. 28.) Scripture briefly describes justifying faith as faith in Christ. After St. Paul cites the example of Abraham's faith, he makes the application with the words: "This is not written for his sake alone, that it should be imputed to him; but also for our sakes, to whom it should be imputed, if we believe on him that raised up our Lord Jesus from the dead, who was given for our sins, and was raised for our righteousness. Rom. 4, 23-25. Phil. 3, 9. the apostle speaks of the righteousness that comes through faith in Christ. Gal. 2:16 we read, "Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ, we also believe in Jesus Christ, that we may be justified by faith in Jesus Christ, and not by the works of the law, for by the works of the law no flesh is justified." Three times the apostle mentions here, where he shows how we are justified before God, faith in Christ. And what does this mean, to believe in Christ and to be justified by faith in Christ? If we understand this correctly, we can see why faith makes us righteous and just before God.

After the apostle Gal. 2, 16. explains that we are justified by faith in Christ alone, he continues: "But if we who seek to be justified by Christ should also be found sinners ourselves, Christ would be a minister of sin. Let this be far off!" Gal. 2, 17. Those who want to be justified through faith in Christ (Gal. 2, 16.) are those who seek to be justified through Christ. To be justified by faith in Christ is quite the same as to be justified by Christ. It is not that we are the ones who believe, not that we at least do this one thing and believe in Christ, but that it is Christ in whom we believe that makes us righteous. Or in one word: Christ makes us righteous. If we believe in Him, faith in Christ makes us righteous. Rom. 3, 24. 25. St. Paul writes that "we are justified by His (God's) grace, through the redemption that came by Christ Jesus, whom God presented as a mercy seat through faith in His blood. There he explains in more detail how far, why we are justified through Christ. Christ is the Redeemer. Christ has redeemed us, redeemed us from our sins. The ransom is his own blood. That paid all the debt of mankind. Christ is the New Testament mercy seat, which by virtue of its own

He has reconciled us to God through his suffering, death and Confession emphasizes that "the obedience of Christ" or blood. It is precisely through the redemption that took place "the righteousness of Christ" "is imputed to us for through Christ that we are justified before God. The fact that righteousness." (pp. 417. 418.) Faith takes and apprehends Christ redeemed us from our sins, atoned for our sins, the obedience of Christ. And so faith is imputed to us for reconciled us to God, makes us righteous before God. "By righteousness.

faith": these words are inserted in this context. By faith we We first spoke of faith being the means by which God's are justified, precisely because by faith we appropriate grace and mercy are appropriated to us. Now we call faith Christum and his blood, Christum and his redemption, the the means by which we appropriate the merit of Christ. Now atonement and reconciliation which Christ obtained by his this is not to be understood as if they were two separate blood. Faith takes hold of Christ and his blood and merit, things and goods which faith receives, as if faith first grasps flees to Christ, the mercy seat, and takes comfort in the and takes hold of one and then the other. No, faith grasps redemption and reconciliation that took place through Christ. and takes both at once, the one in and with the other. These Thus faith comes into consideration here as the means by two pieces, "God's grace" and "Christ's merit," are not next which Christ and His redemption become our own. If we have to each other, but in each other. The Concordia formula is turned Christ and his redemption over to ourselves, to our more often expressed in such a way that the "righteousness of Christ" or "the obedience of Christ is imputed to the poor sinners for righteousness out of pure grace." (Concordia Book p. 416. 418.) This is according to Scripture. According to the Scriptures, it is all grace that God justifies us for Christ's sake. When the apostle says that we are justified by God's grace through the redemption that came about through Christ, etc., Rom. 3:24, 25, he includes everything he says about redemption under "the grace of God. It is all grace that God justifies us and forgives our sins, and it is all grace that God justifies us in this way for the sake of Christ, through the redemption that came about through Christ. Of course, as our Confession says (Concordia Book, p. 425), "enough had to happen of the true, unchanging righteousness of God revealed in the law. God also wanted to show his justice, his punitive justice. God also wanted to be the one who alone is and remains righteous. Rom. 3, 25. 26. Therefore Christ had to suffer and die and bear the curse. But the fact that God punished and condemned sin in Christ instead of sinners, and thus redeemed sinners from sin and punishment, is pure grace and mercy. God, of his own free will, out of free favor and grace, for his own sake, sent Christ and gave him up to death, and thus through Christ reconciled the world. "God was in Christ, reconciling the world unto himself." 2 Cor. 5, 19. God, "to the praise of his glorious grace," "by this his grace" has "made us acceptable in the Beloved." Eph. 1, 6. And so faith grasps and grasps, takes and receives both, the one in the other, God's grace in Christ, and justifies us before God. "Faith takes hold of God's grace in Christ, by which the person is justified." (Concordia Book p. 422.)

Our confession speaks of Christ and faith in just this way. The Apology teaches and confesses: "But the merit of Christ is the treasure; for it must be a treasure and a noble pledge, by which the sins of the whole world are paid for. And in the following it says: "For faith does not make pious and righteous in the sight of God because it is our work and ours in Himself, but only because it receives the promised grace offered without merit from rich treasure." (Concordia Book p. 73.) The merit of Christ is the treasure. And for this very reason faith makes just, because it takes this rich treasure, this dear gift, not because it is our work or ours. Nothing that is ours, nothing that is of us and in us, is the ground of justification. Further, "Now let us show that the same faith, and nothing else, justifies us before God. And first of all I want to warn the reader here, just as this saying must and should stand, and no one can overthrow it: Christ is our only Mediator; so also no one can overthrow this saying: By faith we are justified without works. For how will Christ be and remain the mediator, if we do not by faith hold to him as the mediator, and thus be reconciled to God, if we do not hold in our hearts that we are justified before God for his sake? This is what it means to believe, to trust, to take comfort in the merit of Christ, that for his sake God will surely be gracious to us". (Concordienbuch p. 75.) Thus faith holds on to Christ, the one mediator, and relies on the fact that we will be judged righteous before God for his sake alone. The concordia formula also emphasizes here that faith "is the means and instrument," the means by which "Christ's merit is received, grasped, accepted, applied and appropriated to us. "When faith is spoken of as making righteous, St. Paul's teaching is that faith alone makes righteous without works, applying and appropriating to us the merit of Christ, as has been said." (Concordienbuch p. 422.) "Faith makes righteous, not because and therefore that it is such a good work and beautiful virtue, but because in the promise of the holy gospel it grasps and accepts the merit of Christ." (Concordia Book p. 418.) The

There is one more point, however, which is already contained in what has been said above, and we must emphasize it. We teach and confess that we are justified before God for Christ's sake, for the sake of Christ's merit, which we take hold of in faith. However, this must not be understood as if Christ's merit and obedience and our righteousness, our justification, were separate, entirely different things, as if faith only took hold of Christ's merit and obedience unilaterally and as if righteousness was first brought about and accomplished by such faith and taking hold of it. No,

Christ's merit and obedience is our righteousness, the righteousness that is valid before God, in which we can stand before God. And by appropriating Christ and his merit, faith appropriates to itself the righteousness that is valid before God. This is how we are justified before God through faith. This is the clear teaching of Scripture and our confession.

Our faith holds on to the fact, as St. Paul writes Rom. 4, 25, that Christ "passed away for our sins and was raised from the dead for our righteousness, for our justification". That is, God gave Christ over to death and raised him from the dead. And this is how our sin was atoned for and redeemed, and our righteousness and justification established. That this is so, we believe. We rely on it with all our heart. That is the whole thing. It is quite the same for the apostle whether he says that "we have been reconciled to God through the death of the Son of God," or whether he says that "we have been justified by His blood." Rom. 5, 9. 10. Through the One, Christ, through the obedience of this One, "the justification of life came upon all men". Rom. 5, 18. And through faith we now "receive the gift of righteousness" or "the atonement". Rom. 5, 17. 11. "God was in Christ reconciling the world to Himself, not imputing their sins to them." 2 Cor. 5, 19. In Christ, God reconciled the world to Himself, and by the same means forgave the world, all sinners, their sins. It only remains for us to believe this and thus "be reconciled to God." 2 Cor. 5:20. St. Peter testifies, "Of this all the prophets testify, that through his name all who believe in him should receive forgiveness of sins." Apost. 10, 43. All who believe in Christ, in His name, take and thereby receive forgiveness of sins. All believers speak with St. Paul: "in whom (Christ) we have redemption through his blood, even the forgiveness of sins." Eph. 1, 7. We who believe in Christ have Christ, and just by this, in Christ, we have redemption through his blood, or, which is the same thing, the forgiveness of sins. This is the gain we have in Christ, which is concluded in Christ, which is given in and with Christ, forgiveness of sins. This "Jesus Christ is made unto us of God unto righteousness." 1 Cor. 1, 30. So "whoever believes in Him is righteous". Rom. 10, 4.

The confession agrees with Scripture. The Apology notes "that God gives us forgiveness of sins and righteousness through Christ. And the same forgiveness, reconciliation and righteousness is received by faith". (Concordia Book p. 74.) The Concordia Formula states, "We believe, teach, and confess that faith alone is the means and instrument that we may lay hold of Christ and in Christ such righteousness as is valid before God." (Concordienbuch p. 362.) And further: "that therefore the righteousness which is imputed by God to faith, or to believers by pure grace, is the obedience, suffering, and resurrection of Christ, in that he hath been sufficient for us to the law, and hath paid for our sin." (Concordia p. 418.) "But because the obedience

If the righteousness of the whole person is the same, it is a perfect satisfaction and reconciliation of the human race, ... and therefore our righteousness, which is valid before God ..., on which faith relies before God." (Concordienbuch p. 425.) So suffering and dying of Christ, the obedience of Christ is the reconciliation of the human race and is therefore our righteousness, which is valid before God. It is precisely on this that faith relies before God. And precisely because faith takes hold of Christ and his righteousness, which is our righteousness, faith makes us righteous before God.

Again, the doctrine of justification by faith gives constant comfort to poor consciences. The very thing that natural reason resents, that we are justified before God by an alien righteousness, Christ's righteousness, is the poor sinner's one consolation in life and death. With our own righteousness we cannot stand in God's judgment. But faith reaches beyond itself, grasps the perfect obedience of Christ, and that is the righteousness that is valid before God. Faith clings to Christ, crucified and risen. This is a certain fact, that Christ died on the cross and then rose again from the dead. And just by this we are finished and justified from our sins. By faith we grasp, hold and have Christ. And if we only have Christ, then we have everything we need. In Christ we have forgiveness of sins, and where there is forgiveness of sins, there is life and blessedness. G. St.

(To be continued.)

The Beatificators.

In 1628, during the Thirty Years' War, Emperor Ferdinand II decided to forcibly return all Lutherans in Silesia to the Roman Church. The papal dragoons who were to carry out this work were called "beatifics". What atrocities they perpetrated is shown by the following account.

I. The beatifics in Glogau, Grünberg and Sagan.

The Imperial Austrian Regiment Lichtenstein was to make this part of Silesia Roman again. It was led by a special imperial commissary Miniati to Lusatia and awaited further orders there. From there it marched to the vicinity of Glogau. Count Dohna, who had hitherto evaded the business of taking away the church in Glogau, now hurried to Glogau and, in the night of October 29-30, 1628, since all the guards in the city were manned by Catholics, let the regiment pass through the castle into the city, where, on awakening and the dawning of day, the Protestants saw the tormentors of whose cruelty they had already heard so much.

The Catholic Church was no longer inquired about, but only the Protestant citizens who were to be forced to deny their religion. Only with Protestants were the soldiers quartered, who were not merely in need of life.

The only condition under which one could get rid of the torturers was to get a confession slip, which was considered a proof of the denied faith. The only condition to get rid of the tormentors was to get a confession slip, which was considered as proof of the denied faith. To mention only a few of the many methods they used in this work of conversion here and in other places, they ran from house to house as ravagers with bare sabers and maltreated the defenseless people; in this way they did not let the unfortunates sleep for many days and nights, so that they finally fell into a kind of encephalitis and in the rage took the unfortunate decision to get the confession slip, which they could not have taken in good sense. Some were dragged to mass and communion by their hair or whipped with rods until their flesh fell from their bodies. Some were led under the gallows, as happened to a certain Balthasar Schulz in Guhrau, or had rapiers and pistols put on their chests, and were threatened that they could save their lives only by apostasy. The children were taken away from the six-week-olds and placed in a corner, so that the mothers were not allowed to nurse them for several days, however much they suffered and the poor little ones whimpered and languished. Those suffering from gout and other painful diseases were tortured until they promised to deny their faith, or were given the host when they lay unconscious. Others were forced to take Communion in the Catholic form, pretending that they had promised it to the soldiers and had therefore been freed. Others were persuaded to receive it in the Protestant form and then mocked when they complained about the cruel deception. In Polish Neustadt, where the commission attacked the congregation in the church, the imperial Captain la Morde, wearing boots and spurs with a sword attached, went to the altar and handed out the chalice himself to the congregation members who had just gathered around the altar to receive communion. When the wine was not enough, he advised the communicants to take a drink of beer or mead at home instead. In fear and forced by such mistreatment, people ran in heaps to get confession slips. Yes, the many clergymen sitting at the commission could not write enough of them. Some remained steadfast and could not be forced by any torture to denial, still others left their property and went away as beggars to save the peace of their conscience. This would have been done by several if the gates in the closed cities had not been manned, at which the emigrants were driven back. Several asked that they be allowed to leave empty-handed, naked and bare; they wanted to leave everything they had behind, but this was not granted. The most immovable in all the cities were the women. They resisted the commissars, the soldiers and even their disloyal husbands.

Since, however, the majority of the men, especially in Glogau, had in their time of need taken the trouble to fetch the confession slips, the happy progress of this method of conversion caused the Reformer General, Count Dohna, to comment that the



Apostle Peter was nothing against him. He had converted 3000 souls in one day by preaching, but he had converted far more in one day and without preaching. These armed apostles with their leaders were generally called the "beatifics" by the people.

Of the three Protestant preachers in Glogau, the two deacons each had to pay a fine of 100 gulden and then leave the city and the country. With the pastor M. Valentin Preibisius, however, an attempt was made beforehand to see if he could not be persuaded to deny his faith. He was put in prison, 40 soldiers were placed in his wife's house, and a crucifix and a sword were placed in front of him, leaving him to choose whether he would choose the Catholic religion with the first or death with the last. His wife asked him to choose the sword, which he did, but was finally released after paying 200 guilders and taken out of the city at night.

In general, among all the preachers of Silesia, only one, the pastor Christoph Wolfram at Eckersdorf near Sagan, was not steadfast enough to remain true to his convictions even in adversity. When the governor of Sagan, Grabus von Nechern, one of the most furious "reformers", came to his house for the first time with the armed apostles, they heard him playing the lute and singing: "I lie in strife and resist; help, O Lord Christ, me weak ones" 2c. The otherwise insensitive were moved by this and went away. But they were ashamed of their human feelings and sent soldiers to take him to Sagan. Here they frightened him so cruelly and threatened him with even greater torments from Wallenstein, who was feared everywhere, that his strength was exhausted, he denied his faith and took communion according to the Catholic form. But afterwards he suffered so much from anguish of conscience that he turned back again and, in the soon changed shape of things, pleaded his case to the congregations in the neighboring Silesian and Lusatian churches.

The entire regiment of Lichtenstein dragoons remained in Glogau only until November 2. From then until the 4th, five companies were in Glogau, and from then until January 3, 1629, only two companies, each 300 men including the staff, were in Glogau. The city had to pay the staff 1200 Thaler, and the rations for the two companies, which were no longer considered execution troops, but rather as requisition troops, cost the city 33,000 Thaler, in addition to salt, wood, light, and whatever else the soldiers extorted.

Only what happened in Grünberg must be remembered recently. When the news of the violence in Glogau arrived on November 3, 1098 people went to communion the next day, on the 20th Sunday after Trinity, and eight days later almost as many. On November 17, a company of the Lichtenstein regiment under Captain Devory arrived and quartered. 20 men were placed in the parsonage to torment both preachers, the pastor Willich and the deacon Nippe. To the latter they said: "We want to make the test on you whether it is true what you sing:

"Take our body, goods, honor, child and wife, let them go' 2c."

The troubled men left the city the following day because the Protestant citizenry (there was no Catholic citizenry) had purchased the patronage rights to their city church from Abbot Francis in 1573 for 5000 florins and Emperor Rudolph had confirmed the purchase in 1584. This confirmation expressly states "that the town should have and use this church with accessories as it would be best for them". The execution troops, however, did not retreat, continued their work of conversion in the usual way, burned on December 6 and 7 all Protestant books they could get hold of, and committed a lot of murders. The good people of Gruenberg, not yet cowardly, turned to the Elector of Saxony, presented their rights to him and asked for his intervention with the Emperor. They received it, but it did not improve their fate. At the beginning of July, Count Dohna and the governor of Oppersdorf finally came to the city with five companies. The citizens, however, defended themselves and forced them to take up quarters in the villages.

The state lasted nine weeks, during which the citizens guarded their gates and held twice daily prayer meetings. Finally, on September 10, the aforementioned companies surrounded the town early at 5 a.m., entered it, looted, let no one escape, committed all the feared acts of violence and killed four people, one of whom, named Andreas Quos, they stabbed with vine stakes. Fortunately, a lot of inhabitants had fled to the countryside before. Under such circumstances, the auxiliary bishop of Breslau, Balthasar von Horn, consecrated the church for Catholic services in the middle of October and then went to Schwiebus on the same business.

The "holy" commission (as it is called in the Acts) first went from Glogau to the cities of the principality of Sagan in the first days of January. On the 5th, it expelled the three preachers of the city of that name. The much practice in converting heretics had taught her an easier method. They no longer wrote confession slips, they just drove the people into the church. Here a white sheet of paper lay on the altar; whoever touched it had professed the Catholic faith. With this confession, however, the matter was not yet over. On February 2, the congregation was again forced to go to church, to renounce the religion of their hearts and to swear to the Catholic religion with the doors closed. My sources do not contain the form of this oath. The chronicler who recorded the same event was not in Sagan, but in a neighboring village. In the confession and in the short confession of faith, which one had to make in Glogau, the transgressors were only allowed to curse the Protestant doctrine and themselves. It is certain, however, that even common Christians had to curse father, mother and grandparents. Many converted, but not the women. A Sagan chronicle says: "The Jesuits got tired of exhortation sooner than the women of resistance"

(Bresl. Kbl.).

To the ecclesiastical chronicle.

I. America.

Methodism. The displeasure about the provision of the Methodist church order, according to which the bishops assign the preachers their different fields of work and according to which they are not to leave a preacher in one place for more than three years in succession, - increases with every year. Not only congregations resist when a bishop takes away their preacher whom they wanted to keep, or when he places a preacher against their will, but also preachers groan under this disorder. And the other day a conference of Methodist preachers in Philadelphia decided to propose to the General Conference that the church order be changed so that the Elders be elected by the annual conferences and that they stand by the bishop as an advisory authority when he makes the transfer of preachers, and that the bishop may not make an appointment against the express will of the majority of the Elders. - According to God's Word, every congregation has the right to govern itself and to appoint its church offices.

Roman farce. We recently reported that a new American saint, from St. Louis, is to be added to the number of Roman saints. This one is Mother Barat, the foundress of "the Women's Order of the Sacred Heart". It was reported to Rome that a shred of her dress had brought about a miraculous cure in a sick 11-year-old girl. In June of last year, a letter was sent from Rome to Archbishop Kenrick, asking him to appoint a commission to investigate and report on the miracle. The commission appointed by the Archbishop consisted of the Vicar General and a number of priests. On March 5, the commission held its first meeting. The members were sworn in and the documents that had arrived from Rome were read. The interrogation of witnesses began on March 6 and continued for four days. Fourteen questions about the "miracle" were to be answered by the interrogation according to the regulations from Rome. The testimonies covered several hundred quarto pages in the protocol. The acts of the hearings were brought to Rome by a special messenger. - The "Herald of Faith", which reports this, does not report that the priests did not laugh at the game. True miracles do not need to be investigated thus. The world wants to be deceived. St. Paul says that the future of the Antichrist will happen "according to the working of Satan, with all kinds of lying powers and signs and wonders". 2 Thess. 2, 9.

In Montreal, Canada, there is a dispute among the citizens whether a statue of the Virgin Mary should be erected on the highest point of the city or not. The French Canadians demand it, the others do not want to suffer it. The town was originally called Ville Maria and the bigoted Catholic French believe that by placing the statue they can assure their town the special protection and care of the "Queen of Heaven". - The Bible says: "Where the Lord does not guard the city, the watchman watches in vain." Ps. 128, 1.

Freemasons. At Easter the Masons and Knights Templar had a large meeting in Fargo, Dakota. On Easter Sunday afternoon they went to the Episcopal Church. After their (the Knights Templar) Easter liturgy was read, the Episcopal preacher preached a sermon to them - get this - on the words of the Son of God, "Be thou faithful unto death, and I will give thee the crown of life." In his sermon he described the origin of the knights and praised their principles. What a horrible denial of Christ and terrible abuse of the Word of God!

In the church, it is not: I say this, you say that, that one says that, but rather: This is what the Lord says.

(Augustine.)

II. foreign countries.

Various newspapers report the following **about Emperor Wilhelm's death**: On Thursday, March 8, in the evening at 5 o'clock, the Oberhofprediger Dr. Kögel came to the bedside of the Emperor and after a short word of greeting, in which he spoke of the prayerful participation of the whole people, he recited to the patient the Psalm 23:4: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Then Isa. 54:10: "The mountains shall depart, and the hills shall fall: but my mercy shall not depart from thee, neither shall the covenant of my peace fail, saith the Lord thy merciful God"; and Isa. 43:1: "Fear not: for I have redeemed thee; I have called thee by thy name: thou art mine." Both times the emperor responded with approval, "This is beautiful." As the preacher continued, "I know that my Redeemer lives. Christ is the resurrection and the life"-the affirmation was, "That is true." Sayings that were shouted to the sick person during the evening hours were: Joh. 14, 27.: "Peace I leave with you, my peace I give unto you; not as the world giveth do I give; let not your heart be troubled, neither let it be afraid"; Rom. 5, 1.: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"; Matth. 28, 20.: "Lo, I am with you alway, even unto the end of the world"; 1 Joh. 1, 7: "The blood of JESU Christ, the Son of God, makes us clean from all sin"; Joh. 1, 29: "Behold, this is the Lamb of God who bears the sin of the world"; Rom. 14, 7-9: "None of us lives to Himself, and none of us dies to Himself; if we live, we live to the Lord, if we die, we die to the Lord; therefore, whether we live or die, we are of the Lord. For to this end Christ also died and rose again, that he might be Lord over both the dead and the living." Between the individual sayings were longer pauses. From the songs of the church, the sick person was recited his favorite verse:

When I shall depart, then depart not from me; When I shall suffer death, then step thou forth; When I shall be most anxious for my heart, Then tear me out of the anguish Power of thy anguish and pain, and:

Christ's blood and righteousness
This is my jewelry and honor dress 2c.;

from the song: "Befiehl du deine Wege" the final verse:

Make an end, O Lord, to all our troubles; Strengthen our feet and our hands, And let us always be commended to your care And faithfulness until death, So our paths will surely go to heaven.

At the saying: "Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Savior," the Grand Duchess of Baden asked her father if he had understood. He answered in the affirmative, repeating the last words audibly, "My eyes have seen thy Savior." In one of the pauses the emperor, unprompted, said of his own accord, "He has helped me with his name." Another time he spoke to himself like one dreaming, "Let us set up an edification hour." Awakening after an interlude, he explained, "I had a dream. It was the last celebration in the cathedral." He may have been visualizing his own funeral service in his mind. At 4 o'clock on Friday night, Dr. Kögel prayed:

Appear to me as a shield, For comfort in my death,
And let me see your image In your crucifixion. There I
will look after you, there I will press you tightly to my
heart with faith; He who dies in this way dies well.

The empress spoke aloud the following Lord's Prayer. When the preacher began with the 27th Psalm verse 1: "The Lord is my light and my salvation, before whom should I fear? The LORD is my life's strength, of whom should I be afraid?" and the Grand Duchess addressed the question to the Emperor, "Papa, did you understand?" he answered, "It was beautiful." When the signs of death clearly announced themselves, the preacher blessed the dying man with the words: "The Lord protect your exit and your entrance from now on until eternity! Go in peace! There is still a rest for the people of God. Father, into your hands we commend his spirit; you have redeemed him, you faithful God."

(Free Church.)

Papal Bible Ban. Not long ago, a Roman priest in France named H. de Monzie-Lasserre translated the Holy Gospels. The book was welcomed with joy by the people and sold quickly. Many priests approved of the translation. French magazines agreed with the priests' judgment. Applause also came from Switzerland. Thanks to so many recommendations, the Gospels were widely distributed and became daily spiritual food for many. In ten months, 25 editions appeared. Suddenly, on New Year's Day, it was learned in Paris by a telegram from Rome to the Univers that by decree of the Holy Society of the Index of September 7, approved by the Pope on September 20, the new translation of the Gospels had been placed in the list of **forbidden books**.

How someone was referred that there was an original sin.

About 40 years ago, an uproar arose in the town of X. against the young pastor B. because he dared to teach that we were all born in sins. Almost the whole town took sides against the pastor. For it was very advanced in the Enlightenment according to the rationalism (religion of reason) that prevailed at that time. Another pastor from the neighborhood wanted to overcome a citizen of the town with the Holy Scriptures. Consider, he said, what the apostle Paul writes (Rom. 7, 18.): I know that in me, that is, in my flesh dwells no good thing; willing I have, but accomplishing the good I find not. Answer: Yes, that is what the disciple writes, I hold to the Master. But, replied the pastor, what does the Master say Ev. John 3:6 and 3? "That which is born of the flesh is flesh. Except a man be born again, he cannot see the kingdom of God." If then the Savior teaches that man comes into the world in a state in which he is not able to enter the kingdom of God, and that he is born in this state by virtue of his descent from men who are in the same state as he, you must admit, Mr. S., that the Savior teaches: Man comes into the world afflicted with original sin. Answer: Yes, that depends on the interpretation one makes of this saying. I cannot adopt your interpretation. - The pastor was at his wit's end, as they say. Meanwhile, a peasant had entered the open door of the parlor and listened to the conversation, unseen by the pastor, who had his back to the door.



turned to him. Mr. S., the farmer now interjected, don't you believe that there is a sin? No, Mr. S. answered with self-confidence, I cannot possibly believe that the all-good Father in heaven should have created people so badly. (Incidentally, a great lack of understanding. For no Christian claims that God created original sin). But, Mr. S., the farmer continued, if you have no original sin, why do you sin? I want to leave it in your place. - Mr. S. was struck on the mouth. The eloquent man could no longer find a word to say. For in spite of all L's enlightenment, he was too sincere to dare to deny that he sinned and that he could not get rid of the sin. (U. d. cross.)

Origin of the lie of purgatory and Sacrifice Mass.

Gregory (the Great, † 604) alone was the beginning and founder of the many lies of Purgatory and the sacrificial masses for the dead. He writes in one place that in his monastery there had been a steward who had left three florins among his books or letters, approximately and out of carelessness. When Gregorius found them after his death, he became extremely impatient with the deceased steward and cried out that he was damned for the sin of theft and would have to suffer eternal torment for it: although it was credible that the same monk had more opportunity to steal in other things, he never stole or embezzled anything; but this money had thus secretly lain among the letters or books, so that he himself knew nothing about it. And yet, as he said, Gregory's example and cry had so upset and frightened the others that from then on none of them wanted to keep even a penny. Finally, however, Gregory ordered thirty masses to be said for him, and when they were said, he writes, the same administrator appeared to him and thanked him most sincerely for such a great good deed, through which he was delivered from the torment and curse of God.

These were actually the powerful errors of which Paul writes, 2 Thess. 2, II. And from this example of Gregory, the infinite amount of abominations and sacrificial masses for the dead came into the whole world. The spectre that appeared to him was the mischievous, wicked devil himself, who came out of hell to deceive and seduce the whole human race. For the frightful and frevele lie of the purgatory and the masses for the dead is so great, that no one can understand it sufficiently or talk it out. (Luther. Walch II, 1547.)

The infamous Dr. Eck

did not tire of accusing the Lutherans of wanting to become blessed by faith alone, so that they could sin comfortably. What is this," he shouted to his former friend J. Sturm during the Diet of Augsburg, "that yours say: *Sola tides, sola fides!* (faith alone, faith alone!) Where did those scoundrels learn that? I would that God's Mother would disgrace you with your faith!" As often as he heard about priestly marriage, he claimed that the Lutherans had introduced it for carnal reasons, and yet had to be told by Sturm: Our theologians are "allzumal husbands, which is more honorable to them than if they were fornicators, for which I have always known you and which is no longer unknown to anyone." (Zeitschr. für hist. Theol. 1872. p. 44.) "Let us send the *Sola*" ("alone" by faith) "to the cobbler!" exclaimed Eck in a distinguished assembly. Such cobblers, which the



Many have come out after Luther's death to defile the lovely feet of the messengers who proclaim peace. The Methodist sects occupy a particularly prominent position among those who want to add their own work to the grace of God. From time to time, they also rehash the old papist blasphemies, as if, according to Lutheran doctrine, a life of sin could exist alongside faith.

G. G.

Do you thank God for the pure teaching?

The godly theologian Christian Scriver, who died as high court preacher at Quedlinburg in 1693, put the following important questions to his listeners in one of his sermons: Do you regard pure doctrine as a precious supplement and an incomparable jewel of your heart? Do you also have a godly zeal to preserve it, to bring it to your offspring and to propagate it to others who do not have it? Where is your desire and eagerness to fill everything with the gospel of Christ? Where is your zeal against false doctrine and all that is contrary to heavenly truth? What have you done and contributed so far to the preservation of the worship of God? And how have you testified your zealous love for the Lord Jesus and His holy Word and reverend Sacraments? Perhaps there are many of you who know little or nothing about all this? Perhaps you have never thanked God from the bottom of your heart that you were born and brought up in the Orthodox Church? Perhaps you regard one religion as another, and have so much to do with earthly and worldly things that you seldom think of the spiritual and heavenly?

Perhaps it could do you the same good whether you live in the Papist, Calvinist, Socinian, Anabaptist and other false and deceived fellowship, or in the Lutheran orthodox church, if you would only have enough money, serve the belly and enjoy the world to your heart's content. Perhaps you have never prayed for the erring and deceived, that God would enlighten them and set them right? Perhaps you have never endeavored to convert an erring soul from the error of his way? I would wish that I would meet no one in this examination and test, and that in our orthodox church no one would be found who could be convinced of such coldness and recklessness; but experience has taught me, alas, that among high and low alike the delusion sets in, as if the religious controversy did not mean much, it was only an unnecessary bickering of scholars. We, they say, all believe in one God, who will make us all blessed. Many great people still have Pilate in mind today, who said to the Lord Jesus, the faithful and true witness, when he told him about the truth: "What is truth? Consider then, you Christian souls, before God, who tests hearts and kidneys, and before Jesus Christ, who is future, to judge the living and the dead, as you are also minded in this matter.

(Soul Treasure III, 15.)

Why did Luther handle the article of justification so diligently?

I do not handle the article so diligently in vain; for I fear that one will not stay with the article; and unfortunately there are already many among us who despise it and will not take the article highly. So the pope and the bishops fight hard against it. If preachers come later who preach and practice the article sleepily, lazily and lazily, it will soon be done and one error will follow another.

(Luther, 48, 38.)

Inauguration.

By order of the Most Reverend President Biltz, Rev. C. Burkart was installed in the congregation at Lutherville, Ark. on Sunday Misericordias Domini. A. Frederking.

Church dedications.

On Sunday Quasimodogeniti, the First German Lutheran Congregation at Little Rock, Ark. consecrated its beautiful new church (100X60X42, 2 towers: 165 and 100) to the service of the Triune God. The festival preachers were Mr. J. H. Niemann, President, Mr.? C. L. Janzow and C. F. Obermeyer.

On Judica Sunday, the Zion congregation in Schenectady, N. A., dedicated its newly built church and school building to the service of God. The sermons were preached by Pastors W. A. Frey and J. C. Renz. L. Schulze.

On Sunday Quasimodogeniti the Lutheran congregation of St. Paul in Gratwick, N. U., consecrated their little church to the service of the Triune God. The festival preachers were Pastors H. Koch and J. Gram. A. T. Hanser.

Conference - Displays.

The Special Conference of Southeast Nebraska will meet, s. G. w., from May 29 to 31 in the parish of Mr. ? Please register in time for the same. Aug. F. Ude.

The Northern Nebraska Districts Conference will meet May 30-June 6 in West Point, Nebr. - People report in a timely manner. Aug. Lange.

The Southern Districts Conference of Iowa will be held, s. G. w., May 29 to 31, at the church of ? Meinecke, State Centre, Iowa - Early registration is urged. W. Brandes.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., May 23-29, at Schaumburg, Cook Co. Ill.

Subject of doctrinal negotiations: "Theses on Bible reading in Christian households."

Registration is to be made in times with the local pastor, liev. 6th Llueller, 6crck 60th, Ill.

More information will be provided elsewhere regarding the trip to the Synod. B. Burfeind.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., from May 30 to June 6, incl., at Milwaukee in Immanuel's Church, corner of Garfield Avenue and 12th Street. - Those desiring lodging should kindly contact the local pastor Rev. 6th Lneedlk. at least fourteen days before the meetings begin,

1122 Oarüelck Ave., Milwaukee, ^Vis. sign on.

The gentlemen traveling preachers want to remember that oral missionary report is desired from them.

J. Strasen, Secr.

The distribution committee

will meet, s. G. w., on Tuesday, May 15, at 9 o'clock in the morning at Concordia Seminary, St. Louis, Mo. This to all concerned for due notice. H. Sprengeler.

Requests for teachers from Addison.

Those dear communities which intend to appoint one of the candidates for the school board leaving the seminary this year as a teacher are hereby kindly requested to send the respective applications and diplomas not to the undersigned, but to the responsible district presidents, as soon as possible. On the other hand, the undersigned requests that he be briefly informed of the project by postcard, if possible by May 1. E. A. W. Krauß.

Explanation.

I hereby declare that I have left the Ohio Synod because its doctrine of the conduct of man toward the grace of God is false; as I have also experienced that this doctrine can offer no comfort in distress and affliction, but stands virtually in the way of the anguished heart. I ask my brothers in the Synodal Conference, whom I left almost three years ago out of misguided intentions and who I have caused distress, to forgive me as God has forgiven me by grace.

Howard Lake, Minn, April 1888.

H. Pröhl.

Display.

Teacher W. Freudenfeld, educated in the seminary at Schwerin, Mecklenburg, wishes to join the association of our synod, which is hereby brought to the general attention of our Eastern District.

J. P. Beyer, President.

Explanation.

In the "Statistisches Jahrbuch" (Statistical Yearbook) of 1887, page 15, it was announced that Pastor M. V. Schneider had resigned from his office "because his blessed effectiveness was undermined by malicious slander. Unfortunately, it has now become necessary to follow up this announcement with a more severe explanation. When, on November 21 of last year, I thoroughly investigated a complaint filed against Pastor Schneider on the spot, there was absolutely no "clear and irrefutable" evidence for the guilt of the accused, who, for his part, persistently and indignantly denied the serious accusation. The accuser himself had not been an eye- and ear-witness of what he had alleged and withdrew his accusation. However, because the name of Mr. Pastor Schneider had already been made stinky in the whole area, he considered it most advisable to resign from his office and to wait for employment elsewhere. And as long as no further revelations followed, no one could do anything but consider Mr. ? Schneider innocent and take him into protection. This will explain the above announcement in the "Statistisches Jahrbuch". - Unfortunately, however, the matter has now turned out to be quite differentWhile on the part of the original accuser and those who appeared with him at the time of the investigation against Past. Schneider, even now no evidence for their allegations has been produced; and in no case can their then shameful conduct be defended with what has now become apparent without their service. From another side, however, it became more and more impossible for Schneider to deny his misdeed, so that he finally admitted it himself and pleaded guilty. However, the given annoyance is so terrible that it must be publicly declared herewith that the former pastor M. V. Schneider has made himself completely unworthy of the holy office of preaching and can henceforth no longer be counted among the members of our synod. May God have mercy on the fallen one for the sake of Christ forever, Is. 64, 5!

Minneapolis, Minn, April 3, 1888 Bro. Sievers, President of the Minnesota and Dakota Districts.

Income to the California and Oregon District's coffers:

Inner Mission of the District: from Mr. W. G. Seidel, San Francisco, K2.50. Mr. J. R. R., Albany, Oregon, 3.00. St. Paul's Parish in San Francisco 209.70. Zion's Parish in Oakland 31.75.' (S. H246.95.) PoorCollege Students inFortWayne: From Mr. W. G. Seidel, San Francisco, 2.50. By Mr. ?. G. Runkel by Mr. H. W. Stoll, Los Angeles, Cal., 5.00. Mr. J. R. R., Albany, Oregon, 2.00. (S. H9.50.) Poor Students in Springfield: From Concordia Young Men's Association of St. Paul's Parish in San Francisco for S. Midsuno 5.00. San Francisco, Apr. 9, 1888. J. H. Hargens, Cassirer. 400 8ixtd 8tr.

Revenue into the Illinois - District's coffers:

Synod treasury: Easter collect: from the congregations of the?...: Große in Addison H87.63, Frederking at Dwight 10.00, Ramelow in Elk Grove 13.00- Brauer in Crete 29.00, Pfothenhauer in Palatine 8.35, Dorn in Pleasant Ridge 8.01, Brueggemann in Willow Springs 9.0(>, Luecke in Troy 20.00, Große in Hartem 21.13 (half), Eirich at New Minden 14.00, Krebs at Aurora 28.76, Brewer at Eagle Lake 22.39, Brunn at Strasburg 9.00, Schroeder at Hinckley 8.15, Love at Wine Hill 9.60, Engel at Covington 2.50 (half), Winter at Hampton 10.20. Of the Gems. of the ??: Heinemann at Okawville 9.45, Wunder at Chicago 41.00, Strikter at Proviso 30.00, Zahn at Secor 10.00, Muller at Ehester 11.70, Noack at Dolton 17.25, Sieving at Uork Centre 11.27, Lenk at Millstadt 10.00, Feddersen at New Berlin 5.50, Weisbrodt at Mount Olive 4.80, Hansen at Worden 10.80, Goehringer at Staunton 14.25, Feiertag at Colehour 10.25, Koch at Lemont 7.00, Burfeind at Richton 13.50, Offenbeck at Chicago 20.03, Roeder at Arlington Heights 33.47, Leeb at Chicago 18.51, Wagner at Chicago 55.00, Succop at Chicago 46.00, Heyer at Wheaton 2.00, at Turner Junction 4.00, Katthain at Hoyleton 3.50, Lewerenz at Effingham 11.61, Bergen at Wartburg 3.70, Lücke at Jefferson 13.50, Meyer at East St. Louis 5.40, Wangerin at Solit 8.85, Meyer at Osnabrück "for the Kingdom of God" 10.00, Feiten at Washington Heights 8.00, Hartmann bet Woodworth 18.30, Loßner at Lake Zurich 6.30, Gose at Grant Park 6.00, Schieferdecker at Hamel 7.25. - Abendm.Collecte of ?. Mayer's congregation in Bremen 1.85. Collections on Penitential Day and Easter from ?. Hild's congregation in Bethlehem 18.35. Communion coll. by ?. Flachsbart's congregation in Dorsey 7.55. Palm Sunday coll. by ?. Bartling's congregation in Chicago 36.00. By ?. Engelbrecht there from Mrs. Köritz 5.00. By ?. Lochner there: Coll. on Palm Sunday 27.63, Coll. on 1st Easter Day 17.69, from synodal box .81. Communion Coll. by ?. Frese's congregation in Champaign 6.17. (p. K920.02.)

Construction in Springfield: ?. Katthains Gem. in Hoyleton 2.00. Bauin Addison: By ?. Frederking at Dwight, half of the Confirm. coll. 5.00. Of the Gemm. of the ??: Rabe at Warsaw 11.00, Kirchner at Matteson 15.00, Muller at Schaumburg 28.00, Cook at Lempnt 7.00, Lewerenz at Effingham 15.00, Brewer at Beecher 10.63, Brunn at Strasburg 24.30, Slater at Hamel 14.00. half of the Easter coll. before ?. Large

k. Stemmermann's congregation in Humboldt 2.30. By Praeses Biltz in Concordia by H. Röpe 5.00, by Rabe Sr. 1.00. Ü. Demetrios Confirmanden by teacher Hafemeister 3.25. By ?. Rohlfing in Carrollton by Mrs. Borgmann 1.00. By k. Mehr in Friedheim, Hockzeitcoll., 1.35. P. Hoyer's congreg. in Spring Valley 6.75. P. Jben's congreg. in Harvester 3.50. By P. Meyer in Cole Camp by K. 2.00. (S. -32.10.)

Hospital in St. Louis: Fr. Fischer's Gem. in Drake 5.00.

Deaf and Dumb Institution: Fr. Walther's congregation in Brunswick 7.25. By Praeses Biltz in Concordia from H. Röpe 2.50. By Mr. Herrling from Fr. Rohlfing's congregation in Alma 8.30. By ?. Lentzsch in Craig by Jos. Slacik 1.00. Fr. Fackler's congregation in Canton 1.45. (p. -20.50.)

Poor students in St. Louis: By Fr. Umbach in Prairie City of St. 1.00. By ?. Wangerin in St. Louis by Mrs. N. N. 1.00. P. Rohlfing's Gem. in Carrollton 5.50. (S.-7.50.)

Poor students in Fort Wayne: By ?. Nothing in Lincoln by Joh. Meusckke 2.00. By ?. Lentzsch in Craig by Jos. Slacik 1.00. ?. Albrecht's Gem. in Perry Co. 4.40. Chr. Roehl in Feuersville for Fz. Buszin 2.00. (S. -9.40.)

Poor students in Springfield: l'. Mueller's Gem. in Lincolnville 2.55. By teacher Hafemeister, Coll. at Pinkepank-Häsemeier wedding, 9.90. (p. -12.45.)

Poor seminarians in Addison: Through Mr. Geissler of Fr. Stemmermann's Gem. in Humboldt 3.50. Chr. Röhl in Feuersville for Paul Buszin 2.00. (p. -5.50.)

Poor students in Concordia: ?. Rohlfing's Gem. in Carrollton for N. Mießler 5.50. P. Bundenthal's Gem. in Augusta 3.35. (p. -8.85.)

?. Hübener's Gem. in Hannover: Through Fr. Frese in Port Hudson from the collection bag 3.00, "Thank Offering" 5.00. (S. -8.00.)

Parish in Sarcocie: Through Frese in Port Hudson from the collection bag 4.00. Praeses Biltz's parish in Concordia 5.00. Through Mr. Herrling from ?. Rohlfing's congregation in Alma 5.00. ?. Fackler's church in Canton 1.00. By Cassirer Spilman 9.92. ?. Meyer's parcel in Black Jack by Mr. Poggenmüller 14.00. (p. -38.92.)

Pilgrim House in New York: By ?. Wangerin in St. Louis by Mrs. N. N. 1.00. By Praeses Biltz in Concordia by Joh. Holsten 1.00. By ?. Meyer in Cole Camp by K. 1.00. (S. -3.00.)

St. Louis, April 17, 1888. H. H. Meyer, Cassirer.

1328 KortU Larket 8tr.

For the Pilgrim House

received from January 1 to March 31, 1888: from Kassirer J. C. Bahls - 94.55. F. Peters, Elyria, 1.00. Kassirer C. Spilman 21.24. Kassirer D. W. Röscher 105.00. Kassirer H. H. Meyer 11.00. Mrs. Mary Hopmann 2.00. Kassirer C. Spilman 86.85. G. Wineberger Sr. 5.00. Kassirer H. Tiarks 43.35. W. Döscher 1.00. ?. C. F. Brandt 2.00. Albert Hiller 2.00. Kassirer H. H. Meyer 8.00. ?. W. Braunwarth 2.00. Kassirer D. W. Röscher 20.99. Kassirer C. Spilman 78.10. Kassirer E. F. W. Meier 88.43. Richard Grempler 1.00. (p. -573.51.) Vom werthen Frauenverein in Elyria, O., j Dtzd. Quilts. From the worthy virgins' association in ?. H. C. Steup's congregation in New York 1j dtzd. Towels.

As non-interest bearing loans to the "Pilgrim House" from January 1 to March 31 -1625.00 have been received, whereas -2300.00 have been reclaimed. I urgently request that such non-interest-bearing loans be sent to us in the future. This is a great service to the "Pilgerhaus". S. Keyl,

For emigrant mission

received from January 1 to March 31, 1888: From Kassirer J. C. Bahls - 13.00. Kassirer C. Spilman 16.27. Or. E. E. Bünger 10.00. ?. W. Braunwarth 1.00. Christ Lugienbuhl 1.50. D. Gutersloh, Fountain, 2.36. Kassirer C. Spilman 20.48. Friedr. Peters .25. Heidmann 1.00. Kassirer D. W. Röscher 12.90. Christ Reimers .25. Kassirer H. Tiarks 21.00. ?. Laczjack, Hungary, .37. N.N. 73. Kassirer D.W. Röscher 13.00. MatthäusGemeinde in New York (German money) .60. Kassirer E. W. F. Meier 66.00. (S. -180.71.) S. Keyl.

For poor students the undersigned has received with heartfelt thanks: through Mr. ?. S. Keyl from Mr. H. Bruns -15.00; through Mr. ?. C. C. Schmidt from Mr. V. Koch 2.00; by the Gatsche brothers 15.00; by the same for the household 15.00; by Mr. ?. Gehrman from his comm. in Babtown, Mo. (for Stud. G. A. M.) 12.85. F. Pieper.

For the English Lutheran Mission

received: Through Mr. ?. C. L. Janzow from Kassirer John Bahls -1.00. Through the same from ?. A. Meyer's parish, Wheels, Webster Co, Mo, Easter Collecte, 2.10. By the same from St. Paul's English Parish, Webster Co, Mo, 2.00. C. F. Lange, Kassirer.

Uevärrdevte Advesfon:

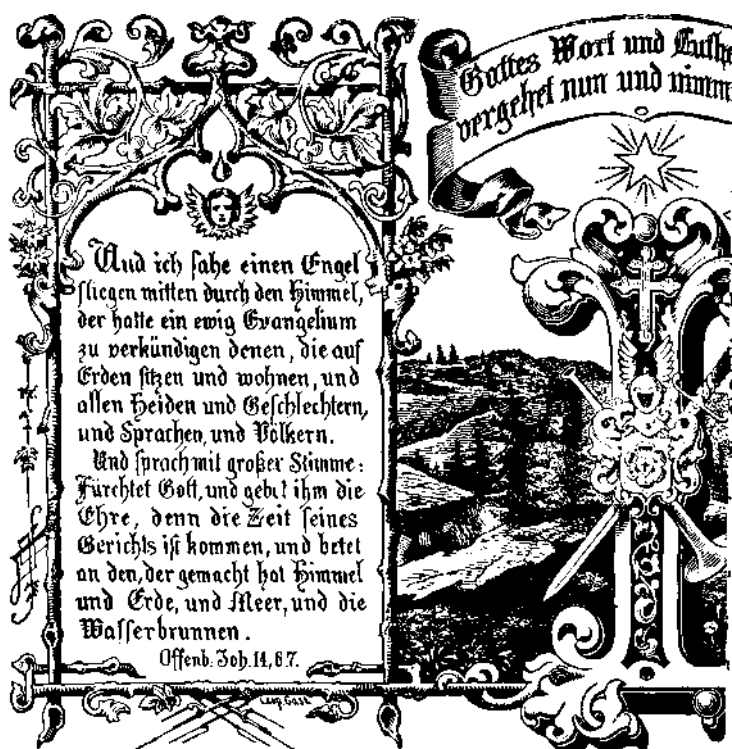
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Herausgegeben von der Deutschen Evang.
 Redigirt von dem Lehrer:

44th Ann.

Johann Michael Gottlieb Schaller.

A Portrait of Life.

VII.

The pastorate is the highest office, the main office in Christianity; it is also the office that allows those entrusted with it to see the fruits of the evangelical preaching ministry in the richest measure and greatest variety. The pastor shares with his parishioners, old and young, joy and sorrow as a spiritual father; he welcomes the newborns who are brought to baptism as a lovely addition to the community of God, sees them grow up until he takes them into Christian instruction and spiritual care, until they publicly make a vow of faithfulness to their Savior in his hand. Through him God pronounces the blessing on bride and bridegroom. He donates the goods of the house of God to the gathered community. Under his encouragement, the afflicted and the fainthearted become joyful and confident; he may uplift and refresh the weary souls of the sick, sweeten the bitter hour of the dying, shine for them through the dark gate of death into the light of eternity; his mouth comforts the mourners with whom no other consolation will stick. Thus, where it is right, the relationship between the pastor and his parishioners is a very heartfelt one, and how strong the bond was that bound them together is shown quite clearly and sensitively when it is now to be severed.

In all these respects, the office of a theological teacher of the studying youth is second only to the office of a pastor, the office which no other on earth can equal in heart-warming glory. The professor, too, should be a pastor in his own way; the salvation of his audience should be close to his heart; he and his students should also be bound by a bond of heartfelt love and sympathy. But the main purpose that the theological teacher should have in mind, the purpose for which he is actually there, does not consist both in leading his students to heavenly bliss, but rather in leading them, under his guidance, to well-directed work.



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Herausgegeben von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 8, 1888.

No. 10.

His work towards a growth in godliness is mainly based on the awareness that only those who are themselves seized by the grace of God will also be skilled and eager to preach the power of the gospel experienced in their own hearts to others and to bring it close to them in private pastoral care. And when the years of study have finally come to an end, the young brothers move off in all directions, soon to take deeper and firmer root in other circumstances than they had in student life. Our blessed Schaller was well aware of all this, and he was therefore also well aware of the exchange he, the man with the deep mind and warm heart, was to make when he was called from his dear preaching office to the office of a professor of theology. It is true that in his life as a preacher he had not been spared painful experiences in office, that at times he had done his work with sighs, and he had not lacked the opportunity to practice the Christian art of forgiving and forgetting. But just as the pleasant, beneficial experiences of the preaching ministry did not induce him to refuse the call to another ministry, so, on the other hand, there were no encounters of a different kind that would have induced him to leave his previous ministry and enter into a new one. Two things in particular could have weighed in the decision. The first and decisive factor was that the work of a teacher at our theological institutions, while it can only be done by theologians, benefits a far wider sphere of activity than the work of a pastor in his parish office. The other thing was that Schaller, in his many years of practical work, had not become a stranger to scholarly studies in the various fields of theology, especially the study of the basic languages of the Holy Scriptures and the history of the Christian Church, and thus a profession in which he could occupy himself with such work to a much greater extent.

had to do, could well agree to it. After a long period of hesitation and consideration on all sides, Pastor Schaller was finally convinced that he should accept the call to our institution, and in the late fall of 1872 he began his work as a professor. With great diligence and touching loyalty, Professor Schaller devoted himself to the initially unfamiliar work of his theological teaching post. The main subject assigned to him, the history of the Christian Church, also took up most of his time and energy, but not to the extent that he now treated the other subjects in which he had to teach, e.g. the interpretation of the Holy Scriptures of the Old and New Testaments according to the basic text, as secondary matters. With devoted fidelity and a perseverance that required a great effort of his strength in his advanced years, he prepared for his colleges, always anxious to combine solidity and richness of content with beauty and practicality of presentation in his lectures, to make theology dear and valuable to the students, not only to enrich their knowledge, but also to warm their hearts and minds for the truth of the Word of God, the doctrine of the Lutheran Church, not only to acquaint them with the errors that the devil has brought against divine truth, so especially with the lies of the pope, but also to convince them vividly of the danger of the same. Thus, his influence on his listeners was in many ways beneficial. He was also dear to his co-workers as a loyal comrade, who always had the welfare of the institution, which they served together, at heart, as he in turn was devoted to them in heartfelt love and unity of spirit. It was only painful for him that he, hindered by a weakness of the right hand, was not able to participate more extensively in the work for the synodal journals, the editing of which was entrusted to the teachers' college of the seminary. Of what he has accomplished in this field, in addition to the always welcome contributions to the "Homiletische Magazin", the tender, intimate

In these songs he put the beautiful gift of poetry, which was given to him by God, into the service of the dear Christianity. His last works, however, which he performed in the service of the church, were some treatises on church history, which he published in the "Lutheraner" at a time when he had already had to stop his oral teaching activities.

In the thirteen years of his work at the Seminary, Professor Schaller had enjoyed a health which, although not robust, had not been interrupted by prolonged serious illnesses, and which had allowed him to steadily surrender to the works of his office from year to year. In the first weeks of 1886, however, he was often attacked by fevers, and on his birthday and the following days he suffered to such an extent that he had to stay in bed for a while. However, he recovered, gave his lectures, and did so with increased effort, being anxious to get in the lectures which had been cancelled in consequence of his illness. On April 5, a Monday, he had still lectured on church history and spent the remaining hours of the day on his work in the study room. When he said grace after supper, he noticed that his tongue was sluggish. An unexplainable restlessness increased in the course of the evening and the sleepless night, as did the lameness of the tongue, and what was far from his thoughts, but which his housemates had already suspected, namely that a stroke had occurred, was confirmed by the doctor summoned the next day, who also immediately declared decisively that the patient had to stop work immediately.

This revelation hit the dear man, who had worked so gladly and with such loyal love in his profession and according to human judgement, considering his years of life, could have continued to work for a long time, with terrible force, and when after difficult, sighing weeks his condition began to improve, the paralysis that had set in became less noticeable, he gave himself more and more to the hope that a time of further activity in his office might still be granted to him. It was a true day of celebration for him when, after spending most of the summer traveling and returning home, he was once again able, after a long period of rest, to serve on the altar in the Church of the Holy Trinity, where he had been active as an assistant preacher for years. However, since the physicians' verdict was still that any mental exertion associated with the work of a professor could result in a recurrence of the stroke and immediate death, the Synod of Delegates assembled at Fort Wayne in the spring of 1887 saw fit to relieve him of the gnawing uncertainty as to what he should do, whether he should dare to make an attempt to continue his work, by retiring him with honors. In this decree of the synod he then also recognized with composure and gratitude his God's will, although it was still difficult for him at times to find himself in the thought that now the working day of life should be over for him, the end of work should have dawned.

And it was a lovely end of the day that God's kindness had granted him. In possession

In the peace and quiet of his mind, content in his God, he rested in the evening, not oppressed by any worries, protected by God's grace from grave challenges, cared for with tender care, abundantly strengthened and refreshed by God's consolation in Word and Sacrament, and only a quiet longing for home passed through his soul when he remembered the dear friends at whose side he had worked, and who had already gone home from work and had entered the Sabbath rest of the blessed before God's face, which he, too, was waiting for. On November 15, 1887, only one day before the second, more severe stroke, which occurred on November 16 and ended his life on earth on the 19th, he wrote the following to his elderly father-in-law, Mr. Andreas Volck, who lived in Germany and whom he congratulated on his birthday:

"The Lord grant you once again and, if it is his good gracious will, often a blessed and joyful entry into the new year of life and always cheer up your old age with the lovely and refreshing sunbeam of his eternal, never-setting grace. How delicious, how inexpressibly comforting it is that we have a bright path of faith and blessed hope before us, such a happy and joyful future, a glorious inheritance safely stored for us before the throne of the Lamb!

"As far as my physical condition is concerned, I am doing very well under the circumstances. The longer I live, the more I must recognize that the Synod has retired me as a boon to me. The complete freedom from all official duties is extremely beneficial for the ever-increasing return of my strength, as well as for my peace of mind and cheerful mood. At the beginning of this academic year, I intended to give a few lighter lectures in order to remain in contact with our institution, which is so dear to me. However, since all subjects were sufficiently occupied even without me, and thus there was no case of necessity, I finally thought it more advisable to abandon my plan.

The dear man, when he wrote the above, obviously did not suspect that the "light path of faith", which was so delicious, so comforting to him, had already led him so close to the blessed goal of seeing, that the "blessed hope" should be fulfilled to him so soon, that already in a few days the "happy and joyful future" should no longer be a future for him, but an eternally blessed present, that he should so soon enter into the enjoyment of the "glorious inheritance" which he knew to be safely stored before the throne of the Lamb.

Satisfied, rejoicing in God, calm and cheerful, joyful in blessed hope, grateful to God and the brethren for all the love shown, in childlike trust in God's grace and Christ's blood, saying: "Lord, I wait for your salvation" - this is how Johann Michael Gottlieb Schaller stands before our soul at the end of his pilgrimage, a noble, pleasant image of a pious and faithful servant of God, ready and willing to enter from his after-work rest to the joy of his Lord. When we see him again, he will shine before our transfigured eyes in the celestial glow of those who have led many to righteousness, and in the glory of the righteous who have been forgiven.

is that they may shine like the sun in their Father's kingdom. May God grant us all such blessed reunion through Jesus Christ, to whom be glory and honor forever and ever. Amen.

O.

Of justification by faith.

(Continued.)

By grace, for Christ's sake, the sinner is justified before God. And faith grasps the grace of God in Christ and with it the righteousness that is valid before God. And so faith makes us pious and righteous before God. This is what we have been talking about. These goods, God's grace and mercy, Christ's merit and obedience, the righteousness that is valid before God, are offered and communicated to us through the Word, through the Gospel. And faith adheres to the word. When we consider how faith is attached to the Word, it becomes completely clear to us how far and why faith justifies us. It is spiritual, invisible goods that are involved here, grace, forgiveness of sins, righteousness. But God has clothed these invisible goods in a sensual, tangible cover, in the word, in the preaching of the gospel, so that people, who are flesh and blood, may have them. The word falls into the eyes, into the ears. We read the Word, the Gospel with our eyes, we hear it with our ears. And so it all depends on the fact that we take the word, which we have before our eyes, which resounds before our ears, also to our heart, to receive it into our heart. This is the right faith, that one accepts the word, the precious word of the forgiveness of sins. Then we have what is decided in the word as our own, then we have forgiveness of sins. Here it is quite clear that faith in the article of justification is not considered as our work, as something we do for God, but only as the means by which we take, receive, appropriate the gift of God, the gift of righteousness.

We Christians know what we have in the gospel. It is "the gospel of Christ". It is the good news of Christ the Savior. It is "the preaching of the forgiveness of sins". Luc. 24, 47. The gospel tells us: God is merciful to sinners. God forgives iniquity, transgression and sin. God was in Christ and reconciled the world to Himself, and did not impute their sins to them. Christ died for sinners and paid all debts with his blood. Christ passed away for our sins and was raised for our righteousness. Thus sinners, lacking all glory before God, have been purchased a righteousness that is valid before God. Thus blessedness is prepared for the condemned sinners. Heaven is open to them. And this is the right faith, that a person accepts for himself what the gospel says, agrees to it, says yes and amen to it, considers it certain. So whoever believes the word, the gospel, what the gospel says is true for him, what the gospel says and proclaims is true for him, he has a gracious God, he has hea-



The one who is redeemed by Christ's blood has forgiveness of sins, righteousness, and thus life and salvation; he is therefore righteous before God and will be blessed. The gospel is not only a statement, not only simple instruction, about God and Christ, about God's attitude, Christ's work, but this statement is at the same time a promise. The gospel is and is often called "promise" in the Scriptures. But when God promises something, it is not an empty promise. By promising something to man, God gives and bestows upon him what he promises. The Gospel turns to individual sinners and says to them: Here I give you what you lack and what you so desperately need. Here you have in Christ grace, forgiveness, righteousness, comfort, peace, blessedness. Only take what I promise you, what I give you. And this is the right faith, that man builds on God's promise and trusts and accepts with thanksgiving and joy what God promises and offers him out of pure grace. Whoever believes the word, the gospel, has the promise of God fulfilled and confirmed, is in possession of the gift of God, is pure from sin before God, pious and righteous, and already blessed in hope. The Gospel is and is called "the Gospel of God". It is God's word. In the gospel, as often as we hear it, read it, contemplate it, we hear the voice of God, the gracious judgment of God: "I, I blot out thy transgression for my own sake, and remember not thy sins. Though thy sin be as red as blood, it shall be as white as snow; though it be as the color of raisins, it shall be as wool. And this is the right faith, that a man rejoices and comforts himself in this word and judgment of his God from the heart and opposes God's word and judgment to the judgment, the accusation of his own conscience. Whoever believes the word, the gospel, stands for his person under the justifying judgment of God, who is pure and righteous before God's eyes, according to God's judgment.

A Christian who has only to some extent recognized from Scripture what the Gospel is all about also understands the article about justification by faith. However, we now want to turn our attention to individual scriptural statements, precisely those that deal with justification in particular. These scriptural passages belong to the core sayings, the most powerful comforting sayings of Scripture, which a Christian cannot hear and read often enough, cannot consider and contemplate diligently enough. These scriptural passages show us that the grace of justification is imparted to us through the word, through the gospel, through the promise, that God justifies us through the gospel, and how closely the gospel, the promise and faith are connected, thus teaching us what it means that faith makes us pious and righteous before God.

In the whole first part of the Epistle to the Romans, chapters 1-5, St. Paul discusses the doctrine of justification and gives the subject of this discussion in 1, 16. 17. with the words: "For I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it, especially the Jews and also the Greeks, because in it is revealed the righteousness that is valid before God, which comes from faith in faith, as it is written:

The just shall live by his faith." Here the apostle testifies that the righteousness which is valid before God, which is prepared by Christ, is revealed, made known and offered to men in the gospel of Christ, for which reason the gospel is the power of God for salvation. This righteousness, which is valid before God, comes from faith, is attained as a result of faith, is intended for faith, intended for man to accept in faith. And faith thus fetches it from the gospel, which holds it out to him. Therefore, all who believe in the gospel will be saved. From 1:18 to 3:20, St. Paul proves that they are all sinners, Jews and Greeks, and can bring no righteousness of their own before God, that no one can be justified by the works of the law. And then, proceeding to describe the righteousness of faith, he heads with the sentence: "But now the righteousness that is before God is revealed without the law, and testified by the law and the prophets; but I speak of such righteousness before God as comes through faith in Jesus Christ to all and to all who believe. 3, 21. 22. There the apostle repeats and affirms that the righteousness which is before God, which is prepared for sinners through Jesus Christ, has now been revealed since the gospel was preached to Jews and Gentiles. Already the Scriptures of the Old Covenant, Law and Prophets, testify to this righteousness, but through the Gospel, which is now preached in all the world, it is only more clearly revealed, set forth to sinners and presented for acceptance. This righteousness before God comes through faith, to all and upon all who believe; all who believe are made partakers of it. He who believes listens to the voice of Moses and the prophets, the gospel, recognizes from the gospel and grasps in it the righteousness in which he can stand before God. Rom. 9, 30. ff. the apostle explains that those of Israel did not attain righteousness because they did not become obedient to the gospel. 11, 16.

In other passages, St. Paul calls the word the means by which righteousness is applied and communicated to men, by which faith attains righteousness. But even there he only means the word of the gospel. So we read Rom. 10, 5-8: "Moses wrote of the righteousness that comes from the law, 'If any man do these things, he shall live in them. But the righteousness which is by faith saith thus, Say not in thine heart, Who shall ascend into heaven? This is no different from bringing Christ down. Or who will go down into the deep? This is no different from bringing Christ from the dead. But what does it say? The word is near you, that is, in your mouth and in your heart. This is the word of faith which we preach." Here the apostle contrasts righteousness from the law and righteousness from faith. The former makes it difficult, even impossible, for man to attain righteousness. For whoever does not keep all the words of the law cannot become righteous and blessed. The righteousness of faith, on the other hand, makes it easy for man to become righteous and brings salvation very close to him. One needs Christ

not to be brought far away, not to be brought down from heaven or up from the depths. Christ has already come, descended from heaven to earth, died and rose again from death, emerged from the depths, and through his incarnation, through his suffering, death, and resurrection, has acquired salvation, established the righteousness that is valid before God. And now it continues: The word is near you, in your mouth, in your heart, the word of faith that we preach. Thus speaks the righteousness of faith. So Christ, the salvation, the righteousness is taken and decided in the word. The word is near to all. This word is preached. We believe this word, we move it in our heart, we confess it with our mouth. And so Christ, salvation, righteousness has come near to us, has become our own. Similarly, the apostle speaks of the word in 2 Cor. 5:19, 20. After recalling that God in Christ reconciled the world to himself and did not impute their sins to them, he continues: "And hath established among us the word of reconciliation. So we are ambassadors in Christ's stead, for God admonishes through us; so we ask in Christ's stead: Be ye reconciled to God." The reconciliation that God has established in Christ, the forgiveness of sins, God has put into the word, therefore it is called the word of reconciliation. Through the word that the messengers of God preach, the reconciliation, the forgiveness of sins is spread in the world of sinners. God exhorts sinners through the preachers to accept this word, believe the word, and thus become partakers of reconciliation, the forgiveness of sins.

When St. Paul speaks about justification by faith, he often connects two things: the promise and faith. And when he speaks of the promise, he has nothing else in mind than the word of the gospel. Rom. 4:16: "Therefore righteousness must come by faith, that it may be by grace; and the promise must stand fast unto all seed, not to him only who is under the law, but also to him who is of the faith of Abraham." Earlier he said, "For where they that are of the law are heirs, faith is nothing, and the promise is off." 4, 14. If man obtained righteousness and the inheritance by works of the law, this is the apostle's opinion, both would fall away, the faith and the promise. For the promise is the antithesis of the law. The promise does not demand anything of man, that he should do something to become righteous and blessed, as the law does, but here God promises righteousness and the inheritance by grace, free of charge. What he demands from man is only faith. But faith is not a work of the law, but man should only take hold of and accept what God promises him. No, not through the law, but through faith alone comes righteousness and inheritance. Thus the "by grace" remains. And so also the promise remains firm and certain. Thus the promise remains in its right and continuance, yes, thus the promise comes to its right and continuance only when man puts aside all his own works, and believes and takes with simplicity what God promises him by grace. Every seed that believes, he-

obtains by faith the promised righteousness, the promised inheritance. -Accordingly, the apostle says of Abraham that "he believed the promise and did not doubt in unbelief. Rom. 3, 20. In the Epistle to the Galatians, St. Paul 3, 15. ff. speaks of the testament of the promise, which is older than the order of the law. The promise is to the One Seed, Christ, 3:16, to righteousness, 3:21, to the inheritance, 3:18. In this context it is said: "God gave it freely to Abraham by promise. 3, 18. So what God promises in Christ, righteousness and the inheritance, eternal life, he gives just by promising it. And man comes into possession of this gift through faith. Those who believe are now in possession of the promise, the promised gift of righteousness and blessedness. This is what the final sentence says: "But the Scripture has decreed all things under sin, that the promise might come through faith in Jesus Christ, given to those who believe. 3, 22.

The Lutheran Confession is only a faithful echo of the revelation of God in this piece as well. In the 5th article, which is closely related to the 4th article "On Justification", the Augsburg Confession remembers the ministry of preaching, the gospel, and not only notes that God gives the Holy Spirit through the gospel and works faith, but also emphasizes that the gospel "teaches that we have a gracious God through Christ's merit, not our own, if we believe this", that faith is therefore directed to the gospel and finds a gracious God in the gospel. The Apology of the Augsburg Confession, in the explanation of the 4th article, "On Justification," emphatically points out that faith hangs and clings to the divine promise. That faith is not only the knowledge of history, but that it holds fast the divine promises, is sufficiently indicated by Paul, who says to the Romans in 4:16: "Therefore righteousness must come by faith, so that the promise may stand firm. There Paul attaches and connects the two together in such a way that where there is promise, there must also be faith, etc., and again correlatively, where there is promise, God also requires faith." (Concordienbuch, p. 72.) "Therefore it must exist that the promise of Christ is necessary for salvation. This no one can grasp or receive, except through faith alone. (Concordienbuch p. 75.) The Apology then further shows that God's grace, Christ's merit is offered through the divine promise, and that faith grasps this promise and in this way makes man righteous. "Therefore, as often as we speak of the faith that justifies, or *fide justificante*, these three things, or *objecta*, are always with one another: first, the divine promise; secondly, that the same obtains grace freely without merit; thirdly, that Christ's blood and merit is the treasure by which sin is paid for. The promise is received by faith" and so on. (Concordienbuch p. 72.) So these are the three pieces or objects of faith, the divine promise, God's grace, Christ's blood and merit. These three pieces are always with each other. Faith receives the promise and thereby receives that of which the promise says, God's grace, Christ's blood and merit.

merit, and thereby make man righteous. The same is said in the other sentence: "The divine promise offers us, as those who are overcome by sin and death, help, grace and reconciliation for Christ's sake; which grace no one can fast with works, but only through faith in Christ. (Concordia Book p. 71.) It is with One Word the forgiveness of sins which we obtain through the divine promise and through faith in that promise: "With this Paul agrees with the Galatians, God hath concluded all things under sin, that the promise by faith of Christ should come to them that believe. There Paul puts down all our merit, for he says: we are all guilty of death and decided under sin; and covered by the divine promise, by which alone we obtain forgiveness of sins, and adds further, how we become partakers of the promise, namely, by faith." (Concordia Book p. 78.)

The Concordia Formula shows in the 3rd article "Of the righteousness of faith before God" that these goods, God's grace, merit of Christ, forgiveness of sins, the righteousness that is valid before God, are presented in the Gospel and accepted, appropriated to us through faith, which is fasting the very Gospel. It teaches that "for the sake of all this obedience, which He (Christ) rendered to His heavenly Father in doing and suffering, in living and dying for us, God forgives our sins, counts us righteous and just, and makes us eternally blessed. Such righteousness is presented to us by the Holy Spirit through the Gospel and in the Sacraments, and is applied, appropriated and accepted through faith; therefore believers have reconciliation with God, forgiveness of sins, God's grace, filiation and inheritance of eternal life." (Concordia Book p. 418.) The Concordia Formula confesses "that the righteousness of faith alone stands in the forgiveness of sins, purely by grace, solely for the merit of Christ, which goods are presented to us in the promise of the Gospel and are received, accepted, applied and appropriated to us by faith alone." (Concordia Book p. 422.) And from this the Concordia Formula then draws the conclusion that faith alone makes us righteous because it takes hold of the promise of the Gospel and in the promise of the Gospel God's grace and Christ's merit (and this, according to the Concordia Formula, is the righteousness that is valid before God), because it takes hold of the forgiveness of sins in the promise of the Gospel. "For faith makes righteous, not because of this, and therefore because it is such a good work and beautiful virtue, but because it grasps and accepts the merit of Christ in the promise of the holy Gospel." (Concordienbuch p. 418.) "For faith makes righteous only for this reason and therefore, because it grasps and accepts God's grace and Christ's merit in the promise of the gospel as a means and instrument." (Concordia p. 423.) "Faith is the only means and instrument by which and through which we can receive and accept God's grace, the merit of Christ, and the forgiveness of sins, which are presented to us in the promise of the gospel." (Concordia Book p. 420.)

Finally, we recall a well-known passage from Luther's writing: "Of the Freedom of a Christian Man", which belongs here: "When

Now man has learned and felt his inability from the commandments, so that he is now afraid how he can do enough to fulfill the commandment, because the commandment must be fulfilled or he must be condemned: then he is quite humiliated and has been brought to ruin in his eyes, finds nothing in him so that he may become pious. Then comes the other word, the divine promise and assurance, saying, If thou wilt fulfill all the commandments, and be loosed from thine evil desire and sin, as the commandments compel and require; behold, believe in Christ, in whom I promise thee all grace, righteousness, peace, and liberty; if thou believest, thou hast; if thou believest not, thou hast not. For that which is impossible for thee by all the works of the commandments is made easy for thee by faith. For I have lately put all things into faith, that whosoever hath it should have all things, and be saved; and whosoever hath it not should have nothing." (Erl. ed. 27, 180.)

What a comforting teaching! We have the Word, the Gospel. It is preached to us over and over again. In it we search and search daily. This word is near to us, before our ears, before our eyes, in our mouth, in our heart. This word we believe. We hold on to it as long as we live. This is what gives us the guide to death. And in this word we have everything we need to stand before God in life and death, God's grace, Christ's blood and merit, the forgiveness of sins, the righteousness that is valid before God, eternal life. This word is not our own, it did not originate in the hearts and minds of men, it is God's word, and what God says and promises us in the word, that he will be gracious to us, that he will consider us pious and righteous, this precious promise of the gospel remains eternally firm, even if the devil, the world and our own hearts accuse and condemn us. This word, God's word, is above all moods and changes of our inner life, the gospel always remains the same; as often as we reach for the word, be it with a sorrowful, despondent heart, be it with an unjoyful heart, we always hear the same voice, the friendly voice of our Savior, the gracious judgment of God: Your sins are forgiven! You are my dear child! Therefore, if we diligently practice the word and strengthen our faith from the word, we will become more and more certain of how we stand with God, how God stands with us, that God has nothing against us, that we stand in favor with God. G. St.

(Conclusion follows.)

The Beatificators.

(Conclusion.)

2. the beatifics in Schweidnitz, Bunzlan and Löwenberg.

Count Dohna had taken Glogau by surprise as if it were an enemy city, and the city of Schweidnitz was seized through disloyalty on January 22. Colonel von der Goes, who commanded the Lichtenstein regiment, pretended that he only wanted to give his men breakfast, and therefore only demanded that a moderate quantity of beer and bread be delivered to the market. He swore that he had no other intention,

and added terrible curses. But when he had taken possession of the gates and occupied the city, the reformation proceeded in the same way as it had proceeded in Glogau. The parish church was taken away, the church and school servants were expelled, and soldiers were put into the houses of the Protestant citizens, who tormented them until they decided to apostatize. The same happened in Schweidnitz, Reichenbach, Striegau, Bunzlau, Löwenberg, Schöna, Lähn and other small towns.

In Landeshut, the town bailiff and church father Friedrich Neuschel, an old, gray man, became a Catholic. He was promoted to mayor by the governor of Bibra and was a harsh scourge to his fellow citizens until 1635.

A company of these "apostles" came to Boleslav on January 20. It was led by a certain Vicentius de Solis, a former haymaker, who, according to the expression of the Boleslav Annals, acted as a devil. On the 23rd he had the preachers and school servants plundered, took another large ransom from them, and the next day hounded them into misery. In our country, say these annals, they made few blessed; they were more concerned with money and property. On January 29, a Franciscan friar arrived, to whom on February 1 the magistrate, the magistrates and the elders of the guilds and guilds, forced by military force, had to go to confession and communicate on February 2.

In Löwenberg it seemed as if the entire citizenry would convert to the Catholic religion without military coercion. The threats of the governor of Bibra with incalculable misery, which was already in all neighboring towns, the lamentations of the citizens who had fled from Bunzlau, Schweidnitz, Striegau and Landeshut about plundering, extortion of money, violence and cruel treatment, the harsh season and the few preparations for an escape already brought the people into despair. They sent to the governor and asked to be spared, but instead of a consoling answer he forced their deputies to promise to dismiss the three preachers immediately after their return. The citizens, who were once again in fear, asked and urged the magistrate to dismiss the preachers, who were indeed dismissed on January 27 and left the city with their own on the 30th amid general lamentation. Three Jesuits came, preached every day, demanded the city under the harshest threats to declare the Catholic religion, and most of the council, the elders and the citizens did so. A proper Catholic priest now came to the city church, and the city was quiet. But in this calmness, the step taken appeared to the converts quite different from what they had judged it to be under fear and terror. Together with other cities, they sent to Vienna to ask for mercy and reprieve; their deputies returned sadly. They often went to the countryside to hear Protestant sermons and also had their religious ceremonies performed there, since the Catholic pastor had left in view of the unfavorable mood of the city for Catholicism. In all towns of the principalities of Jauer and Schweidnitz, so-called royal judges were appointed on the advice of the governor of Bibra,

whose business it was to see to it that those who had professed the Catholic faith in times of need would also practice the same and not resign. In Löwenberg it was an advocate and son of a Protestant preacher. He was supposed to bring the town to decisively declare itself in favor of Catholicism. For this purpose, he issued an official order that anyone who did not want to communicate Catholic should avoid the city within four weeks. The four weeks were up, and the council, the elders and the congregation declared that they wanted to live and die by the Augsburg Confession. Now the governor himself came; but instead of receiving or being able to effect a desired declaration, he was besieged with entreaties to leave the city with the Lutheran confession of faith. The people gathered frequently around the quarters where he had stayed, but were kept in peace. On the second day, the citizens decided, without the council, to surround the governor as he drove away and not to let up with their pleas until he allowed them to recall the Lutheran preachers and assured them of the free practice of their religion. In the meantime, the women had gathered in the church, sung a few songs there, and then proceeded in pairs to the governor's quarters. They asked to be heard; he also allowed four of them to come before him; but when he saw that the crowd was increasing and the movements were becoming more and more lively, he went through a door that led into the neighboring house, where his and his companions' horses were standing, threw himself on his own, blasted out with his company through the people to the Goldberg Gate and saved himself for Baron v. Schafigotsch at Plackwitz.

One immediately feared an unfavorable success from these appearances and therefore sent with requests to the Oberamt at Breslau and to the Churfürst of Saxony. Before an answer could be received, however, the citizens received the terrible news that the Lichtenstein dragoons had received orders to move into Löwenberg, and on September 14 that they were already in Bunzlau. The unfortunates now knew no other advice than a hasty escape. Everyone prepared to do so; all the people hurried out of the city; the gates became too narrow. The tumult with which this happened, the screaming of the children, the wailing of the mothers and a heavy rain, under which all this took place, shook even the firmest heart. However, this rain was still favorable to the unfortunates; the Bober swelled so much that it came out of its banks and the enemies, who were to raid the city in the night between the 14th and 15th and plunder the refugees, were held back until the following day, so that the citizens gained time to move their best belongings. All that was in the city hastened to leave it, and when on September 15, 1500, mounted and armed "apostles" approached the city, of the 6-7000 inhabitants it had only 4 councilmen and 22 citizens left with nothing to leave. They sent to the colonel with the humble request to spare the empty city with the quartering; but since they did not receive a favorable answer, the old and new mayor Schubert and Hoppe also went out to the gate. They had already sent their families away the previous night. The

Glogauische Landeshauptmann as imperial-royal reformation Commistarius, a Franciscan Julius Caesar, of whom the contemporaneous news say that he wore golden bracelets, was a daring man and was best suited to be a soldier than a monastery clergyman, and the king's judge Elias Seiler rode in front of the soldiers. They were received by the two councilmen still here, one of whom was an old man of 70, and by the syndicus. Since there was no work for 1500 "apostles" in this town, most of them were sent to the neighboring towns. Only a strong escadron under Captain Montebrun remained in Löwenberg and mostly lay down in the inns and other empty houses. The inhabitants who had fled had to leave much of their property behind; those who remained divided it up with the soldiers. Everything that could be redeemed was sold for a miserable price. The neighboring Catholic towns, especially Liebenthal and the surrounding villages, carried away many heavily loaded wagons with such goods.

In order to give the soldiers of the faith some employment after all, the king's judge organized frequent forays into the neighboring villages to pick up fugitives. Those caught were brought to Löwenberg, where they had to sit in prisons until they had looked for a confession slip and could show it. The fugitives held a meeting in the open field at LangOels, sent to the princes and estates just assembled in Breslau and asked for help. They were promised that they would make an effort; however well-intentioned they might be, no help could come from there. In general, there was neither justice nor mercy for Lutherans in Silesia at that time.

The hardship that pressed the emigrants was terrible. All villages and border towns in Lusatia were filled with refugees from Löwenberg, Hirschberg, Bunzlau and other places. Winter was approaching; the supplies they had taken with them had been consumed; the price of grain was rising daily; a bushel of grain was already worth 6 Thaler. The poor were already drying hay, grinding it into powder, mixing it with flour and bran, and baking bread from this mixture. Those who had not been seized and brought back by the roving dragoons were driven back by hunger, and when they returned home, 4-8 dragoons were again placed in their houses, urging them to convert to the Catholic religion. Many took up the wandering staff anew. In May of the following year, 1630, 250 citizens were still alive; the rest had either died of the plague or had taken to accepting the confession slips. Several had crept secretly into the city at night time and had hidden themselves in their houses. The king's magistrate organized a general house search, apprehended 17, and had them imprisoned. Since they did not become Catholics within six weeks, they were expelled from the city on October 20 and abandoned to the misery of hunger and the approaching winter. In response to a petition to the Oberamt, they were told that only a change of religion could save them; without this they should not enter the city.

Lord, have mercy! Christ, have mercy! Lord, have mercy!
 -(Bresl. Kbl.)

Louisville Conference.

The "Lutheran" doesn't usually carry conference reports. But the Indianapolis and Cincinnati Pastoral Conference, which held its Easter meeting in Lonisoille, Ky. this year, has asked him to make an exception to the rule this time. Therefore, the report should be short, in fact, it should not be a conference report at all, but only an announcement of the fact: Conference in Louisville!!!

Is this something so strange? Yes, dear reader, it is strange and at the same time most gratifying, encouraging praise and thanksgiving, that a major pastoral conference could gather in Louisville. The dear congregation there that hosted us, its pastors, all the preachers present at the conference: we were all full of joy and therefore decided to make the dear "Lutheran readers fellow members of our joy. For the Lord has done great things for us, and we are glad.

Not long ago it would have been considered almost impossible in the circles of our synod, especially in the Middle District, that a large gathering of orthodox preachers could ever take place in Louisville in the midst of an orthodox congregation. It is true that for decades the men of our synod had their eye on this large city with its strong German population. Especially the blessed Dr. Walther always cherished the burning desire that our Lutheran Zion would find a home there. But all the paths taken in this direction did not seem to lead to the goal. All missionary attempts failed. The Unirten had taken possession of the field, and religious mongering and indifference, combined with the proliferation of the Logenwefen, had become prevalent among the German population. It seemed finally settled that our synod would never gain a firm foothold in Louisville.

This was the situation ten years ago when Father F. W. Pohlmann, then residing in Lanesville, Ind. fifteen miles from Louisville, resumed missionary efforts there. Of the audience who had attended the services held in former years by the neighboring Missourian preachers, only two showed up again. But the dear Father Pohlmann did not lose heart. For eight months he held sermon services every Sunday evening in Louisville. Already on the sixth Sunday, he proceeded to organize a congregation. The beginnings were very small. That evening six men signed a preliminary constitution; after eight months the number of signers had grown to fourteen. If this tender plant was to grow, a separate gardener had to be appointed. And trusting in the grace, faithfulness and power of the heavenly gardener, they dared to take this step. The choice fell on Father Pohlmann. With a heavy heart, but certain that God was calling him, he left his previous parish in Lanesville and accepted the call to Louisville.

So there was what had long been longed for and longed for: the first Lutheran congregation in the largest city in the state of Kentucky. It was a seed of hope. But is it not written: "The LORD of hosts is with us, the God of Jacob.

is our protection, Sela"? The hope in this rich, gracious and powerful Lord does not let us be put to shame. This proved to be true in Louisville as well. For two years the congregation worshipped in a borrowed church. Then it happened that this place was cancelled. But what seemed to be a misfortune, turned out to be a good fortune for the dear fellow believers under God's blessing. A German Methodist congregation offered them their church property, with which the parsonage and school were connected, at a cheap price. The Lord gave them courage and joyfulness and opened the hearts and hands of fellow believers. The purchase was completed, and now the bird had found a house and the swallow her nest, since they had young hedges, namely your altars, O LORD of hosts, my King and my God (Ps. 84, 4.)!

The young congregation did not lack many struggles and hardships. It was and is a thorn in the flesh of the unrighteous, and much opposition arose against it and the noble, but to the false church and the flesh alienating pure doctrine, which is in circulation among it. Nowhere and never does it happen without a fight, where the banner of the truth is held high. The dear congregation in Louisville also had to experience this. Satan stormed from outside and rumbled inside. Especially the lodge brothers, several of whom had allowed themselves to be accepted at the beginning, caused unrest, so that the congregation saw itself confronted with a serious and decisive battle. But again it proved: Here is Immanuel! The strong one falls through this hero, and we keep the field with him. The opponents finally left either the lodge or the congregation, and the congregation could now rebuild itself in peace. God gave one victory after another; not only Lutheran doctrine, but also healthy Lutheran practice, e.g., especially the time-tested, necessary and beneficial institution of personal confession, broke through more and more; hand in hand with the development of the church system went that of the school system. The latter in particular developed from humble beginnings to beautiful blossoms, and at present 70 to 80 tender little plants of the kingdom of heaven are being nurtured and educated for eternal paradise in God's pleasure garden, the Christian school in Louisville.

Thus before our eyes is fulfilled what has been the wish and desire of our entire synod for many years. We have a flourishing Lutheran congregation in Louisville, which currently numbers 80 members and is growing slowly but steadily. And already Father Pohlmann and his congregation have their eye on a new mission field in another part of the city, which is also very promising. The Synod of the Middle District will be informed about it soon.

Now tell me, dear reader, is it not an ecclesiastical event of a happy and thankful kind that a large Lutheran pastoral conference was allowed to be held in Louisville, the first ever to be held there and in the state of Kentucky? Well, to the world this is contemptible and ridiculous, but he who loves Zion and wishes Jerusalem happiness rejoices with us and gives thanks to the Lord, who is doing great things in us and in all places. Praise be to his glorious name now and forever!

Conferencer.

To the Ecclesiastical Chronicle.

I. America.

How the Sects are Doing in the West. "Herald and Magazine" reports from the "Observer" about the fanatic preachers in the West who try to draw the Lutherans into their nets: The country is literally flooded and covered with these people who pretend to be missionaries. Their number is legion. And this refers not only to the small sects, but also to all shades of Methodists and Baptists, and lately also to the Congregationalists and the Presbyterians. Wherever Germans, Danes, Swedes or Norwegians have settled, these people are quick to turn the new settlers away from the Lutheran faith and to win them over. It does not occur to them to take care of the Irish, French, Spanish and many other nationalities. But those who come from Lutheran countries are excellent game, which they like to hunt.

In the papacy, the **month of May** is consecrated to Mary, as the "Herald of Faith" says. Therefore he says: "You too, dear reader, consecrate your heart in this month especially to the Mother of our Lord and call upon her for her mighty help." - God, on the other hand, says: "Give me, my son, your heart," Prov. 23, 26. and: "Call upon me in trouble," Ps. 50, 15.

II. foreign countries.

In purgatory, the pope wants to clean up a bit for the fall. He wants to "fulfill the duties of Christian love" of his "infinite sources of grace, as far as it is possible, to the greatest extent possible toward those who are in purgatory. He feels "moved to do this" among other things also "by the great dreadfulness of the torments which torment the souls of those who have been divorced". For this reason, he designates the last Sunday of the next month of September "as the Day of Atonement in the broadest sense". On this day the special Mass for the deceased should be celebrated "with the greatest possible solemnity". - Where is this written? That is all lies and deception.

Pabstthum. In Westphalia, the papists collect funds for an orphanage by selling slips of paper, on presentation of which the door to heaven is opened to the purchasers when they die. On one side of the note are the words: "10 Pfennige. Best thanks. The poor orphans"; on the other side the rhyme:

"If you buy a lot of these cards, you'll have a
good game; just show them to St. Peter, and
he'll open the gates of heaven in no time.

Burial of the suicides. In Röbel in Mecklenburg, as the "Monatsblatt" writes, the mayor Hermes and the senator Schorndorff had ordered that two suicides be buried in the usual row on the graveyard. According to the request of the public prosecutor, they were each sentenced to a fine of 100 marks and to pay the costs. In the verdict it was emphasized that since the 17th century the church has the right to decide about the burial of the suicides. The secular court determined the suicide, the rest was determined by the church, in that the suicide was buried at night time and at the churchyard wall, without any honors. The situation was different in the Palatinate, the home of the "Protestant Association". The last Palatine General Synod decided with regard to "those who commit suicide" (the word "suicide" is unseemly and should be avoided): "The clergyman gives consolation in the home of the relatives, accompanies the corpse, pronounces the prescribed prayers in the graveyard of God.



pray, bless the body, and dismiss those present with the blessing of the Lord. - External pageantry is to be avoided, but funeral bells and singing by the school youth are permitted." - What an atrocious abuse of sacred things against the second commandment!

Russia. Pastor Hörschelmann in Hagers, Estonia, has been sentenced by Senate decree to four months' imprisonment and banishment to the remotest parts of Eastern Siberia for blaspheming the Greek Church and preventing conversion to it. This punishment is more severe than death. The winter in Eastern Siberia is the coldest on earth, and the journey there may take almost a year. But there is a prospect that the punishment will be mitigated by imperial clemency. Several other pastors are accused and are to post a 1500 ruble bond until the trial. In Livonia alone, 65 criminal cases have been initiated against preachers.

(Monthly Gazette.)

Death News.

Quietly, gently and in faith in his Savior, Mr. Georg Adolf Weisel, teacher at St. Matthew's parish, Allegheny, Pa. passed away March 15. His death came quickly and unexpectedly, as it was almost universally suspected that he was not so seriously ill, but again hoped for his recovery. He died of kidney disease at the age of 49, having served on the school board for nearly 24 years. - Born in Strasbourg in Alsace, he came with his father, Blessed ? Chr. J. Weisel, to New York. At the age of 22 he attended the teachers' seminary in Fort Wayne and in August 1864 followed a call to Quincy, Ill. Three years later he went to Philadelphia, where he worked faithfully for 19 years. About Easter, 1887, he followed a call to Allegheny, where he was called away by death after an effectiveness of only 11 months. The funeral service took place there on March 17, with the undersigned preaching the sermon based on Ps. 78, 24. In the evening, teacher Schumann accompanied the body to Philadelphia. There the funeral took place on the following Sunday with great congregation of his many friends and acquaintances. Mr. P. O. Schröder preached the funeral sermon on 2 Tim. 1, 13. 14. - Of his nine children, only the two youngest survive the deceased. The two oldest rest in Quiney, the five following in Philadelphia. Next to the latter, the resting place has also been prepared for him, the father. - May God prove to be a faithful advisor and comforter to the grieving widow and her two small children.

N. Sörgel.

On April 27, blessed in faith in our Savior, teacher Eduard Roschke passed away here at the age of 73.

Luther wants to remain a student of catechism.

He says of himself: "I am also a doctor and preacher, yes, as learned and experienced as all those may be who have such presumption and certainty: I still act like a child who is taught the catechism, and also read and speak from word to word in the morning, and when I have time, the Ten Commandments, faith, the Lord's Prayer, Psalms 2c. And I still have to read and study daily, and yet I cannot exist as I would like, and I have to remain a child and student of the catechism, and I like to stay that way.

(Gr. Cat.)

Faith remains the doer, love the deed.

(Luther.)

Inaugurations.

On behalf of the Honorable Presidium of the Canada District, Father Chr. Germeroth was introduced to his new congregation at Wartburg, Ontario, on Sunday Cantate, assisted by the k.W. Weinbach of the undersigned. Chr. Merkel.

Address: Uvv. 6dr. 6erinerotlr, liVurlburZ, Uertü 60th, Onturto.

On the 2nd Sunday after Easter, Rev. C. F. W. Maaß was installed in his parish at Watertown, Carver Co, Minn, by order of the Hon. Mr. Sievers, President, by the undersigned. W. Frederick.

Address: Rev. 6. X. V7. lUauss, lVaterto^vn, Ourvvr 6o., Llinn.

On behalf of the Presidium of the Eastern District, with the assistance of Pastors P. Brand, F. Ahner, H. Schmidt, M. Hein and F. Brand, on the 2nd Sunday after Easter, Mr. P. E. H. Wisch meyer was installed. N. Sörgel.

Address: livv. bi. ll. 96 ^lcltllle 8tr., Uu.

Kircheinweihuug.

On Sunday, Misericordias Domini, the Mission House of the Venerable Synodal Conference, newly erected at New Orleans, La. and to be called "Bethlehem Chapel," was dedicated. Missionary Bakke preached the sermon.

Aug. Burgdorf.

Conference - Displays.

La Porte Specialconference on May 23 and 24 in Elkhart, Ind. J. Heinze.

The New York and New England District Conference will hold, s. G. w., its next meeting from May 22, morning 10 o'clock, to May 24, evening 5 o'clock, at the congregation of Mr. P. Schulze at Schenectady, N. P. - Works: Catechesis on the 7th Commandment (l?. Renz);

Chaplaincy 2c. - Preacher: Fr Franke; substitute: Fr Thomä. Confessor: Fr Kanold; substitute: Fr F König.

The local pastor urges all brothers who are not coming to give him at least 14 days notice.

C. A. Germann.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., May 23-29, at Schaumburg, Cook Co. Ill.

Subject of doctrinal negotiations: "Theses on Bible reading in Christian households."

Registration is to be made in times at the local pastor, licv. 6. ^luvlller, 8eliumburA, Look Lo., Ill.

More information will be provided elsewhere regarding the trip to the Synod. B. Burfeind.

The Wisconsin - District

The Lutheran Synod of Missouri, Ohio and other states will meet from May 30 to June 5, inclusive, in Milwaukee at Jmmanuels Church, corner of Garfield Avenue and 12th Street. - Those desiring lodging should kindly report to the local pastor Uev. 6th Xueedlo. at least fourteen days before the commencement of the meetings,

1122 durüelcl ^ve., Lilil^vuukoo, Wi8th, log on.

The gentlemen traveling preachers want to remember that oral missionary report is desired from them.

J. Strasen, Secr.

The distribution committee

will meet, s. G. w., on Tuesday, May 16, at 9 o'clock in the morning at Concordia Seminary, St. Louis, Mo. This to all concerned for due notice. H. Sprengeler.

Announcement.

The undersigned must hereby bring to public notice that Father J. Hackmann has made himself unworthy of the sacred office of preaching and of the synodal community, and has already left his congregation. J. Hilgendorf,

d. Z. President of the Nebraska District.

Inner Mission: Collecte in Fr. Germerotb's congregation in Wallace 3.59. By Fr. Weinbach in Sebringville 6.0V. Coll. in Fr. Frosch's congreg. in Elmira 8.00. Coll. in Fr. Andres' congreg. in Berlin 7.82, in Petersburg 3.76. From the Lutheran Volksblattkasse by Fr. Frosch 50.00. Coll. in Fr. Kirmis' congreg. in Welleslep 4.77, in Poole 3.78, in Linwood 1.46. Val. Eitel in Fischervillc 3.00. (p.-92.16.)

Synod Fund: Coll. in Fr. Frosch's comm. in Floradale 5.00.

General synodal treasury: Coll. in ?. Andres' parish in Berlin 4.72. Coll. in Fr. Kirmis' parish in Wellesley 6.53. Coll. in Fr. Frosch's parish in Elmira 9.00. Coll. in Fr. Karrer's parish in Middleton 6.00. Coll. in ?. Bortbs Gem. in Ottawa 8.67. Coll. 4n ?. Germeroth's Gem. at Wallace 4.89. Coll. in k. Eifert's Gem. at Dasbwood 10.25. Coll. in P. Benie's Gem. at Stonebridge 6.00. (p. -56.06.)

Orphanage near St. Louis: By Mrs. C. Soehner in Flora 1.00.

Second Presbytery in Muskoka: C. F. Ottman in Wellesley 1.00. Part of Conference Coll. in P. Kirmis' Gem. in Wellesley 5.00. (S. -6.00.)

For Milz church building: part of Coll. in lL. Kirmis' Gem. in Wellesley 5.00.

For 1^. Spannuth's comm. in Sarcoxie, Mo.: From ?. L. Schmidt in Pembroke 2.00.

For heathen mission: By Borth in Ottawa 2.65. Mrs. Johann Gold in Pembroke 4.00. (S. -6.65.)

For the deaf and dumb in Norris: From Unnamed in Elton, Man., 3.00.

Orphanage in Addison: From Unnamed in Elton, Man., 3.00.

Wellesley, Ont, April 19, 1888. G. Renfer, Cassirer.

Proceeds to the Illinois - District treasury:

(Addendum to my receipt in No. 9 of April 14, 1888.)

Laundromat in Springfield: From P. Feddersen's community in New Berlin - .50.

College household in Springfield: P. Feddersen's Gem. in New Berlin -14.75.

Poor students in Springfield: By P. Heyer in Wheaton from N. N. 2.00. P. Bünnger's congregation in Steeleville for G. Wolter 7.00. By U. Noack, sent to G. Diehl's infant baptism in Dalton, for Hubert 5.00. P. Graf's congregation in Des Plaines for H. Schwenk 19.10, W. Licht 2.00, Moltkan 2.00. By U. Wunder in Chicago from the Young Fr.Verein for W. Licht 4.00. (p. -41.10.)

Addison, Ill, April 25, 1888. h. Bartlin g, Kassirer.

Revenue into the Michigan District's coffers:

Synodal funds: From the congregation in Arcadia -10.00. Teacher Braun 1.00. By P. K. L. Moll from Mrs. M. Sherman 1.00. Jmm.-.Congregation at Detroit 21.45. Congregation at Wyandotte 6.50. Congregation at Adrian 11.00. Congregation at Belknap 7.00. Congregation at East Saginaw 4.65. Congregation at Sand Beach 4.14. Congregation at Bay City 29.60. Congregation at Frankenmuth 44.00. Congregation at Jonia 10.65. Congregation at Sebewaing 18.33. Congregation at Gr. Haven 7.71. Congregation at Blendon 3.18. Congregation at Lenox 8.00. Congregation. in Richville 10.06. comm. in Amelith 10.81. comm. in Benona 2.51. comm. in Gr. Napibs 32.08. comm. in Leland 7.66. comm. in Lake Ridge 4.50. comm. in Burr Oak 6.70. comm. in Recd City 5.50. comm. in Port Hope 9.00. comm. in Merritt 6.11. comm. in Montagur 10.00. comm. in Monitor 7.00. comm. in Monroe 16.47. (p. -316.61.)

Heathen Mission: Teacher Braun's student .35. by U. Link Jr. 1.00.

House h altin Springfield: By Fr. Hügli by E. Kundingcr 10.00.

Poor students in Fort Wayne: By P. Fackler of N. N. 1.00. Gem. in Norris 6.50. By ?. H. Schmidt of N. N. 1.00. (S.-8.50.)

Arm e student Addison: confirmands in Norris 4.25.

Widow's fund: teacher Braun 1.00. comm. at St. Joseph 5.00. comm. at St. Clair 10.00. comm. at Stanwood.78. comm. at Rogers City 8.00. comm. at Sebewaing 19.75. teacher Bernthal 1.00. by Hügli of E. Kundingcr 5.00. Mrs. Link Jr. 3.00. P. Hempfing 3.00. comm. at Frankenmuth 27.00. by l?. H. Schmidt from N. N. 2.00. By ?. Heinecke, on H. Däschlein's wedding, for Wittwe Däschlein 4.25. (p. -89.78.)

Laundromat in Springfield: By P. Speckhard of Griebel 1.00.

Orphanage in Witte nberg: Through Fr. Speckhard of Griebel 1.00. Through Fr. Hahn of Fr. Also 2.00. (S. -3.00.)

Pilgrim House: By ?. K. L. Moll by Mrs. M. Sherman 1.00. By P. Hahn by Fr. Also 3.00. Wittwe Bach 5.00. By Hügli, Vermächtniß der sel. Frau M. Tschopp, 10.00. By Krüger by G. Müller 2.00. (S. -21.00.)

For dcnstudentPrange in Addison: Women's Club in Adrian 12.00. For Falck: At Bull's Wedding ges. 4.00.

For Thrun in Springfield: Gem. in Hadley 5.60.

For Drögem üller in St. Louis: Gem. in Montague 5.00.

Congregation in Turk Lake: by tribe of several congregation members 1.10. Congregation in Frankentrost 5.00. Congregation in Gr. Rapids 41.35. ?.. Schöch 1.00. Kilmanagh congregation 2.00. (p. -50.45.)

Gem. in New Zealand: Jmm.-Gem. in Detroit 14.14. Gem. in Petersburg 2.00. (S. -16.14.)

Michigan sophomores: by Fr. Hantel 1.75. congregation at St. Joseph 5.00. congregation at St. Clair 4.27. congregation at Frankentrost 12.06. by Fr. Speckhard from Mrs. S. 3.00. congregation at Roseville 11.56. by Fr. Heinecke, on H. Däschlein's wedding, 3.00. (S. -40.64.)

Inner Mission: Congregation in Frankentrost 8.67. Congregation in St. Joseph 7.00. Congregation in Big Rapids 5.46. By ?. Mühlhäuser by Mrs. Hofer 3.00. Jmm. congregation in Detroit 14.14. congregation in Amelith 3.00. by P. Müller by Mrs. N. N. 2.00. by Frincke by F. K. 5.00. congregation in Good Harbor 4.23. congregation in Petersburg 7.25. by l?. Krüger by Mrs. N. N. 5.00. Gem. at Arcadia 6.48. Gem. at Montague 5.40. Gem. at Lansing 7.30. (p. -83.93.)

Income to the Canada Director's coffers:

Student Fund: By P. Frosch in Elmira -2.25. By k. Weinbach at Sebringville 2.00. By N. N. 2.00. C. F. Ottman at Wellesley 1.00.- By P. Bruer at Carrick 14.65. Val. Eitel in Fischerville 2.00. By ?. Andres in Berlin 26.95. By P. Germeroth in Wallace 3.45. Unnamed 4.00. Wedding coll. by P. H. Boritzki in Hay 7.60. Sp. in Humbcrstone 1.00. N. N. 5.00. (S.-70.70.)

Milwaukee construction fund: comm. in Montague 5.13.
Building fund in Addison: comm. in Roseville 11.56. comm. in Big Rapids 4.50. comm. in Good Harbor 9.50. comm. in Montague 8.25. (S. -33.81.)
German Free Church: By Fr. Fackler from N. N. 1.00. Orphanage in 2.00, Mrs. Obenhaus 1.00, W. Schwede 2.00. By P. T. Stiemke by Mrs. Addison: Teacher Braun's pupil .50. By Fr. I. Bergthal from Kämlein 2.00. Döpke at New Orleans 1.00. By P. G. Birkmann, Fedor, Tex. by E. Weiser By Fr. Mühlhäuser from G. Streeb 2.00. By Fr. Hahn from Fr. Also 2.00. there .25. By ? C. E. Scheibe, Birmingham, Ala. school fees, 10.25. (p. -Wittve Bach 5.00. Jungfr.-Verein in Adrian for A. and H. Wagester 10.00.812.20.)
sS. -21.50.)
Orphanage near Pittsburgh: By Fr. Hahn of Fr. Also 2.00.
Orphanage near Boston: By Fr. Hahn of Fr. Also 2.00.
Orphanage near St. Louis: By P. K. L. Moll of Mrs. M. Sherman 1.00. Indianapolis, Ind, Coll. sr. Gem. 4.00. By P. F. W. Mueller, Louisville, Ind. Mrs. P. H. W. Schröder 5.00. Mrs.
Link 2.00. By P. Hahn of Fr. Also .88 and 2.00.
Wittve Bach 2.50. (p. -13.38.)
Hospital in St. Louis: Through Fr. Hahn of Fr. Also .87. Wittve Bach coll. 2.85. N. N. 4.15. C. W. in Pekin, Ill, 2.00. By teacher H. R. U. Richert, Reserve, N. U" Toll. sr. school children, 7.00. By P. C. G. Hiller, Ill, 12.50. By Mr. I. C. Bahls, Cassirer of Nebraska Distr. 6.45. By Mr. H. H. Meyer, Cassirer, St. Louis, 1.00. By H. Bartling, Cassirer, Addison, Ill, 4.50, and 1.00. (P. -71.00.)
(Conclusion follows.)
New Orleans, April 1, 1888. G. W. Frye, Cassirer.
38 8t. Lnckrew 8tr.

Revenue to the Western District's coffers:

Income to the Southern District treasury.

since last receipt dated November 1, 1887.
For student T. Zoch, Springfield, Ill: By P. G. Buckschacher, Warda, Tex. childtaufcollecteat W. Schur, -3.00, wedding scoll. at A. Kaspar congregation in Concordia 22.00. By Fr. O. Hanser in St. Louis from Mrs. Kilian, Serbin, Tex., Coll. of St. Paul's parish on the 3rd of Advent, 31.30, from some members of his congregation 5.20. By ? Congregation, 5.20. s. at the infant baptism of Mr. Mich. Zock 2.00, on the infant baptism of Mr. By ? Umbach in Prairie City by T. B. 2.00. (p. -54.20.)
Traug. Zoch jr. 2.25. By Fr. G. Buchschacher, Warda, Tex., s. at the infant baptism of Herm. Teinert, 2.20, Christ. Schopper 2.45, W. Schur 1.75. 4.00. (S. -5.00.)
(Summa -69.95.)
Poor students: P. P. Klindworth, Wm. Penn, Tex. at, 2.00, Coll. sr. Gem. at Harvest Festival, 5.00. By I?. G. Birkmann, Fedor, Tex. by O. Urban in Thorndale, Tex., 3.00. Baptismal coll. at P. Summank in offering on the day of her silver wedding, 5.00. Thank offering by Mrs. P. Thorndale, Tex., 2.60. By U. P. Klindworth by W. Rohling in Wm. Penn, Winkler 5.00. (S. -10.00.)
Tex., .75. by P. M. Leimer, Swiss Alp, Tex. baptismal coll. at Karl Ritter, Orphanage near St. Louis: By ?. Griebe! in California from Mrs. 4.50, by Ed. Lange in Weimar, Tex., 1.40, Chr. Sander in Swiss Alp, Tex., Bertram & Mrs. Hoffmann each 1.00. By teacher Hafemeister, coll. on the .60. By P. G. Birkmann, Fedor, Tex., coll. on E. Dube's baptism of children, wedding Bredehöft-Schelp, 7.25. K.. Profits Gem. in Lohman 6.00. ByJanzow in St. Louis from Lina Heidbrink 1.00. By ?. Polack in Bremen, coll. at Bargmann-Rippe wedding, 2.05. By Fr. O. Hanser in St. Louis, bequest of the bl. Wilh. Schramm, 150.00, by Mrs. Leop. Gast 2.00. (p. -170.30.)
Hospitalin St. Louis: Through P. O. Hanser in St. Louis, bequest of the blessed Wilh. Schramm, 150.00, from Mrs. Leop. Gast 3.00. (p.-153.00.)
Poor students: By P. O. Hanser in St. Louis from the confirmand Ed. Junghans 5.00, coll. at W. Motz-Horst wedding, 16.25. (p. -21.25.)
Poor students at Fort Wayne: By Praeses Biltz at Concordia by L. Scharnhorst and N. N. 1.00. each (p. -2.00.).
Poor students in Springfield: By?. Janzow in St. Louis by students of teachers Paar, Barthel, Meibchm, Just and Kilz for Fr. Franke 8.10.
Poor seminarians in Addison: By ?. Polack near Bremen 1 2.50.
Luther-Walther Memorial: by Prof. F. Pieper of N. N. at Danbury, Conn. Gem. in Sarcoxie, Mo.: By Kassirer Röscher 22.15. By ?. Hanser in St. Louis from sr. Gem. 14.65. (p. -36.80.)
Pilgrim House in New York: By ?. Michels in New Haven from the blessed Father Möllenbrock 1.00. Through P. O. Hanser in St. Louis from Wittve N. N. 1.00. (S. -2.00.)
St. Louis, May 1, 1888. H. H. Meyer, Cassirer.
1328 kortll l1arket 8tr.

income into the WiSronfin DistrictS coffers:

Interior Mission of the Wisconsin District: from the congregations of the ??: W.C. Brink -6.25, H. Erck, Wausau, 7.25, E. Roller, Amherst, 3.05, Georgii, Cedarburg 4.12 u.4.00, Fredonia 1.72, I. Schütte, Milwaukee, 28.50, F. Wesemann 11.63, A. G. Döhler 3.00, Br. Schneider, Wayside 5.00, Cl. Seuel, Portage 10.00, Lewiston 1.24, C. Sorg 6.04, G. Küchle 29.00, H. F. Pröhl, Augusta 10.65, H. Stute, Ahnapee 6.00, Ledebur, Dreieinig!. 5.08, I. G. Nützel! 10.98, W. Rehwinkel 6.90, F. Keller, Racine 9.78, H. Sprengeler, Milwaukee 58.56, B. Sievers 22.76, I. Strasen, Milwaukee 36.00. P. A. E. Winter 2.00. John Groth, Sr. Cedarburg, .50. C. Schubert, Milwaukee, 1.00, Leo Weihbrecht, Sr, Milwaukee, 2.00. Maidens' Association of St. Martin's congreg. in Milwaukee, 5.00. Women's Association of Jmm. congreg. in Milwaukee, 22.00. Karl Wenzel, Jackson, 1.00. Ferd. Georgas, Sheboygan, 3.00. Zion's congreg. in Waine, 8.24. By P. G. Küchle of I. Neunübel, 1.50. By k. G. Präger, wedding coll. at F. Kufahl, 9.00. (P. -342.75.)



Preacher and teacher widows and orphans: From the kt?: A. E. Winter 1.00, Fr. Schneider 5.00, F. H. Siebrandt 4.00. P. E. F. Ebert's Gem. in Hartland 3.24. U. H. Rathjen's Gem. 7.00. Wedding Coll. at Krop and Robert's, Bloomfield, 2.70. Lebrer G. Grothman 3.00. (S. -25.94.)

Poor students in Milwaukee: Ik. Hczers Gem. in Plymouth 10.00. ?. A. G. Doehler 1.50. Leo Weihbrecht Sr. of Milwaukee 2.00. Confirmands in Sheboygan 1.35. (S. -14.85.)

Orphanage in Wittenberg: From the congregations of the kk.: Ph. Wambsganß, Adell, 11.59, I. G. Nützel 14.15, W. Graf 5.00, I. M. Hiebei in Wilson 11.35. By P. E. Roller, Hochzeitscollecten, 1.25 u. 1.83. P. A. G. Döhler 1.50. From a number of confirmands of?. Cl. Seuel 3.90. Teacher Ruge's pupils 2.00. Leo. Weihbrecht Sr, Milwaukee, 1.00. P. F. Schumann 1.00. Joachim Bensien 2.00. Coll. on the silver wedding of H. Eberhardt, Plymouth, 2.60. Cassirer Chr. Schmalzriedt 3.00. (p. -64.17.)

New construction in Milwaukee: P. E. Roller's Gem. at Stevens Point 16.09. U. A. E. Winter .45, whose Triangular Gem. 3.55. 1'. E. Grothe's Gem. 7.00. ?. W. Hudtloff's MartiniGem. 3.44, Joh.-Gem. 2.60. U. C. F. Ebert's Gem. in Hartland 5.00. F. W., Sheboygan, 13.65. (S. -51.74.)

Synodical treasury: from ck. congregations: H. Sprengeler 74.94, Herzer, Plymouth 14.20, B. Sievers, Milwaukee 42.55, Georgii, Cedarburg 6.50, Fredonia 1.00, I. Schütte, Milwaukee 22.63, G. Löber, Milwaukee 20.50, G. Präger, Greenville 6.00, F. Wesemann, Grafton 11.52, D. Kothe, upper 10.95, lower 7.42, C. Strasen, Watertown 46.00, I. M. Hieber, Sheboygan Falls 9.75, Wilson 8.00, Cl. Seuel, Portage 7.63, Lewiston 1.24, C. Sorg 6.64, Osterhus 20.00, .C. F. Ebert, Shawano 2.76, Hartlano 5.00, G. Küchle, Milwaukee 32.50, I. Strasen, Milwaukee 16.50, P. Plaß, Ashippun 4.00, W. C. Schilling, St. Pauls in Hubbard 11.82, Ledebur, St. Joh. 2.63, F. L. Karth 14.00, G. A. Feustel 11.00, I. G. Nützel 10.98, F. Schumann, Waterford 5.32, F. Keller, Racine 9.38, C. Naumann 9.45, R. Jank, Bear Creek 4.96, Union 1.53, Manawa .79, Th. Wichmann, Freistadt 23.19, F. Wolbrecht, Sheboygan, 31.22, C. F. Hähnel, Cascade and Batavia 12.00. Tuition from Concordia College 2.45 and 13.00. (P. -541.95.)

Negro Mission: P. I. Bittner's comm. in Gr. Rapids and Centralia 5.10, Rudolph 1.30. Widow L. Laubenstein, Grafton, 2.00. (S. -8.40.)

Deaf and Dumb Institution in Norris: ?. F. Keller's confirmands 4.50. u. W. Gräfs Gem. 5.00. Of four adults from I'.Hähnel's Gem. in Batavia at confirmation 3.25. (p. -12.75.)

PoorStudents inAddison: Mrs. Lucht at Larabee 1.00.

Construction in Addison: Gem. of Ph. Wambsganß in Adell 20.70. P. W. Hudtloff's St. Martini-Gem. 6.30. U. Ledebur's Dreieinigk.-Gem. 6.00. (S. -33.00.)

Poor students in Springfield: Mrs. Lucht at Lavalley 1.00. U. A. E. Winter 1.00. Wedding coll. at Rich. Roller at Hartland 4.90. (p. -6.90.)

Poor Students in Fort Wayne: k.B. Sievers' Hymnal Fund 8.00. U. P. Plaß' Gem. in Ashippun Oct. 3 (S. - Oct. 11).

Heathen Mission: From etl. confirmands of the U. B. Sievers 2.45.

Poor and sick pastors and teachers: P. C. Sorg 2.70.

Laundromat in Springfield: Mrs. A. Zimmermann, Sheboygan, 2.00. . Milwaukee, April 30, 1888. C. Eißfeldt, Cassirer.

(Recorded by exception.)

Undersigned hereby gratefully acknowledges receipt of -9.89 for student Joh. Brandenstein, collected at the wedding of Mr. O. Krohn. A. Brandenstein.

HM" The receipt of Mr. Kassirer C. Spilman will follow in the next number.

New printed matter.

Constitution of the German Lutheran Synod of Missouri, Ohio and other states. St. Louis, Mo. Lutheran Concordia Publishers. 1888.

This is a separate reprint of the Constitution from the new soon to be published revised edition of the "Synodal Handbook". Price postage paid 10 Cts.

Absolution. Lutheran Tract No. 3..

This is the third tract published by the Committee for English Mission. It deals - also in conversational form - with an important doctrine, which, however, is either completely unknown to the sects or is distorted by them or, as happened by the Methodists, blasphemed.

The price is: 2 copies 5 cents, 12 copies 20 cents postage free.

Changed addresses:

Rev. L. Dorn, 210 7th St., Rockford, Ill.

Rev. Imm. Gihring, Sweet Springs, Saline Co, Mo.

Rev. Geo. Runkel, 629 S. Flower St., Los Angeles, Cal, Rev. E. Stroelin, Fairfield, Swift Co, Minn.

R. W. Albrecht, Collinsville, Madison Co, Ill.

John Klitzke, 572 Race St., Cincinnati, O.

H. Lotz, Horicon, Dodge Co, Wis.

Herm. Rohde, Fedor, Lee Co., Texas.

C. W. Trettin, 127 N. Jackson St., Danville, Ill.

Entered at the Post Office at St. Louis, Mo., as second-class matter.



Herausgegeben von der Deutschen Evangeli
 Redigirt von dem Lehrer: Co-

44th Volume.

Of justification by faith.

(Conclusion.)

In the preceding articles, we have made it clear on all sides what it is about justifying faith. In justification, faith comes into consideration as a means, only as a means, through which we grasp, take, appropriate God's grace and mercy, through which we grasp Christ's merit, obedience, and righteousness, through which we grasp, take, appropriate the righteousness that is valid before God, the forgiveness of sins, through which we grasp, take, appropriate the promise of the gospel in which all these goods are presented and offered to us. Only because we take and receive the righteousness that God presents to us through faith does faith make us pious and righteous before God. Let us briefly review what we have learned about this from Scripture and the Confession, and let us visualize the peculiar nature of justifying faith, and firmly imprint the proper concept of faith on our minds.

Faith "does not make righteous because it is our work and ours". Faith is the antithesis of all the work of the law. The law demands that man do something to God, and does not demand only outward works, but man should fear and love God, offering his heart to God. In the trade of justification, of which the Gospel says, it is about completely different things. God does not demand anything from man here. No, here God opens his fatherly heart to the man who has not fulfilled God's demands, who cannot show any merit of works, out of free favor and love, shows his merciful disposition to the sinner. Here God has set up Christ as a mercy seat and a place of freedom for the lost and condemned. Here God promises and gives forgiveness of sins, life and blessedness in Christ. Here God reveals the righteousness that is valid before God. And man believes the word, the promise, believes and takes what God offers him. He has not given God anything in advance, so that he may be repaid; he will not give anything in return.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 22, 1888.

No. 11.

God does not impose any condition on him. No, the sinner, who has nothing and can accomplish nothing that he could bring before God, who lacks all glory before God, accepts gratefully, with joy, the service that God renders him. It is God who performs, works, does, gives and promises everything Himself. And faith holds on to that, takes comfort in what God does and gives.

Well, we say: the gospel demands faith. Thus it is often said in the Apology that the promise demands faith. Faith must be added to the gospel, to the promise, so that one may partake of it. Whoever does not take and receive the gift of God, but rather rejects it, has no part in it. This is God's demand now in the time of the New Testament: Believe in the gospel! This is the serious will of God that we believe, believe in Christ, believe in the gospel. But this is still not a demand of the law, not a demand in the manner of the demanding law. This demand that sinners believe flows from the gospel, is gospel itself. Believe in the Lord Jesus Christ! Believe the gospel! This is the strongest, most comforting promise that can be imagined. Believe in Christ! Believe in the gospel! God does not say: I have done everything else, now do at least this one work and believe. I will leave all other works and achievements to you; I am satisfied if you believe. It is not too much to ask that you do only this one thing for my love. Believe in Christ! Believe in the gospel! With this God rather says: I have done everything, you do not need to do anything. I give you freely, free of charge, what you cannot obtain and acquire by any work, righteousness, perfect righteousness. Everything is ready, you only need to take it and reach for it. Here you have in Christ grace, forgiveness, righteousness, comfort, peace, bliss. So take, take hold, take hold with both hands, eat, drink and be drunk! Salvation is at your door, it is so near to you, the word is near to you, you have it before your eyes, before your ears. So believe only the word! Who from

Believe with your heart, and he who confesses with his mouth will be justified and saved. Truly, this is the gospel, this is a strong promise, when God offers salvation with such words and speaks so urgently to the stupid sinners that they nevertheless accept and believe.

Certainly, faith, believing and taking, is not an external thing. The heart and will of man is in motion. Justifying faith is heartfelt trust, a certain confidence. But this trust, this confidence is not a work of the law, not a work, not a disposition, as such the law requires. When man performs a work of the law, he renders to God what he owes Him; even fear and love for God, the noblest part of obedience to the law, is a sacrifice of the heart that man offers to God. If, on the other hand, man believes the gospel, he does not offer God a sacrifice, does not render God a debt of service, no, rather he opens his heart to God, receives God, Christ, God's gift and grace, Christ's merit and righteousness into his heart. Faith, this firm, joyful confidence of the heart, is not an independent work that has value and validity in itself. No, faith takes and grasps only God's work, God's gift, which alone has value and validity before God. We trust in God's grace and mercy from the bottom of our hearts, we rely on Christ's merit and obedience, we are confident that God in Christ has forgiven us everything and considers us righteous, we build on God's promise. This is faith. But as soon as we take away what faith is based on, as soon as we take away God, Christ, God's grace, Christ's righteousness, the forgiveness of sins, the gospel, then trust and confidence also fall away.

The Gospel makes possible, makes and creates faith. The gospel that reveals to us the righteousness that is valid before God, the gospel of the forgiveness of sins, is a new doctrine, a new revelation that has nothing to do with the doctrine and revelation of the law, which is the only doctrine that is valid before God.

is far beyond the law. And so also the faith, which grasps the gospel and with it the justice, which is valid before God, is something new, special, something completely different, than any work of the law. Because the gospel has come into the world, faith has also come into the world. By revealing and offering his grace to sinners in the gospel, God at the same time revealed the way and the means by which man comes to possess and partake of this grace, namely faith. In the gospel, God poured out the fullness of his grace on the world of sinners and at the same time made sure that this heavenly blessing would not pass sinners by, made sure that a vessel would be available to receive the fullness of divine grace, that is faith. Thus, faith is entirely within the scope of the Gospel. Faith is something unique in its own way, distinct from all other human activities, works, thoughts, and aspirations. The Apology often emphasizes that no other work but faith alone grasps the promise, clings to the promise. Luther writes: "Even if you add all your works together, even if you add all other works, you still do not have Christ and are not called a Christian. Christ is another thing and something higher than the law and the commandments of men. He is the Son of God, who alone is willing to give and not to receive. If I am so skillful as to take of him, I have him: if then I have him, I am justly called a Christian." (St. Louis Edition XI, p. 1838.) And this taking is precisely faith.

Where St. Paul speaks of justification in the Epistle to the Romans, he describes in one place the special nature and characteristic of justifying faith, namely 4:18-22: "And he (Abraham) believed in hope, when there was no hope, that he might be a father of many nations, as it was said unto him, So shall thy seed be. And he was not weak in faith, neither did he look upon his own body, which was dead, being almost an hundred years old, nor upon the dead body of Sarah. For he did not doubt the promise of God through unbelief, but grew strong in faith, and gave glory to God, and knew in all certainty that what God promises, He is able to do. Therefore it is counted to him also for righteousness." Abraham had received the promise from God that his seed would become like the stars of heaven, like the sand of the sea, he would become a father of many nations. At that time he did not see the slightest trace of this numerous, glorious offspring. He did not have a son yet. And according to the course of nature he could also hope for no more son. Because his body had died, like also the body of the Sarah, both were highly aged. But this was the faith of Abraham, that he believed against hope, that he did not look at his dead body and that of Sarah, that he completely disregarded his incapacity, his person, but that he directed his gaze straight to the promise, that he firmly and steadfastly kept his eyes on God's promise, kept his heart, senses and thoughts on the word of the promise and was firmly convinced and did not doubt that God could and would also do what he had promised. Thus Abraham, through faith, gave glory to God by not doubting his own perception,

He completely set aside his own judgment and gave God justice in his words. And so his faith was counted to him as righteousness, in that he entrusted everything to God, let God work and rule, and freely granted God's promise, which in the final analysis was based on Christ and salvation in Christ.

The apostle expressly remarks, 4:23, etc., that this was written by Abraham for our sake, to whom also faith is to be imputed, who believe in Christ, crucified and risen. By Abraham's example we are to learn what the right faith is. This, as Abraham's example shows, is the kind of faith in general, that one does not doubt what one does not believe, that one hopes where, according to the course of nature, nothing can be hoped for, that one therefore completely puts this visible world out of sight. And this is the nature of justifying faith, that it completely disregards one's own person, one's own incapacity, one's own unworthiness. There is an own, wonderful thing about faith. Faith adheres to one's own ego. It is a movement of our own heart, of our will. It is we who believe. But by believing, we deny ourselves, our own judgment, our own experience, our own conscience. We see and find nothing good in ourselves, only weakness, inability, sin, guilt and transgression. We cannot deny that we sin a lot every day. Our conscience accuses us. Experience teaches that we are incapable of all good. But this is the proof of true faith, that we do not look at our own person, that we put what is found in and about us, what is our own, our weakness, sin, guilt, and also all our own righteousness far out of sight and direct our gaze elsewhere. Faith reaches beyond itself, beyond its own person, and clings to another.

Faith looks upward, as we learn from Abraham, to God who has made the promise, attaches itself and clings to God's word and promise, builds and trusts, contrary to nature, reason, and the testimony of its own conscience, in God's gracious promise, and thus gives glory to God. It is the nature of faith in general that it grasps and takes hold of the things of the invisible world. And it is the kind of justifying faith that it reaches out to God, to the grace of God, and grasps the promise of grace, the gospel of Christ, and holds on to it in all circumstances. This is the right faith, that we throw ourselves into the arms of God's grace and mercy, just as we are, without shyness or restraint, covering ourselves with grace as with a shield, living by grace, living and dying on grace. This is the right faith, that we take hold of Christ, receive Christ into ourselves, wrap our soul completely in Christ's blood, merit and righteousness, that we unite ourselves with Christ as in One Person, appropriate to ourselves all that is Christ's, so that we stand as pure and righteous as Christ, so that we appear before God as if we were Christ. This is the right faith, that when our sin stings and pains us, we take refuge in the article of the forgiveness of sins, put the great word: "I believe in the forgiveness of sins" before our eyes, imprint it on our hearts, and with it the feeling and consciousness of the forgiveness of sins.

to stifle the sinfulness. This is the right faith, that we picture the gospel of Christ, the precious promises, which promise us grace, comfort, peace, blessedness, in our hearts, that we immerse our hearts, minds and thoughts completely in this word, so that the soul becomes full of the word, as Luther says, is transformed into the word, becomes free from the word and in the word, pious, righteous, happy, blessed. So faith is, as it were, completely absorbed in the object to which it is directed. Through faith we become with God, with Christ, with the Word, as Luther often expresses it, One dough, One cake. Faith is a very special, unique ability and skill, consists in the fact that we are skilled, as Luther says, to take from Christo, from God. That is the special, wonderful thing about faith, that we appropriate, appropriate what is outside of us, God, Christ, the Word, the righteousness that is valid before God, a foreign righteousness, so that it is now our own, our ownest possession. Thus faith, as the Scripture says, gives glory to God, in that it wants to know of nothing else but God, of Christ, of what God has done in Christ and gives and promises to us. Even when a person fulfills God's commandment, does what God requires of him, he honors God. But in a completely different sense, in a completely different way, we give glory to God when we believe, when we recognize, acknowledge, approve, rejoice in and take comfort in what God does, works and gives us. And so faith is counted to us as righteousness, so we become righteous through faith, in that we let God, God's grace, have free reign and accept from him the righteousness that he offers us in Christ, in the Word.

This justifying faith, which we have spoken of, which refrains from one's own person, one's own unworthiness, one's own actions and deeds, and fasts on God, God's grace and God's gift, is a miraculous thing. He does not grow out of his own nature, his own thinking and will. It is God who works everything in everything. It is also God who works faith in the heart through the gospel. This question, however, where faith comes from, how it arises, belongs to the article about conversion.

Here in the article of justification we hold the one thing that it is God who makes us righteous. Faith makes us righteous. But this means, as we have recognized: God makes us righteous. . Faith takes from God the righteousness that He offers in the Word, the righteousness that is before God. If a poor man who has nothing takes alms, receives his alms day after day, lives only on alms, it is the benefactor who gives the alms, he alone who keeps the poor man alive. It would be mockery and ridicule to say that the poor also do something and, by taking the alms, contribute something to his livelihood. So we stand before God. This is how we stand before God. We, as poor sinners, take from God grace for grace, forgiveness, justice. Truly, all our own contribution, all our own glory is excluded. It is God who makes righteous. By believing and taking everything from God, we say: Not to us, O Lord, not to us, but to your name give glory for your grace and worthiness!

G. St.



(Submitted.)

The former Regensburg Bible Society.

A leaf from the history of the spread of the Bible among the captives of antichrist Babel.

On May 10, 1804, the British and Foreign Bible Society was founded in London. At the suggestion of the German Lutheran pastor Steinkopf there, the first Bible Society in Germany was founded just a few months later. This happened in Nuremberg, where the well-known pastor Gottfried Schöner, in the midst of the prevailing nationalism, which had now also taken over the pulpits of the good old, until then faithful Lutheran imperial city, was the only intrepid witness of the Gospel of Jesus Christ, despised and reviled both by the "Jews and Greeks" of that time, sought and loved by the few "quiet ones in the land", richly pardoned and blessed by the Lord. Together with his dearest friend, the godly, zealous and loving merchant Tobias Kießling, who had become known through Schubert's "Old and New", he immediately took up the work. But while the London Bible Society assured him a support of 100 pounds sterling and his enterprise found the most joyful participation and most active promotion among the Bible friends in reformed Basel, he had to lament painfully in regard to his Nuremberg brothers in office: "Of 26 clergymen who are in our city, not one has joined me - I stand alone.

The astonishment was all the greater when encouragement came from the Roman Catholic side, when a letter arrived from southern Germany from a priest who expressed his great joy at the founding of the Bible Society in London and assured that many Catholic priests besides himself were in favor of promoting the reading of the Holy Scriptures. And behold, already one year after the foundation of the Bible Society in Protestant Nuremberg, a Bible Society was also founded in Catholic Regensburg, and that within the Papal Church. It is true that it was not long-lived; nevertheless, it remains a fact, a hitherto unheard-of, wonderful, gratifying fact, that there was once a Bible Society under the Antichrist, and that at a time when anti-Bible rationalism was wreaking havoc within our Church, and that it can even be regarded as the second Bible Society in Germany.

How did this happen? The reason is as follows. At the end of the last century and at the beginning of this century, a memorable revival took place in the Roman Catholic Church of Southern Bavaria among some priests, which through them also took hold of several parishes and extended beyond them. Christ reigns in the midst of his enemies! Under the great heap of rubble of the ghastly papist errors and the rubble of human statutes, there are individual pieces of the Word and seeds of the beatific truth! Just as the grasses and seeds covered by stones stir in spring and many a stalk then manages to find a gap, a crack and to work its way through it to the sunlight, so also here. At the Catholic university of that time, the

At the University of Dillingen on the Danube Johann Michael taught by the Father and accepts it, he comes to me'. (John Sailer, later Bishop of Regensburg, worked as a theological

professor. He and his colleagues Zimmermann and Weber were the representatives of a mild, Christian-pious attitude, inclined to the Gospel, although they did not finally penetrate to the full clarity of the Gospel. A far more profound effect, however, came from individual students and friends of Sailer*), especially from a Martin Boos, the "preacher of justice", about whom our calendar of 1883 has also told, and the far and wide known Johannes Goßner, who finally left the Catholic Church and died as a long-time preacher at the unirritated Bethlehem Church in Berlin at a high age. Both are the real bearers of that memorable revival.

One of the noblest figures in this circle, besides Sailer and Feneberg, was M. Wittmann, Regens or Director of the seminary in Regensburg, later Sailer's successor in the episcopate. Filled with the heartfelt desire to obtain at least the New Testament in German translation at a low price for his fellow believers, he had the following appeal printed at the beginning of the year 1805:

"Dear brothers and sisters in Christ!

"It would be desirable that the Holy Scriptures of the New Testament could be given into the hands of many devout Christians for a small price. Thus they would be comforted in their tribulations, strengthened in their struggle, and more protected from the seductions of the world. Some good souls chosen by God do not find what they hunger for in public religious instruction, and are often judged in the confessionals only about their outward actions, without being led to the realization of their inner corruption and to faith in Jesus, their Savior in His blood. If these people could read the holy scriptures of the New Testament on quiet holiday hours, their faith in the simple teachings from the mouth of Jesus Christ would be awakened in the mercy of also their Savior and the gift of the Lord in the Holy Spirit would be revived in them. They would hear inwardly the voice of the Father leading them to their Lord, of which Christ says: "They shall all be taught of God, and whosoever shall be taught of God shall be taught of God.

*Among the latter, Sailer's most intimate friend and Boos' and Goßner's closest companion in faith and suffering, Johann Michael Feneberg, at that time professor at the Gymnasium in Dillingen, later pastor at Seeg in Allgau, where then M. Boos, X. Bayer, Christoph Schmid (the well-known youth writer), J. Goßner and Ph. N. Zech successively became his caplains, who were soon mockingly called the "Jesusprediger". The following passage from the beginning of his sermon on the feast of Peter and Paul may show what kind of "Jesuspreacher" he was, e.g. on a saint's feast: "You would consider yourself lucky to possess a relic of the holy apostles Peter and Paul. But that would not profit you if you did not hear their words and did not follow their example. So there are relics of them that everyone can have and, what is more, use for his own salvation. These are their examples and teachings. Now I will distribute such relics of the two apostles for all of you today and give them to everyone to take home - a few examples and a few words of St. Paul" (Rom. 8, 18. Rom. 8, 23.) "and three examples and three words of St. Peter" (Luc. 5, 10. Apost. 12, 11. Joh. 6, 68. ff.). Read these passages once, dear reader!

Christian brothers and sisters can also get together in small groups of two or three on Sundays and holidays in the afternoon and read a chapter from the New Testament and discuss it, whereby a subject of short, common prayer would come to them of its own accord; and it would be fulfilled what the Lord says: 'If two of you would agree with each other on earth, everything they would ask for will be given to them by the Father in heaven.'" Matth. 18, 19.

"Therefore the desire arose among some clergymen to organize a fine edition of the New Testament, in order to be able to put it into the hands of many pious Christians.... I cannot know how far God will prosper this work, and for my part I would not like to neglect it or to put my trust in God's goodness, since I see that God inspires such chosen servants of Christ with much zeal for this work. It is true that a large sum of money is still needed: experts believe that without 10,000 guilders of cash, no start could be made. But when the Lord wants to build a house, he does not lack the means, and he awakens so many understanding people. and active builders are needed.

"I hereby give present notice to some confessors of Christ known to me with the request, that they consider the matter before God, commend it to the Lord in prayer, and if the Lord gives them the opportunity to contribute, do not fail to do so. Christian poverty and love have already accomplished greater things in the world than the power and wealth of the world could not.

"Lord, Savior of our souls! Shepherd of the small, contemptible herd! Make of this work what pleases thee; thy kingdom runs an unstoppable course in smallness and silence, and those who oppose it are unable to do anything, become themselves thy footstool, and increase the rest of thy feet in the peace of thine. If it pleases thee, let thy holy history, the history of thy childhood, of thy life, of thy suffering, and of thy victory in the Holy Spirit in the apostles and in the firstfruits of the Christian Church, come into the hands of thy little ones for their comfort and strengthening. Amen."

The appeal was well received. Not only did many priests and lay people, as well as Protestants, contribute, but they Among the ecclesiastical dignitaries, the then Chancellor of the Electorate, Dalberg, contributed 1000 florins. In the same year, a Roman Catholic Bible Society was founded in Regensburg, which printed the annotated translation of the New Testament provided by Wittmann. This translation was very well received. In a relatively short time, 60,000 New Testaments had migrated from Regensburg to Catholic parishes. And not only in Bavaria, but also in Austria, the New Testament, which cost only 12 kreuzer, found strong sales. The numerous letters Wittmann received show with what gratitude it was accepted and with what eagerness it was read for salvation. "It is impossible for me," one of the priests wrote to him, "to express in words the thanks, the consolation and

to express the joy I feel in looking at the blessings my parish The Church should be open to the faithful, so that they may has received through your New Testaments. Wherever I go, draw from it the purity of morals and of the doctrine of the I am approached by my parishioners, either to explain to them faith. In his bull of 1794 against the propositions of the individual difficult passages, or to designate for them such Reform Synod of Pistoia alone, he also condemned "the passages of the Bible as are appropriate to their doctrine that only a total incapacity can release from the circumstances, or to open for them the passages which I reading of sacred Scripture." And from his successor Pius VII have quoted in the sermon or children's teaching. All these one could hear still another language. This infallible, who are visible signs that the Holy Scriptures are being diligently restored the Jesuit Order, abolished by the equally "infallible" read and have begun to bear beautiful fruit." And not a few Clement XIV, issued a bull a few years later, on July 28, letters read similarly.

In addition to Wittmann, Sailer, now a professor in Landshut, where the University of Dillingen had been transferred in the meantime, was particularly active in the dissemination of the Regensburg New Testament, as were Feneberg, Boos and Goßner and the Freiherr von Wessenberg. The most active promoter of the Bible cause among the priests was probably Goßner. He soon had 650 New Testaments in his village parish of Dirlwang near Dillingen. When other priests publicly praised the Regensburg Bible Institute in their sermons and urgently recommended the reading of the Holy Scriptures, he wrote exultantly: "In the midst of all the contradictions, blasphemies and persecutions that we experience, the Kingdom of Peace of God is nevertheless making rapid progress. Many laymen and clergymen are being awakened and enlightened by the word of truth and the gospel of our blessedness. God Himself seems to have awakened a hunger for this wholesome food. Innumerable flock to me, soldiers and students, townsmen and countrymen, servants and maidservants, whose hearts I can gladden by nothing so much as by the gift of a New Testament."

With growing knowledge as a diligent Bible reader, Goßner later went one step further. Since not only Wittmann's translation left much to be desired, but also his explanatory notes still contained many a papist error, which he could certainly defend the longer the less, he himself provided a translation, which was also printed in Regensburg and of which 20,000 were soon in the hands of Catholics.

Encouraged by the events in Bavaria, the pastor and professor Leander van Eß at Marburg in Hesse published a translation for his fellow believers. This was first published in 1807, also with explanatory, often papist notes. He, too, could testify with joy: "It has pleased God to place a very special blessing on the reading of my New Testament in the whole region around; a constant increase in the desire to read the Word of God is noticeable among the Catholics, the blessing of which becomes more evident every day. The prejudice of the priests against the reading of the Bible by laymen decreases more and more; some even spread it." But what did the Pope say to these stories? Pius VI, who reigned from 1775 to 1799, had written to Abbot Martin, later Bishop of Florence, who had sent him his Italian translation of the Bible with explanatory notes: "You do well to encourage the faithful to read the Holy Scriptures, for it is the purest source, the source of all things.

1816, in which he condemned all Bible Societies and forbade Catholics any participation in them.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

Female delegates. At the General Conference of the Methodists, which met in New York on May 1, five female delegates elected by conferences also appeared. The question therefore came to the Conference whether they could be admitted. Before the names were read, Bishop Bowman read an opinion of the bishops, in which it was stated that when the delegates were called, the names should be read by the secretary only of those against whom no protest had been made. In addition to the women, some men were denied the right to sit and vote because they did not live within the boundaries of the conference they had been elected to represent. The matter was referred to two committees. The committee which had to consider the question of whether women could be admitted as delegates reported: "Under the Constitution and laws of the Church as they now exist, women are not eligible to General Conference." The Committee mentions nothing of what God's Word says on this issue, but only what the laws of the Church say, and already implies that these laws can be changed. Of the 17 members of the Committee, 6 had not co-signed the Committee Report, and many delegates stood up and spoke in favor of admitting female delegates. The deaf vr. Potts, editor of the "Michigan Advocate," opened the debate and favored the admission of women delegates. Among other things, he said: "More than two-thirds of the congregations are women. Have they no rights? Should they have nothing to say in the government of the church, which they do most to support? Without women, half of all churches would cease to be. The Methodist Church is too progressive and too democratic still to exercise that brutality which was invoked against women in olden times, or to advocate the subjugation of women." After paying high praise to the character of women, the speaker concluded by saying, "I am deaf, and that is a great misfortune, but I would rather that my tongue, moved by the blow, should fall silent than that it should utter a single word against the admission of women as delegates." The speaker was loudly applauded. A delegate from Germany pointed out that the admission of women was not only contrary to church law, but also to the word of God and contradicted the destiny of women. But this did not help. After a debate of nearly a week, the conference finally decided by 249 votes to 175 to refer the question to the annual conferences, which, it is hoped, will change the "church law". To the majority of Methodists and other enthusiasts, what God says is true.

by the apostle Paul 1 Cor. 14, 34. 35. 1 Tim. 2, 12. says as obsolete.

Among the lay delegates of the Methodist General Conference the advocates were the most represented (24), then came the merchants (19) and in the third line factory owners (9) and so on.

Freemasons on the bench. It is usually denied that public officials or judges who are Masons can be influenced. This assertion, however, is false. Recently Alderman Conkling in New York, a nephew of the late Senator Conkling, said that the deceased had not belonged to any secret society for the following reason: 60 years ago, when Conkling's father made his plaidoyer against a murderer in a murder trial in Montgomery County, the murderer made the Masonic emergency sign. This so aroused old Conkling's indignation that he resigned from the Lodge.

(Faithb.)

II. foreign countries.

In Paris, for the more than 75,000 Protestants, there are at present 13 Reformed, 10 Lutheran and 4 free churches; the Methodists have two, the Baptists, Irvingians and the Salvation Army each one place of worship. Adding all these and other places of worship, as well as the edifying meetings held by MacAll (20 alone) and others, gives 34 places of worship and 69 services for each Sunday, of which 3-4 are in German, 17 in English, and one in Swedish.

Although the **King of Sweden** did not send the Pope any congratulations or gifts on his jubilee, he did pay him a visit on April 22 and talked with him for over an hour.

God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life. Joh. 3, 16.

This gospel is one of the most glorious sermons than can be found in the whole New Testament, so that it would be fair if it could be written in golden letters in the heart; and every Christian should at least know such a text by heart, and recite it to his heart once every day: so that such words would become familiar to us and we would learn them the better. For it is such words that can make a sorrowful heart cheerful and a dead man alive again, if only one could firmly hall by faith. But since it is impossible to fathom such glorious preaching with words, let us earnestly beseech God that he may declare such words in our hearts by his Spirit better than we can speak them, and make them so light and bright that we may feel comfort and joy from them, amen.

The sum of such a glorious and comforting sermon is this: that God so loved the world, that he gave his only Son, that we men should not die an eternal death, but have eternal life. As if Christ, our dear Lord, wanted to say: "Listen, man, I want to present to you an unheard-of, strange painting, since the giver, the taker, the gift, the fruit and the benefit of the gift is so great that it cannot be achieved with thoughts, let alone with words. -

Here you hear that it is not a matter of our having great money or goods, honor, power, or even the whole world here for a little while and being masters of it; for if we have all these things, then we will not have them.



If we had not been under the devil's power, we would still be under the devil's power: but that we should be free from sin, death and hell, and eternally undestroyed. This is what this gift, that is, God's Son, given to us out of pure love, is supposed to work and accomplish, in that he has crushed the devil's head, stripped him and taken away all his power, murdered sin, devoured death eternally and extinguished hell to the ground, so that now and forever they cannot rule over us, cannot frighten us, strangle us and condemn us. Let this be a rich, glorious, yes, unspeakable gift, for which praise and honor shall follow the great, merciful Giver forever, Amen.

Whoever then could blow out his heart would have reason enough to do so, since we hear here from the mouth of the Lord Christ Himself that He has given us that hell may be closed, and that instead of a stupid, despondent heart we may have a secure, joyful heart; yes, which is even more, that eternal life may be and remain ours, and death may never be seen, but be joyful: Through this certain confidence, that we have a gracious God in heaven, who loveth us, and out of pure love giveth his Son, that we should not perish, but have everlasting life. -

These are comforting words of grace and life. God grant only grace, that they may be rightly grasped with the heart. For whoever has grasped them, neither the devil nor sin nor death will be able to frighten him, but he will have to rejoice and say: I am undaunted, for I have God's Son, whom God gave me out of love; and there is God's word, the holy gospel, which testifies to this. But your word, O Lord, and your Son Jesus will not deceive me; in them I trust and rely. But if I am not yet strong enough in faith, give me grace to believe more firmly; for otherwise I can do nothing for such a great gift and love. So that everyone may learn the longer the more to take comfort in this gift, for it must be believed, as you have heard from Christ himself. But the firmer the faith is, the more joy, pleasure and assurance one finds in his heart, so that he will gladly do and suffer everything that he knows God demands and wants. But all because God is gracious and wills to show us love.

(Luther, XIII, 653 f.)

"I am a Christian."

If you remember this promise in the hour of trial ("He that believeth and is baptized" 2c.), and say to the devil's face, Behold, I am baptized, and believe in Jesus; and refer to the words, "He that believeth and is baptized shall be saved," you are in the place where you can find peace, joy, and rest. And if you steadfastly adhere to these words and do not doubt the truth of them at all, even basing yourself on your baptism, it is impossible that death or the devil should be able to overcome you, make you sad and grieve you. Therefore, we read of a certain holy virgin who held out nothing but her baptism against all kinds of temptations she encountered, and cried out in very short words against the devil and his temptations: I am a Christian! As if she wanted to say: I am baptized and believe, therefore you, O Satan, can do nothing against me; for the insurmountable word is opposed to you: "He who believes and is baptized". For to all of us who are baptized and believe, this word of promise is given, which we should hold out with confidence against all evil, and we will soon feel comfort and relief.

(Luther. Walch XII, 1951.)

The path is narrow.
Matth. 7, 14.

If you want to be a Christian, then be it; for nothing else will come of it, you will not make the way wider and must see that here a little and there the great multitude go. But let this be your comfort, first, that God stands with you; then, when you have passed through, that you come into a beautiful wide space. For if thou keepest the word, and judgest according to it, and not according to thine eyes, he is surely with thee. (Luther, 43, 306.)

Death notice.

It has pleased God, according to his inscrutable counsel to call away again a servant of his Church, and a very young one at that, from the work which has scarcely begun, and to take him to himself. Father Ferdinand Selle, while traveling from California to Wisconsin, passed away blessedly at Kansas City, Mo. on April 18. He had taken his examination at Springfield only last year, and had been ordained at Tallula, Ill, by Prof. Wyneken, on the 10th Sunday after Trinity, August 14. Several weeks after his ordination he went to Eastern Oregon and Idaho as a traveling preacher. He took up residence in Pendleton, Oregon, where a small group of Christians had already been gathered by Döring. From here he made missionary journeys in all directions, mostly on foot. As difficult and hard as this was, he did it with the greatest pleasure. It was his greatest joy to bring souls to Christ. His work was also visibly blessed by God. How gladly he would have continued his work, but God willed otherwise. A persistent lung disease had set in, so that the doctors had to explain to him that they could only provide him with relief, but no help. Thus ill and broken down, he stayed for some time with Mr. Bühler in San Francisco, Cal., where he also went to Holy Communion on Holy Friday. Soon after Easter he began his return journey to his old home. His desire to see his dear ones once again was not to be granted. Sensing his imminent end, he had telegraphed from Lajunta, Cal., to Father Jehn in Kansas City that he would arrive there on the 17th. At about 10 o'clock in the evening of the same day he arrived there, but so weak and exhausted that he had to be taken to the hotel and to bed by the railroad employees. Since he was only able to speak in a whisper, so that he could not be understood, the host searched his papers. He found a note on which was written: "If anything should happen to me, please notify Kev. E. Jehn." - Mr. P. Jehn, notified of this, hurried to the sick man's bedside, but found him very weak. When asked if he was aware that his end was near? he quietly said "Yes"; if he was afraid of death? "No." With great attention he listened to the prayers and Bible verses recited to him. The song softly sung to him: "O Lamb of God innocent" seemed to give him great comfort. For at the end of it he clasped his hands together and looked upward, smiling steadfastly. When asked if he saw anything, he almost shouted twice: Christ, Christ. At 9 o'clock in the evening he gently and blissfully fell asleep. His body was sent here to Caledonia, where his parents live, and buried here with great participation on April 24. The deceased brought his age to only 23 years 5 months and 20 days. The undersigned delivered the funeral oration on John 12:26. God be the comforter of us all!

L. Schütz.

Inaugurations.

By order of the Honorable President F. J. Biltz, on Sunday Rogate ? J. A. Mayer in the parish of New Wells, Mo. assisted by U. W. Zschoche introduced by the undersigned.

A. H. Mayer.

Address: Rev. .1 Lla^er,

Wells, Oape Oirarcleau Oo., Llo.

On Sunday Exaudi, on behalf of the Honorable President Biltz ? J. Gihring was introduced to his new congregation at Sweet Springs, Mo. byH . Sch öde.

Address: Rev. 4. (UllirinA, 8>v6 "t SprlnAS, Saline Oo., Llo.

Church consecration.

On Sunday Cantate, the Lutheran St. Paul's congregation in Brooklyn, N. U., consecrated their little church (40X60) to the service of the Triune God. Festive preachers were Mr. Praeses J. P. Beyer, Mr. F. König and Mr.?. G. Franke (the latter in English).

H. Ch. Lühr.

Mission Feast.

On Ascension Day our community mission feast was celebrated in the church of the undersigned, with Messrs. UU. Chr. Kühn and E. Mangelsdorf preached. Collecte: -85.50.

Okawville, Ill.

W. Heinemann.

The Minnesota and Dakota Districts

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 7-13, at the congregation of Mr. P. A. Ch- Landeck near Hamburg, Carver Co., Minn.

Fr. Pfotenhauer, Secr.

For your consideration.

All requests for assistance would like to be addressed to Rev. H. Sieck, 1420 Warren St., St. Louis, Mo. during my absence in Germany until September.

W. Achenbach.

Revenue into the Illinois - District's coffers:

Synod treasury: Communion Collects: from ?. Schröder's congregation in South Litchfield -10.75 and from Drögemüller's congregation in Arenzville on the 1st day of Easter 5.90. Easter feast collect: from Dietz's congregation in Seester and Lansing 12.00, ?. Metzger's gem. at Okawville 7.51. From the gem. of ??: Schmidt at Crystal Lake 17.61, Muller at Lake View 21.00, Grupe at Rodenberg 17.14, Ottmann at Collinsville 4.25, Streckfuß at Chicago 12.55, Landgraf at Decatur 21.00, Kühn at Bellville 12.75, Hiebei in Town Rich 7.00, Schrader in Ruma 3.00, Hallerberg in Quincy 30.00, Merbitz in Beardstown 14.05, Wessel in Nokomis 15.00. Von F. Lührs in Addison 10.00. (P. -221.51.) Building fund in Springfield: through I. C. Kalbfleisch of k. Ottmann's Gem. in Collinsville 5.30. New construction in Addison: By Fr. Wunder in Chicago by K. Mickow 5.00, N. N. 2.00, Karl Boseck 5.00, Ich. Güsloff 2.00, H. Eggert 1.50. By Fr. Strikter from sr. Gem. in La Grange 4.00. By I. C. Kalbfleisch of ?. Ottmann's Gem. in Collinsville 5.30. p. Landgraf's Gem. in Decatur 15.00. By ?. Oetting in Golden by I. Flesner 10.00. Schrader's Gem. in Ruma 2.00. (p. -51.80.) Building fund in Milwaukee: U. Bergen's Gem. in Wartburg 5.25. By I. C. Kalbfleisch of I'. Ottmann's Gem. in Collinsville 5.30. p. Schröder's Gem. in Ruma for debt repayment 2.00. (S. -12.80.) Inner Mission: By ?. Succop in Chicago by Mrs. Aug. Halbröder 1.00. G. Rittmüller in Addison 2.00. Coll. by ?. Rohlfings Gem. in Darmstadt 4.75. By P. Kowert in Harvel from s. Confirmanden i.00. F. Lührs in Addison 5.00. Ottmann's Gem. in Collinsville 2.75. By ?. Bold in Belleville by Charl. Funke .60. U. Schrader's Gem. in Ruma 5.00. By ?. Brewer in Eagle Lake, ges. at wedding at Konrad Wilkening's, 6.64. (p. -28.74.) Negro mission in Springfield: ?. Schröders Gem. in South Litchfield 8.00. By I'. Schuricht in St. Paul from Mother N. N. 5.00. Through I'. Succop in Chicago from Lencken Hedder's piggy bank 2.50. G. Rittmüller in Addison 1.50. (S. -17.00.) Negermission in New Orleans: Abendm.-Coll. by ?. Schmidts Gem. in Crystal Lake 2.65. By ?. Schuricht in St. Paul from Mother N. N. 5.00. Through Teacher Witte in Beardstown from W. Bohlmann 2.00. G. Rittmüller in Addison 1.50. Through ?. Succop in Chicago from Lenchen Hedder's piggy bank 2.50. (P. -13.65.) Negro church in New Orleans: ?. Chr. Kühn in Belleville 2.00. Negro Mission: P. Weisbrodt's Gem. in Mount Olive 4.75. Coll. of?. Streckfuß's Gem. in Chicago 10.50. P. Schrader's Gem. in Ruma 10.00. (p. -25.25.) Pilgrim House in New York: ?. Mary's Gem. in Danville 9.85. Through Fr. Kühn in Belleville by Mrs. Taubert .25, Mrs. Reinbold .25. (p. -10.35.) Poor students in St. Louis: part of an evening coll. from Fr. Kümmerer's Gem. in Candlerville 5.72 for Paul Heckel. ?. Large Gem. in Addison for W. Baths 25.00. By

IN Succop in Chicago by the Women's Club for A. Schülke 18.00. (p. S48.72.)

College Household in St. Louis: IN Schrader's Gem. in Ruma 8.00.

Poor students in Springfield: N. N. in Nokomis 5.00. IN Ottmann's Gem. in Collinsville 3.90. Durck Kassirer Tiarks in Monticello, Iowa, 12.00. By Kassirer Eißfeldt in Milwaukee 6.90. IN Schröders Gem. in South Litchsielb for Th. Hügli 8.00, for Gotth. Potratz 5.00.. (P. K40.80.)

Laundromat in Springfield: By Kassirer Tiarks in Monticello, Iowa, 6.25. By Kassirer Eißfeldt in Milwaukee 2.00. (S. S8.25.)

College household in Springfield: IN Drögemüllers Gem. in Arenzville 2.75. By Kassirer Tiarks in Monticello, Iowa, 1.00. IN Schrader's Gem. in Ruma 3.00. (S. K6.75.)

Poor college students at Fort Wapne: By IN Neinke in Chicago from Rob. Schönfeld .50. by N. N. in Nokomis 5.00. by IN Haake in Cbapin from Mrs. Dor. Perbix 1.00, Mrs. C. Brockhaus .50. by P. Succop in Chicago from Mrs. Schulz 2.00. by IN Wunder in Cdicago from the Women's Club for A. Leuthäuser 7.00. by I'. Gräf in Blue Point for G. Ziegler: Cdarfitags-Coll. 11.36, W. Mell 1.00 and "from our sick Lydia" 1.64. By IN Succop in Cdicago from the Jungfr.-Verein for Nuoffcr 15.00. By IN Müller in Lake View from the lüngl.-Verein for A. Zitzmann 3.00. (S. H48.00.)

Poor C o l l e ges ch üler in Milwaukee: By IN Bartling in Chicago for Alf. Schwarz of the Women's Club 15.00, by N. N. 1.00. (S. H16.00.)

Laundromat in Addison: IN Schröders Gem. in South Litchfield 4.00. Wittwe Preußner in Addison 3.00. (S. S7.00.)

Poor students in Addison: By P. Reinke in Cdicago from Bro. Otto 1.00. By Kassirer Eißfeldt in Milwaukee 1.00. By 4*. Sapper in Bloomington, ges. at G. Bickel's wedding, 5.30. By W.B. in Richmond, Va>, for B. Göpfarth 17.00. I'. Grand Gem. in Addison for Herm. Mandanz 24.00. IN Hiebers Gem. in Town Rich for IN Martin's sons 6.47. By Kassirer Eißfeldt in Milwaukee for Gottl. Taggats 7.86. (S. H62.63.)

Sick pastors and liver: F. Lührs in Addison 5.00.

Widow's Fund: By IN Gräf in Blue Point "from our God's box" 1.06. By IN Drögemüller in Arenzville, thank offering from Mrs. N. N., 1.00. By I'. Weisbrodt in Mount Olive by Mrs. C. Kaiser, thank offering for happy. Delivery, 5.00. IN Sckrader in Ruma 2.00. By H. Arbeiter, Coll. at Heinr. Stüven's infant baptism in Fountain Bluff, 2.13. (p. \$11.19.)

Deaf and Dumb Institution in Norris: IN Wartens' Gem. in Danville 16.35. IN Bergen's Confirmands in Prairie Town **4.50**. IN Hieber's Gem. in Town Rich 8.09, by dens. Coll. on L. Dettmering's wedding 14.00, from Filial Gem. 5.90. IN Schrader's Gem. in Ruma 3.00. (S. H51.84.)

Studying Orphans of Addison: By IN Kowert of Mrs. Zink of Raymond 1.00.

Orphanage near St. Louis: IN Schrader's comm. in Ruma 3.00. By IN Merbitz in Beardstown, Coll. at Huppe-Herzberger wedding, 6.40. (S. G9.40.)

Lutherans in Lithuania: Teacher Witte in Beardstown 2.00.

L. Spannuth's Gem. in Sarcoxie, Mo.: By IN Werfelmann in Chicago, Easter Coll. 14.55, Mrs. Albert Adam .50. IN Bergen's Gem. in Wartburg 1.25. 1*. Great Gem. in Addison 30.55. (S. K46.85.)

Addison, Ill, May 11, 1888. h. bartling, cassirer.

Proceeds to the treasury of the Iowa DistrirtS:

Synodal Fund: ByIN Zürrer from Martha Richter \$1.00. By Fr. Deckmann from sr. Gemeinde in Cedar Rapids 6.25. By IN Bretscher, Collecte sr. Gem. in Hanover Tsbp. 10.00. By 1?. Gläß of sr. Gem. at Waverly 13.50. By k. I. W. Lehr, Ostercoll. sr. Dreieinigk. comm. 6.65. By IN C. F. W. Brandt, Eastercoll. sr. Gem. at Clarinda, 5.71. By IN A. Ehlers, Ostercoll. sr. Gem. at Gray, 5.00. By IN P. Meinecke of sr. Gem. at State Centre 10.00, at State Centre 4.10, Mrs. Schilling 1.75. By IN I. Seßler of the Gem. at Sheriban Tshp. 11.43, at Grant City 1.60. By P. C. W. Baumhöfener, Theil of the Easter Coll. sr. Gem. at 19.00. By IN Th. Händschke, Easter Coll. sr. Gem. at Sumner, 8.27. By IN Zürrer, Ostercoll. sr. Gem., 11.25. ByIN I. Horn, Ostercoll. sr. Gem., 10.37. By Mr. F. L. Weiss of St. Paul's Comm. at Fort Dodge 10.00. By IN Reinhardt of sr. Gem. at Van Horn 15.00. By I?. A. Lohr of sr. Gem. at Sderrill 7.70. By IN W. Diederich of sr. Gem. 5.00. By IN Gülker, Ostercoll. sr. Jmm.-Gem., 4.25. By IN L. A. Müller, Coll. sr. Gem. in Wall Lake 4.50, at Odebolt 2.00. By IN Oehlert, Easter Coll. of St. Paul's Comm. in Webster City, 7.07. - (p. \$181.40.)

Building fund in Addison: By P. C. W. Baumhöfener of sr. Gem. at Homestcad 12.00. By I?. L. W. Dornseif by Mr. E. F. Krug .50. by IN Stroebel, Coll. sr. Gem. in Denison, 10.40. By IN Bretscher from sr. Gem. in Hanover Tshp. 10.00. By IN I. Hesse of sr. Dreieinigkeits-Gem. 6.50. By 1'- Th. Händschke in sr. Gem. ges. 20.00. By IN Ph. Dornseif from sr. Gem. 24.00. (L>. \$83.40.)

Inner Mission in Iowa: Through IN Zürrer by H. Grünhagen 1.00. Through P. L. W. Dornseif by Hm. Murken 2.00. Through IN I. Deckmann from sr. Gem. in Cedar Rapids 4.00, by Mr. I'. 5.00. By IN Otto, evening coll. sr. Gem. in Atlantic, 6.50. Easter coll. by IN v. Strohe's Gem. at Monticello 21.56. By IN Stroebel, Easter coll. sr. Gem. at Denison, 10.00. By IN Reisinger, Easter coll. sr. Gem. in Wilton, 10.25. By k'. A. Grafelmann of Wittwe Schuster 5.00, N. N. .25. By Fr. C. F. W. Brandt, s. at Passion services, 3.79. By Fr. A. Ehlers of Sr. Joh. Polzin 5.00. By IN Mattfeld of sr. Gem. in Pomeroy 6.00. By IN F. S. Bünger, Coll. on Palm Sunday in sr. Christus-Gem., 10.00. By IN Brammer, Easter coll. sr. Trinity congreg. 15.68, St. Paul's congreg. .80. by b'. Reinhardt by sr. Gem. at Van Horn 10.00. By IN Otto, communion coll. sr. Gem. at Eascy 3.85. By Kassirer E. F. **W.** Meier 75.00. By IN C. W. Baumhöfener, part of the

Easter coll. sr. Gem. for Davcnport Mission, 8.35. (S. H204.03.)

Negro Mission: By Fr. Zürrer from H. Grünhagcn 1.00. By IN F. v. Strohe, K of an Abendm.-Coll. sr. Gem., 10.66. By IN Zürrer from H. Richter sen. for the new Negro church in New Orleans and for the Negro mission in Springfield, 1.00 each. By, P. Grafelmann from N. N., found in the bell bag sr. Gem. found, 5.00. By, 1?. Mattfeldt of sr. Gem. in Pomeroy 4.00. By IN Zürrer from H. Richter sen. 1.00. By IN E. W. Heinicke from G. Wolken 5.00. (S. K28.66.)

Jewish mission: By IN Mattfeld from sr. Gem. in Pomeroy 3.11. By 1'. Zürrer by H. Richter sen. 1.00. (L>. S4.11.)

Heathen Mission: By IN I. Deckmann by Mr. P. 5.00.

English Mission: By IN F. v. Strohe, 4 of an evening coll. sv. Gem., 5.34.

Emigrant Mission in Baltimore: By I'. Grafelmann by Wittwe Eckert 4.00. By IN Mattfeld by sr. Frau 1.00. By 1?. Zürrer by H. Richter sen. 1.00. (S. S6.00.)

Emigr. mission in New Uork: By IN Zürrer from H. Richter sen. 1.00.

Pilgrim House in New Pork: By IN Zürrer by H. Grünhagen 1.00, Martha Richter 1.00. Mrs. 1?. Deckmann 2.00. (S. S4.00.)

Poor Iowa Students: By IN Zürrer, Abendmablscoll. sr. Gem., 2.50, H. Gruenbagen 2.00. By IN W. L. Lauer from sr. Gem. in Crozier 6.20. By IN Zürrer from sr. Gem. 2.00. By IN A. Eblers from Joh. Polzin 5.00. By I'. Mattfeld by sr. Frau 3.00. By IN F. v. Strodc, bell bag money sr. Gem., 15.00. By b'. Guenther, abcdndmablscoll. sr. Trinity comm., 12.00. By IN Zürrer, communion coll. sr. Gem., 8.30. By ?. Otto, Comm. Coll. sr. Wiota, 7.50. By IN I. Fr. Günther, bequest of the blessed grandmother Goeppinger, 50.00. By Fr. Wiegner of sr. Gem. at Garner, 6.00. (S, SH9.50.)

Poor students in Springfield: by IN M. Herrmann, Eastercoll. sr. Cong. in Grant Tshp, 12.00.

Poor students in Fort Wayne: By IN E. W. Heinicke, Theil. of Coll. sr. Gem. on Palm Sunday, 3.40. By I'. Ph. Dornseif by C. Zwemke 2.00. (p. S5.40.)

Deaf and Dumb Institution in Norris: By IN B. I. Ansoerge from Mr. Kornhaaß 1.00. By IN A. Ehlers from Mr. Joh. Polzin 5.00. By IN Zürrer from Maria Richter 1.00. By IN E. W. Heinicke, part of the Coll. sr. Gem. on Palm Sunday, 2.00. By IN E. Wiegner of sr. Gem. in St. Ansgar 7.50. By IN Zürrer of H. Richter sen. 1.00. By IN Studt of the Gem. in Luzerne 10.25. By IN Fr. Ehlers, Easter Coll. sr. Gem., 12.00. By IN Günther in Boone, s. of s. school children s., 4.00. By IN F. W. Heinke, Coll. sr. Gem., 7.50. (p. S51.25.)

Orphanage near St. Louis: By B. I. Ansoerge from Mr. Kornhaaß 1.00. Through IN C. F. W. Brandt from Joh. Göcker .50. By IN P. Meinecke from the Jungfrauen-Verein sr. Gem. 5.35. By IN Ph. Dornseif from s. Confirmanden 2.70. (p. S9.55.)

Orphanage in Wittenberg: By I'. Zürrer by Martha Richter and H. Richter sen. 1.00 each.

Orphanage in Addison: Durck IN Fr. Meinecke of the Virgins' Association sr. Gem. 5.35, Mrs. Skilling 1.25, Mrs. Oehlsen .50. By Fr. Th. Mattfeld of sr. Gem. in Centre thsdp. 2.98. By Fr. Günther in Boone, of s. school children s., 4.00. By teacher I. W. Htld of s. pupils 2.65. (S. SI6.73.)

Orphanage near Boston: Through P. Zürrer by H. Richter sen. 1.00.

Studirende Waisenknaben: By IN Zürrer from Mrs. Richter sen. 5.00.

Washing cash box in Springfield: By P. Zürrer from H. Richter sen. 1.00.

Laundromat in St. Louis: By IN Zürrer from H. Richter sen. 1.00.

Aged and sick pastors and teachers: By IN A. Ehlers from Mr. Johann Polzin 5.00. By IN Zürrer from H. Richter sen. 1.00. (S. K6.00.)

Gem. in Council Bluffs: By Cassirer H. H. Meyer, St. Louis, 2.00.

Gem. in Cedar Rapids: By Fr. Deckmann from Mr. IN 5.00.

Gem. in Sarcoxie, Mo.: Durck IN deckman from sr. Gem. in Cedar Rapids 1.00.

Monticello, Iowa, May 10, 1888.H. Tiarks, Cassirer.

Revenue to the Minnesota and DakotaDistrirtS' coffers:

Synod treasury: From Pres. F. Sievers' congregation at Minneapolis S9.25. IN I. Köhler's congregation at High Forest 6.55. IN H. Schulz' congregation at Faribault 15.75. I?. G. A. Bernthal's Gem. at Cologne 29.00. IN A. Landeck's Gem. at Hamburg 16.50. IN F. Pfotenhauer^ Gem. at Lewiston 6.75. IN H. I. Mueller's Gem. at Bergen 7.00. IN W. Friedrich's Gem. at Waconia 10.00. IN G. Schaaf's Gem. at Potsdam 3.85. IN W. Lange's Gem. at Hay Creek 5.80. By Mr. I. Koosmann of the Gem. at Fairfield 5.58. IN I. Fackler's Gem. at Maple Grove 8.00. By F. C. Schütte there 2.00. (p. P126.03.)

Seminar building fund in Addison: IN O. Clöters Gem. at Valley Creek 12.25. IN G. A. Bernthal's Gem. at Cologne 30.00; durck dens. of Fr. P. there 5.00. IN I. S. Hertrick's Gem. at Hollywood 4.50. IN G. Rumsck's Gem. at Clarcmont 11.00. I?. I. Horst's gem. in Courtland 25.00. I'. Chr. Mäurer's gem. in Jacksonvillc 3.20. (p. K90.95.)

Milwaukee construction fund: IN I. v. Brandt's comm. at Albany 1.48. IN I. S. Hertrick's comm. at Hollywood 4.50. IN Aug. Hcrtwig's comm. at Leaf Valley 1.00. IN Chr. Maurer's comm. at Belvidere 2.88. (S. S9.86.)

Deaf and Dumb Institution: IN I. Fricks Gem. at Arlington 4.00. By Mr. C. F. Wendt, wedding coll. at Karl Ebert's at Morristown 5.00. P. O. Clöter's Gem. at Town Woodbury 2.83. By Mr. I. Koosmann of the Gem. in Fairfield 5.25. By Mr. G. Walter in Town Woodbury, ges. on the Hoch

time with H. Dornfeld and Marie Walter and Hermann Lindemann and A. Walter, 8.50. (p. -25.58.)

Negro Mission in Springfield: ? I. Horsts Gcm. in Courtland 10.00.

Negro Mission: By P. N. Wächter of N. N. at Flensburg, Dak., 1.00. By D. C. Runge of the congregation at Centerville, Dak., 6.60. By Teacher Fischer of etl. pupils of Zion's congregation .90. D. I. Frick's congregation at Arlington 6.50. N. T. Hink's Trinity congregation 7.64. Job.-Gem. 11.76. P. G. E. Abner's Gem. at Green Isle 8.25. D. W. Lange's Gem. at Hay Creek 2.13. P. Aug. Hertwig's Gem. at Leaf Valley 2.00. (P. -46.78.)

Orphanage near Wittenberg: Wedding coll. by D. I. Horst at Böhmer-Kassens, at Nicollet 5.56. D. Th. Krumsiegs Gem. at Janesville 2.26, at Elysian 3.56. D. O. Clöter's Gem. at Valley Creek 4.91. By teacher H. Ehlen of his >sck students 5.00. F. C. Schutte at Maple Grove 1.00. (S. -22.29.)

Widows and Orphans Fund: N. N. at Uoung America 5.00. D. Th. Krumsiegs Gem. at Josco 8.00. P. O. Clöter's Gem. at Valley Creek 4.70. By D. G. A. Bernthal by Mrs. D. P. at Cologne 5.00. I?. v. Destinon 2.00. D. R. Köhler's Gem. at Mountville 5.00. I?. C. Ross's Gem. at Willow Creek 9.50. D. A. Dubberstein's Gcm. at Wykoff 2.50. I?. G. Schaaf's Gem. at Potsdam 7.00, at Plainview 3.70. I?. E. Strolin's Gem. at Goose River 3.50. D. C. Rolf 3.00. I?. I. Fackler 2.00; by dens. of H. Rolfs 1.00. (pp. -61.90.) ? G. Bertrain in New Zealand: D. C. Ross 1.00. k. I. Fackler 1.00. D. I. Horsts Gem. in Courtland 10.00. (S. -12.00.)

Heathen Mission: By D. C. Munge from a stranger in Rosenberg, Dak, 8 p.m.

Emigrant Mission: U. W. Lange's Gem. to Hay Creek 4.47. From Mr. Reichmuth in Minncapolis 1.00. (p. -5.47.)

English Mission: U. W. Lange's Gem. to Han Creek 4.21.

Jewish Mission: By Mr. I. Koosmann von der Gem.' in Fairfield 4.35.

Pilgrim House in New Uork: By U. A. Landeck, wedding coll. at G. Skweikert near Hamburg, 8.00.

Lutber monument in St. Louis: U. Chr. Maurer's Trinity Comm. .66.

Wash lasse in Springfield: U. G. Rumsch's Gem. in Claremont 1.35.

Free Church in Germany: I'. I. Fricks Gem. near Arlington 4.00.

Poor students in Fort Wayne: By P. G. A. Bernthal of C. S. in Cologne 5.00. P. E. 8. Kretzschmars Gem. at Gaylord for Rudolf Kretzschmar 4.20.

Poor Students in Springfield: U. W. Friedrich's Gem. in Waconia for Joh. Friedrich 15.00.

Poor students sus Minnesota and Dakota: 1^ Tb. Krumsieg's Gem. in Josco 4.63, in Janesville 3.00, in Elysian 2.00. By U. G. A. Bernthal, Wedding Coll. at Fr. V. in Cologne 10.00. I?. I. S. Hertrich's Gem. in Hollywood 3.75, in Helvetia 2.25. U. E. Rolf's Gem. in St. Paul for Eberhardt in Milwaukee 16.00, by Mr. I. H. Moritz for Fark das. 8.00. (p. -49.63.)

Interior Mission for Minnesota, Dakota & Montana: U. O. Clöter's Gem. at Valley Creek 3.62, 3.01 & 1.76, in Town Woodbury 4.17. By U. C. Runge of the Gem. at Uankton, Dak. 3.00. U. E. L. Kretzschmar's Gem. at Gaylord 6.38, 6.04. D. W. Vomhof's Joh.Gem. 7.80. P. I. S. Hertrich's Gem. at Hollywood 6.25, at Helvetia 3.75. P. A. Landeck's Gem. at Hamburg 16.00. By student G. Ferber of the Jmm.-Gem. at Odessa 5.23, Trinity Gem. that. 2.04. U. C. Nickels' Gem. at Rochester 7.55. P. C. Ross' Gem. at Willow Creek 13.50. U. A. Dubberstein's Gem. at Wykoff 3.00. By Mr. H. Mittelstadt of the Gem. at Elk River 8.21. U. F. Johl's Gem. at Elysian 5.00. U. F. Bösche's Gem. at Stanford 2.05. Mrs. Overmann at Rush City 2.00. P. P. Nupprecht's congreg. at Hart 4.00. P. A. Hertwig's congreg. at Leaf Valley 2.00. D. Chr. Maurer's congreg. at Belvidere 2.55. Pres. Fr. Sievers' confirmands at Minncapolis 3.50. Mr. F. C. Schutte's congreg. at Maple Grove 2.00. (P. -124.41.)

St. Paul, May 8, 1888.

T. H. Menk, Cassirer.

Income to the Middle District coffers:

New construction in Addison: from 1^ Daib and congregation at Friedheim, 2nd plat, 412.00. i?. Frankes Gem. at Fort Wayne 27.85. From 1>. Sieving's comm. at Fairfield Centre, 26.50. 1^ Kunschik's Gem. at Leslie 19.75. 1>. Kleist's gem. in New Haven 32.00. 1>. Querl's gem. in Toledo, 1st ct. 10.75. I>. Seuel's Gem. in Indianapolis, 2nd plat., 50.00. Virgin Society of his. Gem. 5.00. I?. Hitler's Gem. in Minden 12.50. Fr. Mertz's Gem. on the Clifty 9.40. Fr. Michael's Gem. in Göglein, 2nd plat., 31.75. (p. G237.50.)

New building in Milwaukee: P. Daibund Gem. in Friedheim, 2, Zklg., 12.00. P. Berg's Gem. in Adams Co. 10.00. 1^ Weseloh's Gem. in Cleveland 62.75. Fr. Seuel's Gem. in Indianapolis, 2nd cl., 50.00. Virgin Society of his. Gem. 5.00. (p. 4139.75.)

Baukassen St. Louis: From Fr. Daib's parish in Friedheim 15.00.

Building fund in Springfield: I'. Daib and Gem. in Friedheim 12..00.

Synod treasury: Daib and Gem. in Friedheim 18.00.

1?. Franke's Gem. at Fort Wayne 11.67. 1>. Jox's Gem. at Logansport 10.50. 1>. Michael's Gem. at Goeglein 13.45. 1^ Sieving's Gem. at Fairfield Centre 14.00. I'. Hunziker's Gem. at Edgerton 4.62. 1'. Heids Gem. at South Bend 11.00. 1>. Lifts Gem. at Preble 3.75. P. Sitzmann's Gem. at Van Wert 9.61. 1>. Evil's Gem. at South Ridgc 14.35. P. Horst's Gem. in and near Florida 8.75. 1>. Thiemes in Columbia City Zion's comm. 4.75, Petri's comm. 3.86. I?. Schmidt's comm. in Adams Co. 5.50, branch near Monroeville 1.50. x. Fischer's Gem. in Freedom 8.00. P. Sklesselmann's Gem. in Bremen 16.90, in Woodland 5.66. P. Zschoche's Gem. in Marion Township 19.00. I'. Sckönberg's gem. in Lafayette 47.90. P. Husmann's gem. at Arcadia 8.56. P. Dunsing's Gem. in Kouts 3.85.



Heinzes Gem. in Elkhart 11.80. 1>. Lothmann's gem. in Akron 2.00. I'. Ernst's gem. at Euclid 10.44. 1^ Lehmman's Gem. at Brownstown 10.30. 1>. P. Schwan's gem. at Cleveland 42.65. 1^ Franks Gem. at Zanesville 20.09. H. Hassold's Gem. at Huntington 7.00.. P. Seemeyer's Gem. in Schumm 23.00, N. N. from his. Gem. 5.00. Niethammer's Gem. in La Porte 27.75. b'. Kuehler's Gem. at Farmers Retreat 16.77. P. Henkel's Gem. at Aurora 17.00. H. Markworth's Gem. at White Creek 16.00. 1^ Kaiser's Gem. at Julietta 8.90. 1^ Polack's Gem. in Jackson Co. 27.25. 1^ Werfelinann's Gem. in New Dettelsau 22.68. 1^ Kaumeyer's gem. in Lancaster 10.75. IL. Hvrst's gem. near Dublin 3.50. I". Schmidt's gem. at Seymour 22.00. 1^ Zorn's gem. at Cleveland 116.12. 1>. Sauer's Gem. at Fort Wayne 77.00. P. Walker's Gem. at Cleveland 23.23. Off 1>. Sieving's Gem. in Fairfield Centre 12.50. L'. Seuels Gem. in Indianapolis 27.87. 1'. Hillers Gem. in Minden 7.00. St. Paul's Gem. 1>. Bachmanns in Cavanaughville 12.90, Cmanuel's Gem. 20.00. 1?. Engelders both Gem. at Sugar Grove 7.80, 1>. Goesswein's Gem. at Vincennes 17.85. 1'. Huges Gem. at Briar Hill 10.50. Mohr's Gem. at Jnglefield 12.00. 1^ Hunziker's Gem. at Edgerton 3.13. P. Bischoff's Gem. at Bingen 25.40. 1>. Wambsganß' Gem. near Bedford 13.00. 1^ Pohlmann's Gem. at Louisville 17.50. 1?. Bethke's Gem. at Reynolds 6.00. (S. H984.86.)

Parish in Sarcoxie, Mo.: Fr. Daib and parish in Friedheim 8.00. Out of missionary box in Franke's parish near Fort Wayne 2.00. 1>. Horst in Hilliard 1.00. L'. Schupmann's Gem. at Gar Creek 1.00. ik. Sauer's Gem. at Fort Wayne 10.00. From the board of the Gem. 1>. Gößwein's in Vincennes 1.15. From the missionary box of Gross' Gem. in Fort Wayne 3.00. (p. H26.15.)

Gem. in Fremont, Nebr.: 1>. Seuels Gem. in Indianapolis 16.00. From the missionary box of Fr. Gross' Gem. in Fort Wayne 3.00. (p. 419.00.)

Gem. in Hannover, Germany: L. Müller from ?. Zschoches Gem. in Marion Township 1.00. N. N. from P. Gross' Gem. in Fort Wayne 1.00. (p. 42.00.)

Fellow believers in Germany: 1?. Daib and congreg. in Friedbeim 12.00. ?. Zschoches Gem. in Marion Township 16.00. Bro. Schumm Sr. from Seemeyer's Gem. in Schumm 1.00. (p. 429.00.)

Inner Mission: Fr. Schmidt's Gem. in Adams Co. 4.70. k. Fischer's parish in Flat Rock 6.00. 1>. Schlesselmann's Gem. in Bremen 11.00. Mrs. Hofmann of L'. Schöneberg's Gem. in Lafayette 1.00. P. Sckeips' Gem. in Hobart 11.63. Etl. pupil of teacher Ries in Friedbeim .42. N. N. from 1>. Seemeyer's Gem. in Schumm 5.00. Fr. Kühler's Gem. in Farmers Retreat 13.11. I'. Henkel's Gem. in Aurora 10.00. I?. Rump's Gem. in Tolleston 15.28. From the missionary box of Fr. Zorn's Gem. in Cleveland 3.00. Fr. Walker's Gem. in Cleveland 11.06. N. N. Lurch 1>. Hiller's in Minden 1.00. 1>. Engelders Gem. in Logan 1.60. 1^ Schutzges Gem. in Vallonia 6.00. L'. Mueller's Gem. in Lanesville 1.00. Kretzmann's Gem. in Cleveland 25.00. N. N. by I'. Husmann's Gem. in Arcadia 100.00. P. Betbke's Gem. in Reynolds 6.10. 1>. Schupmann's Gem. in Gar Creek 3.00. (p. ^243.90.)

Negro Mission: By Fr. Schmidt in Adams Co. from A. Steudler 1.00. Fr. Zschoches Gem. in Marion Township 8.00. 1>. Rupprecht's Gem. in North Dover 13.50. G. K. from his. Gem. .50, Mrs. K. 1.00. confirmands Niethammers in La Porte 7.16. teacher Spublers school children in Akron 2.55. 1>. Käbler's Gem. in Farmers Retreat 4.55. Fr. Werfelmann's Gem. in NeuDettelsau 4.00. By Fr. Horst in Hilliard of Mrs. W. 2.00. From Preuß' Gem. in Auburn L5. By 1'. Mohr in Jnglcfield by K. Nenneker 5.00. By P. Kretzmann in Cleveland by E. L. 1.00. B. B. Society in L. Zorn's Gem. in Cleveland 10.00. For Springfield: school children of teacher Siegert in La Porte 2.61, by I*. Seeineyer in Schumm of 6th Baals 1.00, k. Schupmann's Gem. in Gar Creek 2.00. For New Orleans: teacher Wüllner's school children in La Porte 3.00, women's club in 1>. Huges Gem. in Briar Hill (New School) 10.00. (p. 479.12.)

Judenmission: Werfelmanns Gem. in Neu-Dettelsau 4.00.

Heathen Mission: Through Fr. Kaiser in Liverpool by Mrs. Wenninger 5.00.

English Mission: Through teacher Fedder in Valparaiso from H. Boje 2.30. Through Fr. Frank in Zanesville from M. Lude 1.10, Wittwe Cordes 1.00. 4^ Franks Gem. in Zanesville 10.14. (p. 414.54.)

Emigr. - Mission in New York: Through L'. Frank in Zanesville by Wittwe N. N. 5.00. 1?. Werfelmann's Gem. in NeuDettelsau 4.00. (p. 49.00.)

Emigr. - From the missionary box of Fr. Franke's parish at Fort Wayne 8.00. By 1". Thieme in Columbia City by W. Schaper 1.00. 1'. Werfelmann's Gem. at Neu-Dettelsau 4.00. (S. tz 13.00.)

Poor students in St. Louis: 1^ Berg's Gem. in Adams Co. for H. Lobeck 9.00. Niemann's Gem. in Cleveland 88.20. P. Trautmann's Gem. in Columbus for TH. Steege 16.75. By I'. Lothmann in Akron by Gottfr. Tentz .50. Ü. Koch's Gem. in Huff 9.25. By P. Schmidt in Elyria for Haserodt: by Frl. L. M. and T. W. 8.00, Mrs. W. 5.00. By 1'. Rupprecht in North Dover, ges. at Dählinger-Aring's wedding for I. Rupprecht 1.00. (S. 4137.70.)

Ar ine students in Springfield: by 1'. Daib in Friedheim, proceeds of a hundred-dollar endowment, 6.00. By.

Rupprecht in North Dover by Mrs. K. 1.00. Women's Club in L. Niemann's Gem. in Cleveland for I. Neubert 10.00. I'. Mobrs Gem, in Jnglefield 5.25. By 1*. Walker in Cleveland for C. Giese 8.00. From Jox's Gem. in Logansport for F. Sell 7.25. For dens. coll. at Geiger's wedding this. 9.00. (p. 446.50.)

Poor students in Fort Wayne: W. Schaper in Columbia City for E. Georgii 1.00. By Fischer in Napoleon for Buszin and Georgii 5.00 each. 1^ Werfelinann's Gem. in NeuDettelsau 4.52. I'. Trautmann's Gem. in Columbus 11.25. By L. Schmidt in Seymour by H. Rüsener 1.00. 1?. Hiller's Gem. in Minden 7.00. Filialgem. by P. Bachmann in Evansville for Fleckenstein 4.10. For dens. coll. of Fr. Michael in Göglein on Kellcr-Rück's wedding 2.65. By 1?. Mohr, in Jnglefield by N. N. 2.00. By 1'. Emperor in Liverpool by Fr. Hoppe

.50, Alb. Hoppe .25. from the relief fund ?. Zorns in Cleveland 10.00. By ?. Bethke in Reynolds, coll. on H. Waltz's wedding for Kern 5.00. By ?. Rupprecht in Nortb Dover, coll. at Dählinger-Aring wedding, for M. Brüggemann 4.50. N. N. from ?. Gross' Gem. in Fort Wayne 1.00. (p. -64.77.)

Poor students in Addison: ?. Querl's parcel in Toledo for Hildebrandt 5.00. For dens, sent at the SmithSchwarz wedding, 9.18. Ludw. Gerte from ?. Frankes Gem. at Fort Wayne for L. Plotke u. I. Bühler each 4.00. By ?. Kaiser in Liverpool nachtr. for Weidner.25. virgins' association in ?. Niemann's Gem. in Cleveland for Fr. Bodenstein 10.00. (p. -32.43.)

Studirende Waisenknaben aus dem Addijoner Waisenhaus: Jungfrauenverein in ?. Great'Gem. in Fort Wayne 20.00.

Washing box office in Springfield: ?. Hillers Gcm. in Minden 7.00. Ges. at Mutchler-Wilkers wedding by ?. Bachmann in Evansville 8.00. (S. -15.00.)

Orphanage in Addison: Teacher Grimm's Schult, in Fort Wayne 2.00. Teacher Amling's Schult, in Defiance 2.00. Lebrer Firk's Schult, in Napoleon 3.25. Grandmother Detzer 8.00. Teacher Lindemann's Schult, in Fort Wayne 1.50. (P. -16.75.)

Orphanage near Boston: ?. Zollmann's Gem. at Bear Creek 12.00. ?. Kählers Gem. at Farmers Retreat 9.77. (p. -21.77.)

Orphanage in Indianapolis: Schult, the teacher Drewer in La Porte 2.55. From the God box of teacher Fedders school in Valparaiso 2.20. Confirmanden ?.. Schlesselmanns in Bremen 5.50. Etl. pupils of Lebrer Nies in Friedheim 1.08. Schulk. of teacher Fickweiler in La Porte 2.15. By ?. Mohr in Ingfield by N. N. 5.00. By Miss Sallmann of 2nd grade school children in Akron 7.00. N. N. from ?. Gross' Gem. in Fort Wayne 2.00. (p. -27.48.)

Orphanage near Pittsburgh: teacher Malich's youth club at Fort Wayne 3.82.

Orphanage near St. Louis: Mrs. Trautmann in Peru 1.00. Hospital in St. Louis: Mrs. Hartmann in Peru 1.00.

Taubstu innren-Anst alt: By ?. Jox in Logansport by Otilie Groth 1.00. By ?. Thieme in Columbia City by Mrs. I. Lücke 1.00. By ?. Zschoche in Marion Township, ges. at Dönges wedding, 8.00. ?. Zollmann's comm. in Bear Creek 12.00. By ?. Kähler in Farmers Retreat by H. N. 1.00. ?. Werfelmann's Gem. in New Dettelsau 4.00. Women's Club in ?. Michaels Gcm. in Goeglein 10.00. N. N. by ? Mohr's in Ingfield 5.00. C. T. by ?. Jox's Gem. in Logansport 3.00. by ?. Niemann in Cleveland, ges. at Bodc's wedding, 5.00. (S. -50.00.)

Pilgrim House in New York: Nachtr. from ?. Daibs Gem. in Friedheim 3.00. Through ?. Schöneberg from I. Sattler in Lafavette 5.00. ?. Husmann's Gem. at Arcadia 8.87, in Tipton Co. 3.78. N. N. from ?. Gross' Gem. at Fort Wayne 1.00. (S. -21.65.)

Districts support fund: ?. Michael's Gem. in Goeglein 11.68. ?. Jungkuntz's congreg. in North Judson 4.00. ?. Dröges' comm. in Fryburgh Johns' comm. 10.70. Trinity's comm. 1.80. ?. Sieving's congreg. in Fairfield Centre (for Steinbach) 13.50. ?. Jüngel's comm. in Fort Wayne 19.36. Dor. Schulz from his. Gem. .50. ?. Kunschik's Gem. at Leslie 5.35. U. Gotsch's Gem. at Hoagland 5.50. ?. Fischer's Gem. at Napoleon 15.00. ?. Querl's Gem. at Toledo 16.05. Mich. Grimm's compound at ?. Schleffellmann's compound in Bremen 2.00. ?. Schöneberg in Lafavette 3.00. I. Sattler from ? Gem. 5.00. By ?. Dunsing from Hanna 1.08. ?. Scheips' Gem. to Salt Creek 3.33. ?. Scheips in Hobart 2.00. By ?. Bold in Dudleytown, ges. at Eggersmann-Bobts wedding, 3.08. ?. Paul Schwan's gem. in Cleveland 38.27. ?. Hassold's Gem. in Huntington 8.36. ?. Husmann in Arcadia 3.60. N. N. by ?. Seemeyer at Schumm 5.00. ?. Niethammer at La Porte 4.00. ?. Huxhold at Tracy 2.00. ?. Werfelmann's comm. at Neu-Dettelsau 22.80. ?. Sauer's compound at Fort Wayne 83.41. ?. Preuß's parish at Avilla 3.04, at Auburn 3.50. From God's box of ?. Goesswein's parish at Vincennes 1.00. ?. Bischoff's church at Bingen 26.50. ?. Schupmann's church in Gar Creek 1.40. By ?. Frank von Th. Stemler's comm. at Zanesville 10.00. ?. Bethke's Gem. in Goodland 3.00. By ?. Jox in Logansport by C. T. 3.00. For H. D. Schroeder: Coll. at Fort Wayne Pastoral and Liver Conference 54.65; surplus from travel money of his. Conference 5.22; by ?. Fischer in Napoleon 5.00; by ?. Seemeyer in Schnmm of N. N. 5.00; Frauenverein in ?. Michaels Gem. in Göglein 10.00; etl. Gldr. from ?. Sitzmann's Gem. in Van Wert 6.00; by teacher Malich at Fort Wayne from F. B. 1.00; from ?. Jox'Gem. in Logansport 1.00. (p.-429.68.) Total-2723.37. Fort Wayne, April 30, 1888. D. W. Roescher, Cassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: By U. H. Frincke from the communion box \$6.23. U. Ad. Bergt from sr. Job. congregation 12.00. U. L. Huber, Easter CoUecte sr. Gem., 14.75, by s. school children .75. U. H. Bremer, Palm Sunday coll. sr. Job.-Gem., 12.20. U. I. Hilgendorf, Coll. sr. Gem., 24.71. U. H. Mießler of August Viergulz 1.00. ?. F. König, communion coll. on Easter Sunday, 13.00. By Mr. Müller, Easter coll. by U. Bode's congregation, 15.00. U. M. Adam by sr. Zion's congregation, 2:00 p.m., by single members of Sr. Members of sr. Gem. 1.50. From P. C. H. Becker's Gem. 13.28. k. P. Schuttes Gem. 8.00. U. H. Fischer's Christ Gem. 8.65. By P. I. P. Kühnert, Ostereoll. sr. Gem., 7.50. Fr. I. M. Maisch's Gem. 10.00. U. H. Webking's Jmm. Gem. 8.00. ?. Kipple's congregation 3.15. ?. Joh. Meyer's Betlehems-Gem. 1.32. U. G. Jung's Gem. 10.00. By Mr. C. Schneider of the Louisville Gem. 10.17. U. Th. Möllering's Gem. 5.25. U. F. Dürer's Gem. 6.70, its branch 3.30. By Mr. E. F. W. Meier from the general missionary fund 350.00. P. H. Fischer's Job.-Gem. 3.95, by etl. women sr. U. I. P. Müller's Zion congregation 4.00, Dreieinig! congregation 10.00. (Summa \$569.66.)

Negro Mission: By P. W. Brakhage of N. N. and family 1.60. By ?. Ad. Bergt of. s. school children 3.40. I?. R. H. Biedermann's Gem. 5.28. (p. \$10.28.)

Widows and orphans: By ?. I. M. Maisch from N. N. 2.00. ?. S. Mceskes Gem. 5.00. (L. -7.00.)

Orphanage in Addison: By ?. H. Fischer by Wittwe E. Brock 3.00.

Orphanage near St. Louis: By ?. L. Huber by A. Schultze .50. By ?. I. M. Maisch from etl. confirmands 2.30. By ?. C. H. Becker, ges. at the Meierding Schultzschn wedding, 5.65. (p. -8.45.)

Synodal treasury: By ?. H. Frincke, Easter Coll., 9.77. P. M. Adams Jmm.-Gem. 11.00. ?. W. Harms .50. ?. H. Webkings Jmm.-Gem. 3.75. 4>. S. Meeskes Gcm. 9.05. ?. I. Mcyers Bethlehems Gem. 3.67. ?. F. Düvers Gem. 5.00. ?. I. P. Mueller's Trinity Gcm 3.00, Zion's Gcm 2.00. 4". Tr. Häßler's congregation 10.00. (p. -57.74.)

Poor students in St. Louis: From Unnamed 50.00. By 4>. R. H. Biedermann by N. N. 5.00. (p. -55.00.)

Poor Students in Springfield: By Unnamed 50.00. 4'. Joh. Meuers St. Paul Gem. 1.70. (p. -51.70.)

Washing k.asse in Springfield: ?. M. Adam 2.00.

Poor students at FortWavne: By 4^'. C. H. Becker by L. B. 2.00, by Mr. W. Laupe 5.00. (S. -7.00.)

For poor students: In Addison: for egg yolk by I^'. G. Jung from the bell bag 12.00; for G. Holtzen: by 4'. I. Meyer, ges. at Jagel's Schnackenburg wedding, 10.00. In Concordia, Mo.: for Wilkens: by ?. H. Fischer of N. N. 10.00. (S. -32.00.)

Sick pest ors and teachers: ?. I. P. Müller's Dreieinigk.-Gem. 7.00. 4'. L. Bendin 1.50. ?. E. I. Frese 1.50. ?. I. Hilgendorf 1.10. 4'. M. Adam 1.00. (S.-12.10.)

For 4'. A. H. Cämmerer: From ?.. E. Klawitter 5.00.

Church building in Omaha: By Kassirer C. Eißfeldt 10.00. By 4'. F. Düver, thank offering to sr. Mrs., 1.00. (S. -11.00.)

Gem. in Fremont: By Kassirer D. W. Röscher 16.00.

S ä ch sisch e Frei kirck e: By ?. W. Brakhage 2.00. By ?. F. Düver, thank offering to sr. Frau, 4.00. (S. -3.00.) Total -850.93.

Lincoln, May 4, 1888. I. C. Bahls, Cassirer.

Income into the treasury of the Eastern District.-

Synodal treasury: From the congregation ?. Frinckes -25.00. Gem. ?. Wischmeyers 22.03. Gem. ?. Schutzes 21.00. Gem. ?. Dorns 8.24. Gem. ?. Nauß' in Cohoctou 6.73. Gem. ?. Heims 28.50. Community ?. Walz' in Scharpsburg 17.70. Community ?. Lindemanns 43.00. Community ?. Nademachers in Cambria and Wilson 6.00. Community ?. Siecks 26.00. comm. ?. Hochstetters 5.13. Gem. ?. Oebbschlägers 4.52. Gem. ?. Großbergers 4.75. Community ?. Bröckcrs 9.10. Gem. ?. Pechtolds 7.00. Gem. ?. Weidmanns in Olean 16.00. in Allegany 8.00. Gem. ?. Steups 22.40. Gem. ?. F. Königs 16.00. Gem. ?. Srechholz' 11.22. Gem. ?. Lauterbachs in Jobnsburgh 4.30. Gem. ?. Grams 14.70. Gcm. ?. Bernreuthers in Farnbam 7.90. p.-332.22.)

New construction in Addison: ?. W.Bröcker 8.00. From the treasury for orderly welfare of Matth. Matth.-Gem. in New York 50.00. (p. -58.00.)

Pilgrim House: By ?. Cook by I. William, Jr. 1.00. Kaff. Schmalzriedt in Michigan-Distr. 21.00. From Matth.Gem. in New York by H. Feste 2.00. (S. -24.00.)

Progymnasium: By ?. Lindemann by Mrs. Winkler 2.00. Sunday school of the Gem. ?. O. Hansers 5.00. (S. -7.00.)

Emigr. mission: Gem. ?.. P. Brandts 24.15. Kassirer Schmalzriedt in Michigan-Distr. 8.84. (p. -32.99.)

Em i gr. - M i s s i o n in New Nork: Kaff. Schmalzriedt in Michigan Distr. 20.06.

Em i gr. missi on in Baltimore: Gem. ?. Oehlschlägers 4.48. Kaff. Schmalzriedt in Michigan Dist. 16.25. (p.-20.73.)

Inner Mission in the East: Through ?. Stürken from F. B. 5.00. By ?. Schulze from E. and E. Klings Sparb. 1.00. By ?. Steup from A. M. Januszkiewicz .50. By ?. Cook from I. William Jr. 2.00. (p. -8.50.)

Heathen Mission: From the Missionary Society in the Community ?. Busses 10.00. By ?. Sieck, s. at the AbendscheinKrompardt wedding, 2.50. (p. -12.50.)

Jewish mission: Kass. Meyer in Westl. Distr. 13.70. By ?. Steup by A. M. Januszkiewicz .50. Gem. ?. H. Schröders 10.50. (S. -24.70.)

Negro mission: Through ?. Steup by A. M. Januszkiewicz for the new station in New Orleans 1.00. By ?. Cook by I. William, Jr. 1.00. By the missionary society in the commune of ?. Busses 20.00. (p. -22.00.)

Traveling Preachers in the East: From the Missionary Association in the Gem. ? Busses 35.00.

Mission in Nebras ka: ?. F. King 5.00; by dens. of N. N. 1.00. (p. -6.00.)

Gem. in Sarcoxie, Mo.: By ?. Stürken von einz. Members of his community. 15.25. Young Fraternity of the community ?. Steups 2.13. ?. Hömann's Joh.-Gem. 2.00, its Zions-Gem. 5.20. (S. -24.58.)

Washing cash box in Springfield: Mrs. ?. F. King 5.00.

Poor students in St. Louis: Gem. ?. Senna 37.06 for O. Gräßer. Gem. ?. Siecks 26.00 for N. N. Gem. ?. Grossbergers 6.00, ges. on I. Runges wedding 2.30. ?. Großberger.70 for F. Nandt, by ?. Sieck by C. Lichtenbergcr 5.00 for dens. By ?. Koch by I. William jun. 1.00. (s.-78.06.)

Poor students in Springfield: By ?. Stürken by F. M. 5.00. Gem. ?. Sanders in Otto 5.81, in Little Valley 6.00 for O. Maas. From the Wohlth. boxes of St. PaulsGem. in Baltimore 16.50 for H. Schwenk. (S. -33.31.)

Poor students in Fort Wayne: By ?. Senne of individual limbs sr. Gem. 25.00 for G. Matthaideß. Women's club of the community ?. F. Königs 5.00 for Poppe. Gem. ?. Engelders in Punxsutawney 7.22. By ?. Grains of C. Neidhardt 5.00. (p. -42.22.)

Deaf and dumb institution: Gem. ?. Sanders in Otto 9.55. By ?. Hein by Mrs. Anna Michel 2.00. Gem. ?. Pechtolds 6.00. By ?. Koch by I. William Jr. 5.00. (p. -22.55.)

Hospital in East New York: Gem. ?. Kraffts 20.97.

Orphanage near West Roxbury: By ?. O. Hanser, thank offering from Mrs. K., 1.00. By ?. W. A. Frey from Mrs., Christ, and Phil. Emmerich, Joh: Schrepfer each 4.00. Kassirer

Schmalzriedt in Michigan-Distr. 2.00. By P. Gram of Mrs. N. N. 5.00. (S. -12.00.)
Orphanage in Union Hill: By U. Strengths of N. N. 2.00.
Orphanage near Pittsburgh: Kaff. Schmalzriedt in Michigan Distr. 2.00.
Widow's Fund: I. R. Niebaum in Pittsburgh 10.00. Gem. U. Engelders in Brady 9.45. By U. Walker, thank offering by Fried. Duslmann, Sr. and Jr. at the celebration of the gold. Wedding of the former, 11.50. U. H. Schröder 4.00. By k. Gram of Mrs. N. N. 5.00 for Mrs. U. F. Schmitt. (Summa -39.95.) Total -886.34.
Baltimore, April 30, 1888, C. Spilman, Cassirer.

Proceeds to the Southern District treasury:

"Conclusion.)
Negro Mission: By ?. T. Stiemke in New Orleans from Mrs. N. N. in Warda, Tex. 2.00. By ?. Birkmann from Jak. Mörbе in Fedor, Tex. 1.00. By ?. L. Wahl of sr. Gem. in Mobile, Ala., 5.00. For New Orleans: By Mr. F. Robbert out of the Jok. congregation's collection bag in R. O. 5.00, C. E. in Warda, Tex. 2.00. By ?. T. Stiemke in New Orleans from Mrs. Stökle, Houston, Tex. 3.00. By P. T. Wolfram, Evergreen, Tex. from N. N. there .50. (S. -18.50.)
Support Fund: ?. P. Klindworth, Wm. Penn. Tex., 3.00, from etl. members of sr. Gem. 3.15. By ?. L. Ernst Walburg, Tex., Reformativnsfestcoll. sr. Gem., 4.25. By ?. C. L. Geyer, Serbin Tex. from Jak. Urban there 2.00. By ?. I. Kaspar, Giddings, Tex., Benad's baptismal coll., .50. A. Symank's hochzeit coll. 2.85. N. N. 4.15. (p.-19.90.)
For ?. G. W. Behnken: By ?. P. Klindworth, Wm. Penn. Tex. by members of sr. By Fr. Th. Wolfram, Evergreen, Tex. coll. at the wedding of Messrs. A. Proske, 4.00. By Fr. L. Wahl of sr. Gem. in Mobile, Ala., 2.00. from Gem. 47.15, F. Riede! 1.00, F. Krietenstein 2.00; by P. Bartling from By ?. S. Süß, Schulenburg, Tex. from sr. Comm. there, 5.00. By ?. A. Wilder, Coll. sr. Coll. in Klein, Tex., 21.16. By P. L. Ernst, Walburg, Tex. baptismal coll. at A. Symank, 2.00. (p. -36.91.)
New organ in Addison: By teacher H. L. Hüttmann from the teachers' conference in New Orleans 25.00.
Stud. A. Weise in Addison: By G.A. Kilian, Serbin, Tex., ges. at the infant baptism of Mr. Tr. Kaspar, 3.30.
Stud. E. Mörbе in Ft. Wavne: By teacher E. Leubner, Serb, Tex., ges. on child baptism at A. Lingnau, 3.00.
Synodal treasury: Joh.-Gem. in N. O., Aug. 8-Nov. 6, 1887, 10.25, Zivns-Gem. 30.75. By ?. G. Buchschacher, Warda, Tex. coll. sr. Kreuz-Gem. there, 3.50. Job.-Gem. in N. O., 4.95. By ?. G. Birkmann, Fedor, Tex. coll. sr. Comm., 10.30. By ?. E. H. Wischmeyer, Rose Hill, Tex. half of Easter coll. sr. Gem. 10.00. By ?. A. Wilder, Klein, Tex. half of Easter coll. sr. Gem. 23.30. (S. -93.05.)
Orphanage at New Orleans: I. Fvltmer, McComb City, Miss., 1.00. By ?. P. Klindworth, Wm. Penn. Tex. thank offering to sr. Mrs., 2.00. By ?. I. Trinklein, ges. under Christmas tree at Houston, Tex. 13.45. By ?. H. Ruhland, Dallas, Tex. of N. N. in Arlington, Tex. 1.00, to Mr. Unnerwerrer 1.00. By ?. C. Burkhardt from Mr. I. Engel in Garden City, Ala., 1.00. By ?. E. H. Wischmeyer, Coll. sr. Gem. under the Christmas tree in Rose Hill, Tex. at 6.90, by Jak. Foltmer, McComb City, Miss. at 1.00. By ?. F. Wunderlich, Perry, Tex. coll. at children's service on Christmas Eve, 2.00, A. Klein there, 1.00. By ?. P. Klindworth, Wm. Penn. Tex. coll. sr. Comm., 3.10. (p. -33.45.)
Pilgrim House inNewPork: By P. T. Wolfram, Evergreen, Tex. s., ges. on infant baptism at I. Kobau 1.00, by N. N. 1.00. (S. -2.00.)
New construction in Addison: By ?. E. H. Wischmeyer, Rpse Hill, by members of sr. Gem. 3.50, night, by sr. Gem. in Rose Hill, Tex. at .25, by ?. M. Leimer, Swiss Alp, Tex. of Weihnachtscoll. sr. Gem., 7.00. (p. -10.75.)
Building fund in Milwaukee: By P. E. H. Wischmeyer, Rose Hill, from members of sr. Gem. at 3.50, night, by sr. Gem. at Rose Hill, Tex. at .25, (p. -3.75.)
Stud. G. Pallmer inAddison: By Lebrer E. Leubncr, Serbin, Tex., ges. on infant baptism at A. Kurio, 2.20, by Joh. Dunk 1.00, Joh. Urban 2.00. Wedding scoll. at Hrn. H. Preis 5.00, Kntndaufcoll. at A. Mertink, 2.00. (S. -12.20.)
Progymnasium in New Orleans: Jok. comm. in N. O. Aug. 8-Nov. 6, 1887, 1 p.m., and 6:30, Zion comm. 9:05 (p.-28:35.).
Poor students in Addison: By ?. G. Birkmann, Fedor, Tex. coll. on teacher Rohde's child baptism, 4.25.
Orphanage near St. Louis: Through teacher E. Leubner from Joh. Urban, Serbin, Tex. .25. total -1277.66.
New Orleans, April 1, 1888. G. W. Frye, Cassirer. 38 8t. ^ndlierv 8tr.

Revenue to the Western District's coffers:

Synodal treasury: By ?. Nicdel's congregation in Charlotte -5.40. By ?. Germann in Ft. Smith from sr. Gem. 10.10, from Mrs. Wegmann 1.00. ?. Matthes' parish in Perryville 20.00. ?. I. A. Mayer's parish in New Wells 7.50. ?. Jehns Gem. in Kansas City 19.75. ?. Obermeyer's Gem. in Little Rock 16.50. Gem. in Kirkwood by Prof. Guenther 5.50. ?. Roschke's Gem. in Freistatt 12.09. (p. -97.84.)
Walther College in St. Louis: Through teacher Just in St. Louis from Mr. Wächter 1.00.
New construction in Milwaukee: ?. Grimms Gem. in Altenburg by Mr. Wrinkvld, 1st Sendg., 25.00.
Progymnasium in Concordia (debt repayment): ?. Demetrios Gem. at Concordia 6.00.
Inner Mission in the West: ?. Achenbach's Gem. in St. Louis, 13.00. By ?. I. A. Mayer in New Wells, Coll. at H. King's wedding, 7.50. By ?. Gräbner in St. Charles by Mrs. C. Schaden 1.00. (p. -21.50.)
Interior Mission in Nebraska: By Kassirer Spilman 6.00.
Negro Mission: By ? Roschke in Freistatt by Mrs. Könemann.25.

Widow's Fund: By Fr. Achenbach in St. Louis from N. N. 2.00. By Fr. Matthes in Perryville from Chr. P. .50. St. Louis Teachers' Conference 5.75. Fr. Hüschen at Cape Girardeau 2.00, from W. Körber, thank offering for recovery of sr. Wife, 5.00. (p. -15.25.)
Sick pastors and teachers: By U. Achenbach in St. Louis by Mrs. Brinkmann 1.00. By Gräbner in St. Charles by Mrs. C. Schaden 1.00. (S. -2.00.)
Orphanage near St. Louis: By ?. Achenbach in St. Louis from the Women's Association 5.00, Mrs. Trampe 2.00, Mrs. Brinkmann 2.00. Durck Hrn. Herrling, Coll. at the Kurck-Röbe wedding, 13.40. P. Roschke's Gem. in Freistatt 4.40. (p. -26.80.)
Hospitalin St. Louis: By Fr. Achenbach in St. Louis from the Women's Club 5.00.
Institution for the deaf and dumb: P. Richter's Gem. in Washington 10.80.
Poor students in St. Louis: By Fr. Achenbach in St. Louis from N. N. 1.00. By Fr. Gräbner in St. Charles from Mrs. C. Schaden 1.00. (S. -2.00.)
Gem. in Sarcoxie, Mo.: Durck Kassirer Spilman 24.58.
Pilgrim House in New York-: By Fr. Gräbner in St. Charles by Mrs. C. Schaden 1.00. Fr. Roschke's Gem. in Freistatt 4.00. (S.-5.00.)
St. Louis, May 15, 1888. H. H. Meyer, Cassirer.

Received for the orphanage at Addison, Ill: From congregations 2c. in Illinois: through P. Pfotenhauer in Palatine, sent at H. Steinwehe's wedding, -3.17. From k. Heyer's Gem. in Wheaton 1.50 and 2.00. From Chicago: by P. Reinke, ges. at Th. Drew's child baptism, 2.30-, by k. Leeb from Ch. Mutterer .50, from Gem. 12.84; by P. Wagner from Gem. 47.15, F. Riede! 1.00, F. Krietenstein 2.00; by P. Bartling from Mrs. Emma Schröder 5.00; by k. Wunder by Marie Stettin 1.00 and by Rich. Redell "as a bequest from sr. deceased mother" 100.00; by U. Engelbrecht from Louise Marotz .2S; by Fr. Hölter from Marie Keller 1.00; by U. Lochner from Emilie Köhsel 2.00. By Fr. H. Meyer's Gem. in Lincoln 10.75. By Fr. Frederking at Dwight from Leonh. Bürger 10.00. By P. Landgraf in Decatur from F. W. and N. N. each .50. By P. Sapper in Bloomington, ges. at W. Huth's wedding, 3.65. From U. Ramelow's Gem. in Elk Grove durck H. Oeklerking .25 and by F. Busse 2.00. Mrs. Hebler in Pulmans Station 5.00. By U. Döderlein in Homewood 7.88. 1?. Beck's Gem. in Jacksonville 5.00. ?. Sieving's parish in Uork Centre 11.27. By P. Schroeder from Mrs. Peckmann at Hinckley 1.00. By P. Dietz from W. Schultz in Lansing 1.00. P. Grupe's parish' in Rodenberg 8.19 and 10.00. (P. -258.70.)

From parishes 2c. outside Illinois: By Kassirer Schmalzriedt in Detroit 8.56 and 11.50. Part of a Collecte of P. Luebkers Gem. in Hammond, Ind., 5.00. By Kassirer Babls in Lincoln, Nebr. 11.90. (S. -36.96.)
From children: From Chicago: Christenlehr-Collecten by k. Wunder 10.88, P. Bartling 21.00, U. Succop 23.60; from Lebrer pupils: Kopittke 3.00 and 2.00, Rusch 4.00, Treide 3.30, Nütze! 1.00, Wagner 3.25, 1.00. By ?. C. Burkhardt from Mr. I. Engel in Garden City, Ala., 1.00. By ?. Leinberger from W. Bornböft .75. by teacher Militzer from sr. school in Arlington Heights 2.65. teacher Herm. Lanemann's pupil in Ckester 2.60. By P. Schwartz in Altamont from missionary bridge in sr. school 1.50. Teacher Benecke's pupil in Danville 2.55. Lebrer Dorn's pupil in Brecher 3.00. (S. -85.08.)
In board money: For A. and H. Wagester by Lebrer Glaser in Prairie Town from Marie Wiesemann 1.00, Elise Bergen .25; by Kassirer Schmalzriedt in Detroit 10.00. By P. Bartling in Cbicago from Mrs. Wilke for her niece Bertha Wille 10.00. (S. -21.25.)
Addison, Ill, April 28, 1888. h. bartling, cassirer.

Received for poor students: By Mr. ? Hertrich -5.00 for the laundry fund; by Mr. ?. Steuv from Dr. E. G. Sihler 1.00 for the laundry fund; by Mr. P. Bötticher from Mrs. Schmietje 1.00 for the laundry fund; by Mr. U. Jungck 1.00; by Mr. I? Leyhe from the school children 3.50 for the laundry fund; from Mrs. Latage here 1.50 for the laundry fund; from Mr. U. Groß from the Women's Association of the municipality (specifically for cost money) 1.00 for the laundry fund. Gemeinde (especially for cost money) 18.00; by Mr. U. Hoyer 3.00 for the laundry fund; by Mr. P. Hallerberg 7.00 from Mr. Hoyer's missionary fund, and 6.00 for the laundry fund. Mission treasury, and 6.00 from I. H. Heidbreder; by Mr. P. Niethammer from sr. Gem. 13.00 for Neuendorf; by Mr. P. Traub sen. from the Women's Association sr. Gem. 6.00 for the washing fund; by Mr. P. Meyr at a wedding 3.00 and by ibm himself 2.00 for Wacker; by Mr. U. Hertrich 2.00 for the washing fund; by Mr. 1'. Nauß, Abendmaklscoll. sr. Gem., 4.58, by himself .42 for the washing fund; by Mr. P. Heider from Friedensau, Nebr., 10.00 for the washing fund; by Mr. P. Smukal from Wittwe Ranft 5.00, and thank-offering by Mrs. Arnoldi 2.00 for the washing fund; by Mr. U. H. Albrecht 10.00; by Mr. P. Dorn sen., Coll. sr. Gem., 11.00 for Maas; by Mr. P. Landgraf from Mrs. Louise Kraft of Boody, Macon Co., Ill, 5.00 for Könnemann; from the Gem. in Staunton 5.00, from that in Litchfield 2.50, from that in Mount Olive 2.00, all for Pvtratz; by Mr. U. Schatz, ges. at the wedding of Mr. Lehrer Hansen, 8.00, and from Mrs. Nestor 1.00 for Th. Hoffman"; from the hies. Frauen-Verein 5.00 for the laundry fund; by Mr. Präses Biltz from his church and its women's association 20.00. Gem. and its women's association 20.00 for H. Grefe; by Mr. U. Oetting from sr. Gem. 20.15 for Stevens; by Mr. Ponitz of sr. Filiale 4.30 for Weiler; by Mr. 1'. Blanken from sr. Gem. 27.13 and by Mr. Schumacher of the Gem. in Asb Grove 7.00, both for Langehennig; by Mr. U. I. G. B. Keller of sr. Filialgem. in Linn 7.00 for Kilian; by Mr. P. Hudtloff 4.00 for the washing fund; by Mrs. Pastor Marie Lochner as a thank offering for her and her children's recovery 3.00 for the washing fund; by the local women's association 2.00 for the washing fund.
For the seminary household: By Mr. P. G. Jacobsen 5.00. A. Crämer.

By Mr. P. G. Polack of sr. Gemeinde -26.00, and by Mr. P. C. H. Lüker from sr. Gem. -5.00 for local parish and school building.
Jngalls, Kans, May 1, 1888, H. Obermowe, Rev.

For poor students from Iowa

Received undersigned since November 11, 1887 with heartfelt thanks:
 From R. Brust -2.00, Collecte sr. Gemeinde on the day of thanksgiving
 3.96 for I. Bräuer. For F. Kroger from I. Wirbel 1.20, by W. Bunge 14.00
 and A. Hinrichs 10.00 from the young people of our congregation, by Mrs.
 Hinz .50 and by F. Behrens 1.00. By Mr. Kretzschmar, communion coll. of
 the congregation in Waterloo, 3.00. By R. Gläß from sr. 11.00. By R. Ph.
 Dornseif from the bell bag of sr. Joh.-Gem. 12.81, from K. Zwemke 1.00.
 By R. Horn from H. Otto .50, from the alms box sr. Gem. for Lehmkuhl
 4.00, from father Kehe for the Horn brothers in Milwaukee 1.50. From Mrs.
 L. Maurer from the savings funds of her children 5.00. By R. Haar, sent
 on K. Schwebke's wedding, 2.65, from himself .35. By R. Brust from Mrs.
 A. Wiegand 1.00, for I. Bräuer 1.00. By R. Aron, at the wedding at Mr. C.
 Klüppel's, 5.50, from C. Klüppel himself 1.50 for I. Bräuer. By R. Horn from
 O. 5.00. R. Bünger 2.00. By R. Deckmann from sr. Gem. 2.50, by F. M.
 and Ad. P. 10.00 for Nuoffer Bros. R. Brandes 1.00, by I. Kitzmann 1.00.
 R. Herrmann 2.02, Ostercoll. sr. Gem., 3.38. By R. Meinecke from Mrs.
 Schilling 2.00. By R. Bräuer for his son, Coll. sr. Gem. in Elkport, 3.53,
 by the Gem. in Delaware 4.97. By R. Bünger, Coll. sr. Christus-Gem. on
 Maundy Thursday, 13.09. By R. Horn for s. sons in Milwaukee from the
 alms fund of sr. By F. L. Weiß of St. Paul's congregation at Fort Dodge,
 10.00. By R. Budach, sent at evening service during meetings of North
 District Conference, 17.22. By R. Neisinger, 20.00. By R. Meinecke, sent
 at H. Zieseniß' wedding, s., by teacher Thomä 2.70.
 Lowden, May 12, 1888. J. H. Brammer, cashier.

For the local seminar library

Received with sincere thanks from Mr. C. A. Gräber in Wenden, Conn:
 (juatuor üovi8sirnu, 1492. - Ll. lloe, Draet. tripartitv8 teool., 1604. - J.
 Brentii Catechism German, 1554. - Collected volume of writings by
 Schnepf, Brenz, W. Linck, Creuziger and others. - O. OruriAer, in 6pi8t.
 Raul! uckDlnr. prior. Oomlnent, 1540. - Lpi8toiL6 86l66t. Rd. iAel
 "N6dtoni8, 1565. -LNA6NÜÄA6N, ^nnotution68 in Deut., 8arn. etc. -
 nonnnenturie npon 111" Lpi8tie ok 8t. R. rvritten to Ditn8 . . . Dir. Du^lor,
 1619. - P. Rinow, Pred. on Ezechiel, 1573. - J. Agricola Eisleben, d. Epist.
 to d. Coloffer, preached. 1527. - Historia v. Lazaro, preached. by M. J.
 Sutellium, 1542. - v. Ok^travi Outendes, 1555. - Lidiuu, ckut i8, cke
 Annt86de HklliKe 86tirittnre. D ^mstelreckam 1628. - Walch, Einl. in d.
 theol. sciences, 1753. - ^ltdamer, 6on6ii;ation68 loeor. 8er. etn. 1592. -
 6dr. ReineeeellZ, ^nni6N8 tiieol. po8it. 1706. - Ph. Wackernagel,
 Bibliographie zur Gesch. des deutschen Kirchenl. im 16. J. 1853. -ck.^
 ^adri6in8, Öentikolinn l>ntii., 1728. - DR. Haekspan, notarnin ptiii. tleoi.
 in varia snr. loes. R. l., 1664. - J. l. Rambach, catechist; sermons. - 8.
 orotin8, cke verituts nrii";. ellr., 1726. - R "8or, iexieon \$r. lut. in D., 1735.
 - tzn6N8t6ckt, OiuoAri8 cke putrii8 lIJ. viror., 1654. - A. Pfeiffer,
 Antimelanckoltcus, 1684. - DReoloZla 6ermunleu, trav8iateck dz: 6th
 Winir^ordt, 1860. - Fabri, Briefe geg. d. Materialismus. - Steinmeyer,
 Apologet. Beiträge und andere Schriften hist., Horn. ascet. 2c. Contents;
 journals and a large quantity of pamphlets.

Earlier, the kind patron donated a rare coin to the institution, the
 commemorative coin that the pope had minted to celebrate the Parisian
 blood wedding in 1572. G.

For poor students the undersigned has received with heartfelt thanks:
 By Mr. R. Hieher, Sheboygan Falls, Wis. collected at a party at Mr. A.
 Wachter's home Ali.60; by Mr. R. A. Pfothenhauer, Palatine, Ill, collected
 at the Reese-Oltrogge wedding 11.15; from Mr. R. Rauh, Denver, Colo,
 10.00; by Mr. R. Goehringer, Staunton, Ill, Z. E. G. 5.00.-From the
 Lutheran Women's Club at Mount Olive, Ill, 12 pairs of undergarments;
 from Mr. Joh. Dittmar, Sandy Creek, 6 pairs of woolen stockings. F.
 Pieper.

For poor students gratefully received from Unnamed in Nebraska -
 10.00, from Mrs. N. N. in Kirkwood .50; for Stud. Müller 5.00 by Mr. R.
 Röder; for Stud. Klausung by Mr. k. Brömer 15.00 by the Women's
 Association sr. Gem. M. Günther.

For student P. Stvppelewrth through Mr. G. Wagner 10.00 received
 from the Support Association for Poor Students in Alma, Mo. H.
 Sch öde.

Changed addresses:

Rev. 6th Rirkruann, Reckor, l,ee 60th, Dexu".
 Rev. R. Dreier, Rru8er, Llueomd Oo., LieR.
 Rev. R. ckotil, Rlz:8iun, 8e 8ueur Oo., Llinn.
 Rev. ck. Ripple. LtlUerton, Lutler 60th, Nedr.
 Rev. ck. 6. R. IJ. Kretzmann, ^tlienlu, Ru88uie 60th, bl. ck.
 Rev. l). l.oetiQer, Rox 142, Ro^ul Oulr, Ouklunck Oo., LUeti.
 8. ck. Ue886, 42j Nonroe 8tr., Olevelanck, Otiio.
 v. 8auck8mauQ, 176 Odr^8tie 8tr., l^erv York Oit^/
 8th R. L4erter>8, 306 NeRee 8tr., Lsuni8tee, Llieli.
 8edmickt, Rox 96, 8orvcke, Oeckur Oo., lo^a.

The "Lutlirraner" is published every fourteen days for the annual subscription price
 of one dollar for the out-of-town subscribers, who have to pay the same in advance.
 Where it is brought to the house by porters, subscribers must pay an extra 25 cents
 porter's fee.

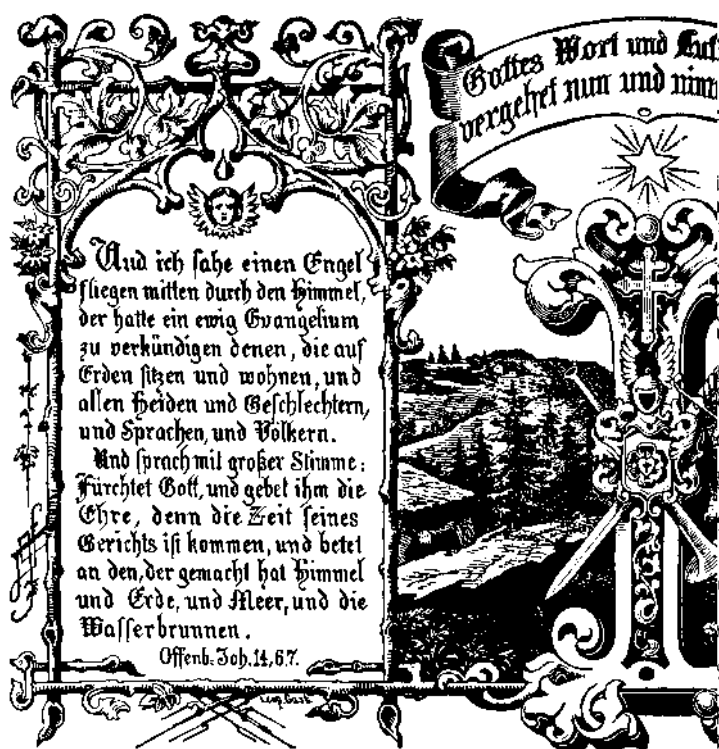
To Germany, the "Lutheran" will be sent by mail, postage paid, for -1.W.

Letters containing business, orders, cancellations, funds 2c. should be sent to the
 address: iMtd. Ooneorckiu-Vvrlux (ül. O. vnrtdsl,

Corner ok Llinini 8tr. L lncinnn ^ve., 8t. l>ouis, 1Ao. to be sent to.

However, letters containing information for the paper (articles,
 advertisements, receipts, changes of address, etc.) should be sent to
 "Bedaetto" under the address: "Lutdvranvr^^ voneorUl" 8vmlnar^.

Lni "rsck ut tRs Ro8t OLes "t 8t. l-ouls, Llo., "8 seeonck-elLSS
 muttrs.



Herausgegeben von der Deutschen Evan-
gelischen Kirche
Hedigirt von dem Lehren

44th Volume

(Sent in by P. Zorn.)

Some reminders for those who desire Holy Communion with us.*)

From the Holy Communion. Often to take. What to vow at the same time.

Dear Christian!

When you go to Holy Communion in our Evangelical Lutheran Church, you receive the true body and blood of the Lord Jesus under the blessed bread and wine for the forgiveness of your sins. - Behold, what a great mercy the Lord JESUS shows you! He died on the cross for all your sins. And now he calls thee kindly unto him, saying, "Come unto me, and I will forgive thee all thy sin." And for a certain sign, witness and pledge he gives you his body and blood.

Take comfort, then, in the Lord Jesus and in the forgiveness of your sins assured to you in Holy Communion. Come to Holy Communion often and gladly; not just once a year. And vow to the Lord JESU and say: "Lord JESU, I will always keep to you until the hour of my blessed death, and I will take care that I do not commit any sin, but I will live and walk according to your word and will until the end of my life. This help me by thy Holy Spirit."

Use of the Word of God.

And so that such faith and good intention may be preserved and strengthened in you, so that you may also know the Lord Jesus and His will more and more, keep yourself diligently to His word. Read your Bible daily, attend church services regularly and listen attentively to the sermon; also sing and pray devoutly.

One should stick to the orthodox church alone.

The true Evangelical Lutheran Church, however, has now adopted the pure doctrine, as it has in many other areas.

*)The above is essentially what the sender is used to saying to those who are newly coming here to desire Holy Communion for the first time. It is printed in the form of a pamphlet and is given to people to read and consider further.



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 5, 1888.

No. 12.

and especially of the Holy Communion. I do not want to talk about the Roman Catholic Church; you know yourself how many and bad false teachings it leads. But other churches also teach falsely in many things and especially about the Holy Communion. I mean the Reformed Church; the Uniate or - as it calls itself here - the Evangelical Protestant Church; the Episcopal Church; the Evangelical Fellowship; the Methodists; the Baptists; the Presbyterians; the Congregationalists and others. These all do not believe and teach that Christ really and truly gives His body and blood to you in Holy Communion for the remission of sins; yet that Christ clearly says, "this is my body given for you," "this is my blood given for you for the remission of sins." Now you must not condemn anyone who goes to the aforementioned churches; he may do so out of ignorance. But you should keep away from such churches. How can you, who believe that Christ's body and blood are truly given to you in the Lord's Supper for the forgiveness of sins, want to receive the Lord's Supper in a church where this is denied, where you would not be given the true Lord's Supper? That would be nothing else than denying Christ's word and the recognized truth, and thus a great grave sin.

Discharge Letter.

Remain faithful to our Evangelical Lutheran Church. And if you leave our district, have your pastor give you a letter to another orthodox church and then stick to that one.

The Christian Doctrines.

Also visit the Christian teachings diligently; there the right doctrine is clearly explained to you and shown from the Bible what and where the truth is.

The Christian Community School.

In our community we also have a Christian community school and send the children to it until their confirmation. Although the public

In other words, one can learn reading, writing, arithmetic and several other secular sciences in them. But God's Word is not taught in them, nor can it be. Therefore, many congregations have established Sunday schools and have their children taught religion there. But is this sufficient instruction in Christian doctrine, given only on the few Sundays of the year and by untrained teachers? No! God wants our children to learn His Word well from early youth and to enjoy it daily as the true food of eternal life. Therefore we are bound in our conscience to have Christian schools and to send our children to them. There, God's Word is taught abundantly and purely by studied teachers, and also taught in all other things in such a way that our children do not lag behind the students of the public schools. So for God's sake, send your children to our church school and do not spare the few costs.

Affiliation with the congregation. Use of the pastor. Church discipline.

According to God's order, every Christian should belong to an orthodox Christian congregation. If you use Word and Sacrament in our church, you belong to our congregation. Then the pastor of the church is your preacher and pastor, the leaders of the church are your leaders, and the church is your church. You should remember this and keep it in mind. If you or one of your own fall ill, call your pastor to come and comfort you; otherwise, if you need counsel and comfort for your soul, go to your pastor; if you have erred and sinned, let your pastor willingly rebuke you, and likewise, where appropriate, the overseers and the congregation. If the pastor's instruction and admonition does not work, he will be summoned to the church council for the same purpose, and if that does not work either, he will be summoned to the assembly of the members of the congregation who are entitled to vote. This is done so that no one is lost, but rather so that the

that we help ourselves according to God's order on the right path to eternal life. You too, then, submit to such wholesome church discipline.

Inclusion among the voting members of the congregation.

Mature men should, as soon as they have become acquainted with our community, be accepted among the voting members of the community, attend the community meetings and thus participate in the government of their dear community.

Monetary contributions to the community.

Here in America, the secular authorities have nothing to do with the church. And that is good. Therefore, those who belong to a congregation must pay everything themselves that is necessary for the maintenance of the church and school, for example, the salary for pastor and teacher, the costs for the construction and repairs of the buildings, etc., etc. You too, then, give gladly and willingly according to your means: if you have much, give much; if you have little, give little. And sign at the beginning of the year what you think you can give, so that order prevails and the administrators of the money system know what they can count on.

Other gifts of love.

Remember also the poor, the synod (the association of orthodox congregations which together do the work of God, for example, also have seminaries for preachers and teachers) and the mission.

The "Lutheran."

Hold and read the church bulletin of our synod, the "Lutheran", which instructs and edifies you and presents the weal and woe of the church to you.

Beware of the lodges!

Beware of the lodges!

Like a great, wide, mighty river, the seduction of the lodges is now passing through the world, sweeping away many Christians as well.

The Lodge is a firm, intimate, secret and mostly sworn brotherly union of the children of this world. Unbelievers, that is, those who do not believe in the Lord Jesus and his word, Jews, pagans, Turks, have their place and rule in it. You may and shall do two things with the children of this world: You may trade and do business with them, and you shall love them. But you may not and shall not enter into their brotherly alliance, into their secret brotherly alliance. God's word says: "Blessed is he who walks not in the counsel of the wicked, nor treads in the way of sinners, nor sits where scoffers sit." (Ps. 1:1.) And, "Pull not on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What kind of equality does the temple of God have with idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and will be your father, and ye shall be my sons.

and daughters, saith the Lord Almighty." (2 Cor. 6, 14-18.)

Whoever joins a lodge must usually also swear allegiance to the lodge. He must swear not to discover the secrets of the Order, to obey the laws of the Order, to promote the purposes of the Order, and in general to be faithful to the Lodge. - To swear means to call God as a witness of truth and as an avenger of untruth. But you must not do this in sinful, unnecessary and uncertain matters. And the entrance into a lodge is an entrance into an uncertain thing: you do not know beforehand exactly what can be demanded of you; the entrance into a lodge is certainly unnecessary; the entrance into a lodge is sinful, because it is against God's word. So how could you take such an oath? That would be sacrilege and blasphemy.

The lodges also have their religion. They have their chaplains, prayers, religious ceremonies. But what kind of religion is it? Not the religion of Jesus Christ, but a so called general world religion, a religion of the world and of the flesh, which is totally contrary to the faith in Jesus Christ. How could you participate in this and be a Christian at the same time? That would be just as if you wanted to belong to a Christian church and a Jewish synagogue at the same time. Read again the saying 2 Cor. 6, 14-18.

Beware of the lodges!

From Saloonhalten.

Feed yourself with honest work. Do not be induced to keep a saloon, that is, one of the common drinking places. It is bad enough and a great sin when people go to the saloon and drink and gamble, and waste time and money and body and soul. But keeping such a saloon is a thousand times more sinful. There one opens a place for seduction, vice and misery of body and soul, hangs out an inviting sign and feeds oneself in such an abominable way.

And now, be obedient to God and to the word of his grace. He is mighty to edify thee, and to give thee an inheritance among all them that are sanctified.

Greetings to you in JEsu Christo

Your pastor.

(Submitted.)

Conversation between two Lutherans about Christ's foot washing.

Ernst: Have you heard about the preacher who has been giving speeches over at the Methodist Church day and night for several weeks?

Paul: Yes, I have heard of him, but I don't know to which sect he belongs and what he preaches.

Ernst: He calls himself a member of the "Church of God" and puts a lot of emphasis on foot washing. Otherwise, I don't know anything more specific about this sect.

Paul: If he calls himself a member of the Church of God, then he is one of the sect of the "Weinbrennerians", which was founded about 50 years ago by the German-Reformed preacher J. Weinbrenner in Pennsylvania and which cherishes Baptist, Methodist and rationalist heresies. The number of its members is not very large, perhaps 50,000. This sect presumes to

the name "Church of God" as if there were no Christians left outside their small sect.

Seriously: Are there other sects besides these "Weinbrennerians" who declare foot washing to be a divine endowment?

Paul: Yes, quite a number of them, namely the Mennonites, the Tunkers, German Sabbatharians, Seventh-day Adventists, River Brethren, and the Sandemannians. There is also some foot washing going on in the Pabst Church.

Ernst: In the past I always laughed when I heard that some sects declare foot washing to be a sacrament, but now it seems to me that the matter is not so easy to refute. One evening I went to hear what that man was actually preaching. His text was John 13:1-15, and in his speech he claimed that foot washing, like baptism and the Lord's Supper, was instituted by God and commanded to be practiced by Christians. It made me very uneasy when he repeatedly exclaimed: "Is it not clearly said here: If I do not wash you, then you have no part in me? Is it not expressly commanded here: If I, your Lord and Master, have washed your feet, you shall also wash one another's feet. An example have I given you, that ye should do as I have done unto you? Is not this command as plain as when Christ commands at the institution of the Lord's Supper, "Do this in remembrance of me?"

Paul: I must first tell you, dear friend, that I do not like it when Lutherans run so much into the churches of the sects. I do not want to make it a sin to visit a sectarian church; it can serve to fortify us in the truth if we hear their false teachings with our own ears and see their perverse practice with our own eyes; but if one goes there to entertain and amuse oneself, as at a play, then that is decidedly wrong. And whoever wants to be fortified in the truth by the false things he hears and sees there must first stand firm and be able to distinguish error from truth and to refute error with God's word. Whoever wants to travel through a region where wolves live must take a safe shotgun and a good supply of powder and lead with him, so that he can meet the attack if necessary, otherwise he would do best to stay at home. According to Christ's warning, we should also use caution against spiritual wolves. Therefore, he who has no well-founded knowledge has no profession to convince himself of false doctrine on the spot. If I am sure of my faith from God's word, I do not have the duty to listen to every swarming spirit in order to find out whether my faith also passes the test. "He who puts himself in danger perishes in it."

Ernst: That is correct; I experienced it on myself during that speech of the Weinbrennerian. But since I do not know now how to refute the assertion of those people that the washing of the feet is a divine institution, and since I would also like to recognize God's will in this matter, I would be very pleased if you could give me clarification on this. If those people were right and Christ had wanted to institute a third sacrament with the washing of the feet, then we would have to confess that up to now we have not been able to



We must then act according to the new knowledge we have gained.

Paul: I see that you are really serious, as your name says; that's why I have to do my best that you get light. I will only confess from the outset that, although the matter is clear to me, it will not be easy for me to find the right words right away. But with God's help I will be able to give you a proper explanation. - If we had the wrong Reformed view of the sacraments (which view is also held by the Weinbrennerians, Mennonites, Tunkers and by almost all sects) and held baptism and the Lord's Supper to be merely empty signs of divine grace and other heavenly things and not powerful means of grace by which God works and actually bestows his gifts, then I would not know how to distinguish foot washing from them. According to the Reformed doctrine, baptism is merely an illustration of the forgiveness of sins that God otherwise works; but that was also Christ's foot washing. In my opinion, the Lord Christ had a twofold intention with his foot washing: it was to be a symbol and an example. That it should be a symbol of His grace and gifts, we see from the negotiation He had with Peter. He was reluctant to accept this ministry from his Lord. He was reluctant to accept this service from his Lord, and finally said firmly: "Never again shall you wash my feet. To which Jesus replied warningly: "If I do not wash you, you have no part with me. Hereby Jesus did not only mean that Peter had no part with him because of his disobedience, but because of his sins in general, and with the word "wash" he aims at the spiritual washing with his blood, which is absolutely necessary to have a part in Christ. That Christ really means this is especially clear from the following. As Peter now offers to have not only the feet but also the hands and the head washed, Jesus says: "He who is washed must not wash only the feet, but he is completely clean. And ye are clean; but not all. For he knew well his betrayer: therefore said he, Ye are not all clean." He thus passes directly from bodily washing to spiritual cleansing from sins. - I want to explain the symbolism of that foot washing in more detail. Just as our Lord and Master humbled Himself there, washed the feet of His disciples and performed servant work, He humbled Himself in order to be able to redeem people. St. Paul says in Phil. 2: "Jesus Christ, though he was in the form of God, did not consider it a robbery to be like God; but put himself forth, and took upon him the form of a servant, and was made like another man, and was found in his ways a man; and humbled himself, and became obedient unto death, even the death of the cross." And the Church sings:

He expresses all his power, becomes low
and small, and takes the form of a servant,
the creator of all things.

So when the Lord says to Petro: "If I do not wash you, you have no part with me", he means: If you do not want to be served by me, if you remain in the attitude that you do not want to accept this servant service from me, then you will not accept the whole work of redemption either,

which I accomplish as your servant and the servant of the whole world. - As the Lord washed away the filth of the flesh with water, so He washes away the filth of our sins with His blood. "The blood of Jesus Christ, the Son of God, cleanses us from all sin, 1 John 1:7. He has made the cleansing of our sins through Himself, Hebr. 1:3. This cleansing of sins is accomplished either through the means of baptism, cleansing His church through the water bath in the Word (Eph. 5:26), or if a person has fallen away again, He does it through the gospel, as Peter experienced after his deep fall. Furthermore, just as Jesus washed the feet that were first defiled after the washing of the whole body, so we too, who are cleansed from all sins in regeneration, but unfortunately often defile ourselves on our way through life by various sins of weakness, must cleanse ourselves again and again in the blood of the Lamb.

Ernst: This explanation of the symbolic in the foot washing is spoken so right from my heart. But are you the first to understand it this way?

Paul: Not at all. Already Augustin says: "In the holy baptism the human being is completely washed away; but when we live afterwards in the things of this world, we enter the earth with our feet. The human feelings and sensations, without which we cannot live in this mortality, are, as it were, the feet on which the dust of the earth settles; and we are so polluted by them that when we say we have no sin, we deceive ourselves and the truth is not in us. Daily, therefore, He who is our Advocate with the Father and represents us washes our feet; and daily we confess that we need to have our feet washed when we pray, 'Forgive us our trespasses'. And if we confess this, then He who washed His disciples' feet is faithful and just to forgive us sin and to cleanse us from all unrighteousness."

Ernst: There is no doubt that this is the right explanation. Christ wanted to give a symbol of the spiritual washing with that bodily washing. But since he soon after shed his blood, which is to cleanse us from all sins, we now no longer need a symbol, as in the Old Testament, but such means by which the blood of the Lamb is brought near to us, so that it can exercise its cleansing power on us. Such a means is baptism, as you proved above. The washing of the feet would therefore merely represent what baptism actually does. For this reason alone I do not believe that Christ wanted to make an order with his foot washing at that time, which should remain in use for all times. - But you spoke earlier of a second intention that Christ had in his foot washing.

Paul: With it, he wanted to give us an example of humility and love. Such an example is always very necessary for us Christians, since pride and selfishness dwell in our old nature and remain there as long as we live. We see this also in the disciples. According to Luc. 22, 24. ff. a dispute arose among them, which of them should be considered the greatest, which happened in the same room and at the same time.

The time when they were celebrating the Passover and the Holy Communion, and when Jesus was washing the feet. So even in such a holy hour, the pride of their natural heart showed; certainly none of them would have been willing to wash the feet of the brethren. In this arrogance the Lord wanted to shame them by his example of love and self-abasement. He, the Lord and Master, washes the feet of his disciples, does lowly servant work and asks: "Do you know what I have done to you? Do you know what my intention was in washing your feet? He answers himself: "Therefore, if I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. An example have I given you, that ye should do as I have done unto you." "Notice well," says the Hirschberg Bible, "that Jesus says, not exactly what I have done, lest it be interpreted to mean bodily washing, but only as I have done, in like love and humility." The word of the Lord: "You shall wash one another's feet" is not fulfilled by washing the feet of certain persons at certain times. The Lord wants to teach us something here, which we should practice not only here and there, but during our whole life, namely to serve our neighbor in humility and love, where it is necessary. That Jesus wants to inspire Christians with his example to the general service of love, we also see from the words with which he closes this trial: "And now I say to you, I give you a new commandment, that you love one another as I have loved you, so that you also may love one another. By this shall all men know that ye are my disciples, if ye have love one to another." V. 33. 34.

Ernst: Through this explanation I have become completely convinced that it was not Christ's intention to make the foot washing a foundation similar to baptism and the Lord's Supper, which should remain in use as long as the world stands, but that he wanted to teach the practice of love in general. - The apostles must have understood the Lord Christ in this way, because nowhere in the Bible are we told that they repeated the washing of the feet in the manner practiced by the Lord Christ.

Paul: That's how it is. While in the Acts of the Apostles and in the Epistles of the Apostles it is told that they baptized and celebrated Holy Communion, not a word is said about a repetition of that foot washing. If they had done it, it would certainly have been told somewhere. The apostles therefore knew that Christ did not want to make a lasting endowment with the foot washing, but only wanted to give an example for all acts of love. That is why St. Paul lists foot washing among other works of love in 1 Tim. 5, 10. He says that no widow should be chosen for the ministry of caring for the sick except "one who has a record of good works, having raised children, having been hospitable, having washed the feet of the saints, having helped the afflicted, having done all good works."

Ernst: But there is one thing I would like to know, namely what the Fathers of our Church say about this view. I can already imagine that they did not consider the washing of the feet to be a divine foundation.

otherwise they would have had the same in use; but did they speak out about it?

Paul: I could give you many quotations about this; but it will suffice if I bring you one from Luther, the reformer of the church called by God, whose deep knowledge of the truth of Scripture no one among us doubts. Luther declared himself very decidedly against the show-like washing of feet, "when a pope, abbot or prior washes the feet of his monks, a bishop of his chapter, bends down, but makes those to whom he washes them bend even lower before him," and spoke about the meaning of the washing of Christ's feet in a sermon on Green Thursday: "If you want to follow Christ's example and wash your neighbor's feet, see to it that you humble yourself from the bottom of your heart, that you use all the gifts and graces you have, not for your own benefit or honor, but for the good of your neighbor, that you despise no one, yes, that you gladly give everyone credit for their weakness and help them to improve themselves; Such foot-washing is not to be practiced on this day alone (green Thursday), but throughout our lives with all that we can and have, and toward everyone whom we can serve with it." H. Schl.

(Submitted.)

The former Regensbnrger Bible Society.

A leaf from the history of the spread of the Bible among the captives of antichrist Babel.

(Conclusion.)

Soon the sad consequences of the papal bull became apparent. Although the Bible ban initially referred to the diocese of Gniezno, the governments of Bavaria and Austria no longer wanted to tolerate the spread of the Bible among Catholics in their own countries. And so the Regensburg Bible Society had to dissolve in the early year of 1817, but Goßner, who did not comply with the papal bull or the government's ban, had to leave Bavaria. Whose heart does not ache when he reads this, especially when he hears that this society had already distributed over half a million New Testaments?

Van Eß, who also felt urged in his conscience not to ask anything about the papal bull, fared better. Undisturbed by his Protestant government, he courageously continued to spread the New Testament and to work calmly on the translation of the Old Testament that he had begun. If, as a result of the bull, he now received less and less support from his fellow believers and officials, he found all the more help and support from the Protestants. From 1816-1830, the English Bible Society provided him with ample funds, and other Bible societies, especially the Basel Society, bought his translation en masse and distributed it among the Catholics. From 1816-1818, van Eß sold 233,341 New Testaments, some of which were given away. Around 1830, his translation of the New Testament had already seen its 20th edition. To the

In some villages, meetings are held on Sundays and feast days in which the New Testament is read with much edification. You have brought thousands nearer to their Savior and their salvation; you have led them toward the invisible Head of His Church; you have opened to them the pure, inexhaustible fountain from which flows light in darkness, rest when they are troubled by their burden of sin, comfort in the sufferings of this time, courage in death, peace and joy in this world, and blessedness in the world to come."

Thus, the Bull of 1816 had not been able to completely suppress the spread of the Bible and the reading of it among German Catholics, even if it had succeeded in destroying the blessed Regensburg work. Even the Vicar General and Coadjutor of the Bishopric of Constance, the aforementioned Baron von Wessemsberg - admittedly the only one still among the German dignitaries of the Papal Church - did not allow himself to be hindered by the Pope's prohibition of Bible distribution, but continued to "do everything in his power to ensure that every family in his parish had a Bible. Under the protection of the Russian Emperor Alexander I., who was very fond of Bible propagation, the Catholics of Poland even dared to found a Bible Society.

Then the pope intervened anew and even more emphatically against the Bible matter. Leo XII, who succeeded Pius VII. in September 1823, in his inaugural bull addressed to "all patriarchs, prelates, archbishops and bishops," roared as follows: "It is not unknown to you, venerable brethren, that a certain society, called the Bible Society, is insolently carrying on its business throughout the world; - a society which, despising the traditions of the Holy Fathers and in contradiction to the well-known decisions of the Tridentine Council *) - works with all its might and with all its means to translate or rather to distort the Holy Scriptures into the mother tongue of every people, an enterprise which makes us extremely fear that through false and wrong interpretation the Gospel of Christ will be transformed into a human Gospel or, what is even worse, into a Gospel of the devil. In order to ward off this pestilence, our forefathers issued many decrees and at the same time cited evidence from the Holy Scriptures themselves and from the Fathers of the Church as to how highly detrimental this ungodly innovation is to faith and morals. - We exhort you, therefore, in every way to divert your congregations from these poisonous pastures, in the conviction that if the sacred Scriptures can be readily applied everywhere

*Among the 10 rules laid down by the Tridentine Council concerning forbidden writings, the 3rd rule forbids the reading of any translation of the New Testament by a "heretic", while the 4th rule forbids the reading of approved Catholic translations. However, with regard to approved Catholic translations, the fourth rule forbids the reading of the Holy Scriptures in the language of the country, since it is generally more harmful than useful, only on the basis of a written permission issued by the priest or confessor to those laymen whom they know for certain that the reading will not be detrimental to them, but will increase their faith and piety. Of course, such permission is granted extremely rarely. "But whoever, without such permission, neglects to read or possess the sacred writings, shall not be able to receive absolution of sins until he has delivered them to the Ordinary."

The result will be more harm and damage than profit," and so on.

This bull had an effect. The few priests who were still inclined to spread the Bible lost almost all courage to participate in it any further. The more thunderous and violent the Antichrist's crowd became against the Bible matter. Not only did the papal condemnation of the Bible societies echo in sermons and writings everywhere; not only were curses hurled from the pulpits against the still existing secret Bible readers in the congregations; not only did they try to take away the existing Bibles and New Testaments from the laity by trickery or by force, but, in order to deter them even more from reading the Bible, they also organized Bible autodafes or public and solemn Bible burnings. Here is just one example, which at the same time shows what a hunger for God's Word was nevertheless still present among the poor people even later. In 1834, a Lutheran pastor in Bavaria was asked by a neighboring Catholic pastor to provide him with several copies of the New Testament according to the Goßner and van Eß translations. The latter turned to the Frankfurter Bibelanstalt, which immediately sent him 600 copies. And behold, no sooner had this become known among the Roman Catholic population of the surrounding area than hundreds came asking for a New Testament. "Against this," says the account, from which we take most here, "there was violent preaching from many Catholic pulpits, the Lutheran clergyman was accused of spreading heretical books under Catholic titles, the Catholics were ordered by their pastors to deliver the books under threat of great punishment, the Ordinariate issued a letter against it, and the pastor M. in V. even had many copies burned one Sunday." But how many of these New Testaments might have remained in the hands of the laity! During my stay in Munich from 1838-1841, where here and there I still encountered a scattered trace of the effectiveness of Boos and Goßner, I once entered St. Peter's Church at the time of an evening service in order to listen to the magnificent church music in it. Close in front of me knelt a woman who was devoutly reading a booklet, while at the high altar, wrapped in clouds of incense, the clergy murmured and sang their Latin. A glance at the booklet, however, showed me that it was a German New Testament and, as far as I can remember, without annotations.

It is well known that since 1816 every new pope has issued a bull against the Bible Societies. The previous pope, Pius IX, even repeated the condemnation of the Bible Societies at various times, the last time in his infamous "Syllabus" of 1864. Whoever wants to read more detailed and excellent information about this from the pen of the same Dr. Walther, can find it in the 29th volume of the "Lutheraner", No. 10-12, under the title: "The antichristic papal prohibition to read the Holy Scriptures in the mother tongue. Since the abolition of the Regensburg Bible Society, no attempt has been made within the papal church itself to distribute the Bible. For this had to be

Pius IX still had to experience that in 1870 the first Protestant Bible colporteur moved into Rome, and Leo XIII had to watch as a "prisoner in the Vatican" until now still the unhindered Bible sale in the seven-hill city. But what kind of a bull of condemnation is still to be expected from him, as soon as the circumstances for such a bull become somewhat favorable, can be concluded from his circular letter (Encyclica) of November 1, 1885, in which he puts revolution and reformation, apostasy from Christianity and apostasy from the papacy together and condemns them with each other.

In conclusion, dear reader, remember this twofold:

1 Our Lord and Master Jesus Christ says John 5:39: "Search the Scriptures, for you think that you have eternal life in them, and they bear witness about me. 1, 19, to all Christians: "We have a firm prophetic word, and you do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts." The alleged "Governor of Christ" and "Heir of the Chair of Peter", on the other hand, condemns the work of Bible distribution in the native language and does not allow anyone to read the Scriptures without his special permission when he refuses absolution. That is why it is said of the pope in the Schmalkaldic Articles: "This piece shows tremendously that he is the true end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself.

May those prisoners of the Roman Babylon, who according to 1 Petr. 2, 2. were so "eager for the sensible, pure milk" when a Wittmann, a Goßner, a van Eß were allowed to open access to it for them for a while and whose friends were allowed to call them to it, may they not have to appear on that day against us who have been freed by Luther from the tyranny of the pope, who have the Bible in an unsurpassable translation and can receive this treasure for a small amount or also as a free gift, and who not only enjoy the undiminished right of reading and researching, but are also continually compelled to use it by stimulation and admonition.

F. L.

(Submitted.)

From the mutual visits among Christians.

A pure and undefiled worship before God the Father is that which attends orphans and widows in their affliction, keeping themselves unspotted from the world.

Jac. 1, 27.

That we Christians, with all our diligence and faithfulness in our earthly occupation, should not pursue regular work all the days and hours of our lives, but, apart from the time we spend listening to and reading the Word of God and other works of Christian devotion, may also interrupt our work for other purposes, is a truth that no one among us doubts. One such purpose is that we may also give our bodies and spirits the necessary

Allow rest and recreation. However, it is by no means necessary to sit or lie down idly in order to rest, and the time we devote to rest and recreation can also be used in many ways to serve God and our neighbor.

Thus, for example, a true Christian has occasion and opportunity to be of service and benefit to his neighbor in happy societies where he meets with other Christians. In societies it is often of great importance who speaks, and a discerning Christian will not let the conversation degenerate into frivolous, useless gossip; rather, he will always seek to direct the conversation to such things as are worth talking about, and which, as the apostle says, are delightful to hear.

But look, while you are here happily talking and amusing yourself with your friends, perhaps a sick man is lying there on his bed of pain. All week long he was lonely and lost; he did not claim your visit because he knew you did not have time. But on Sunday afternoons or evenings, he must be waiting for his brothers, who stand with him in one faith, who go with him to one table of the Lord. Every noise, every footstep outside makes him hope that someone will come and tell him a word of comfort, or only that you will testify your participation by your presence. Shall his hope be in vain? Shall he perhaps weep alone over the coldness and unkindness of his brothers, while you sit in cheerful company?

In another house sits a poor widow, bent with grief, abandoned, despised by the world because she is a Christian; she has joined the congregation to which you also belong; but because she is poor, has no comfortable home, because she cannot serve her guests, because her teary eyes are not so good to look at as a cheerful face, one has no inclination to visit her. She knows the source of comfort and draws from it; but a word of comfort from a friend's mouth is so necessary to her, she longs for friends to whom she can lament her distress. But behold, the women of the community have no time to come; they must either prepare for their guests, or they themselves are invited as guests.

In a third house there is a soul challenged by the devil. The word of God no longer wants to adhere and work properly; doubt, fear and distress assail the crushed heart; no ray of joy breaks through the clouds piled up over her head. Even the light seems to be darkness to her, the blessed comfort of the gospel no balm for a sore heart, but vain poison. Oh, how unspeakably unhappy is such a soul! Her companions may not be able to do anything because the devil has filled her with distrust and contempt toward them. Oh, how needful the encouragement of an experienced Christian from outside! But no one lets himself be seen, no friend in such distress knocks at the door where such misery dwells; yes, one perhaps even flees such a house and goes where things are more pleasant. There people had invited you, here your Savior Jesus Christ, the eternal God. There you could be of little use; here you can perform angelic service. There you might contribute something to a general happiness; here you could dry streams of tears. There you see joy and

Well-being; here you could soothe sorrows and heal wounds. There you serve those who could well do without your service; here your encouragement might have been most necessary.

Finally, you may know of people who live in discord and unforgiveness. Then you might think: I will be careful not to get involved in their affairs; that could only bring me displeasure. But a Christian should think differently. With him it should rather be: there I must go, there I am just needed, there I can make peace in the end with God's help, and this would then also be a pure and undefiled service of God. And what joy it would be if you could go out and enter there as a messenger of peace.

So now we come to the fruit of such visits, which, if they are made in the right fear of God and with an appeal for God's help, will certainly not be lacking. First of all, remember that when God makes you aware of such opportunities, He does not want to rob you of your pleasure, but He wants you to derive much greater joy from them. A pure and undefiled worship is also followed by a noble and sweet joy, a foretaste of the eternal blessed joy in heaven.

Going to the huts of misery, to the dwellings of misery, where you see no happy faces and no well-being, but where only fear, pain and hardship stare at you, will cost you overcoming, because flesh and devil do not want to see such things; but going home from such places will be a heavenly air and bliss for you, if God gives his blessing. This is the joy of God's angels, that they are worthy to do God's will and to execute His commands; and this is also bliss here in this world already for true Christians, whom God wants to use as messengers of His consolation and has thus raised to the highest honors and joys.

So that you, dear fellow Christian, cannot say that all this is actually the office of a preacher, pastor and caretaker of the poor, read and heed Matth. 25:31-16. Here all peoples, not only pastors and officials of the churches, are mentioned, who will be gathered before the eternal judge and separated from one another.

Verily, who does not collapse the building of his self-righteousness over his head, must be blind. For this is said: If someone had amazed the world with his good works and from birth had not committed a single sin of commission in thought, word and deed, if he had been the best Christian before all the world, the most diligent churchgoer, but had neglected this and not done what Christ calls here, then these sins of omission could also be proclaimed as witnesses against him, that he, as a mouth-Christian, deserved the sentence: "Go into the eternal fire. But when we recognize this, we should do two things: first, ask God for forgiveness; second, make a firm resolution to improve our lives in this area as well. - And there is one more thing that can help us to do this, which I would like to mention in conclusion.

Some sincere but still weak Christians join a congregation, assuming that where there is pure doctrine, there must also be a true Christian life. Such must be there according to God's promise. But they

Perhaps they do not come into contact with those who see this in themselves and let it be noticed, but meet a cold, unloving sense. One or the other will probably be mistaken about Christians, about Christian doctrine, about the Christian church and finally about God Himself. Oh, a friendly visit from the members of the congregation, a loving sympathy, a kind word might have saved the poor lost soul from its error.

As far as the pastoral ministry of a pastor is concerned, such a pastor, if he is found faithful, does his utmost in it, to the best of his ability, both in body and spirit. But in large congregations he does not learn everything, or he arrives too late, or he cannot cope with everything; even as many pastors as there are are not enough, and even they cannot know everything; it is not always made known to them.

Here, each member of the congregation must do his part in his immediate environment, considering it a duty imposed by God and not relying on others.

Let the Spirit of power, O Lord Jesus, give strength to our spirit, so that we may fervently pursue you according to the quality of love.
Oh, Lord, make us capable ourselves, so our life is right.
Community member.

The Greek Catholics of Chicago have prospects of soon obtaining a church of their own, which will be the third of its kind in the Ver. States. One exists in San Francisco and one in New Orleans. There are in Chicago Serbs, Greeks, Bulgarians and Russians enough to form a congregation. The Holy Synod in St. Petersburg will send a minister and contribute to the building of the church.

Turner religion. From the will of a veteran Turner A. Kriegar of Dayton, O., who died suddenly in Chicago during the federal session, the "Illinois Staats-Zeitung" (of May 23, 1888) cites a few passages that clearly show us the spirit of the Turner. Kriegar, after making the necessary arrangements about his funds, continues thus: "My body is to be given to a crematorium for cremation, if practicable. . . . The inevitable eulogy should be delivered by my old friend Gustav Bergmann in a short, gymnastic and atheistic form; but in order not to cause any annoyance to the corpse itself, I ask the Dayton gymnastics community to see to it that the last honor bestowed upon me is not marred by the words of consolation of a so-called "soul caretaker. The "Ills.-Staatszeitung" cites "for its originality" these passages from the last will. To us this last will is a new proof that the Turner and the atheists (God-deniers) become more and more brothers and sisters. Aug. Schü.

The Universalists do themselves some credit that they already have 30 "women-pastors" who have been "properly ordained" and that they were the first to elevate ladies to this dignity. (Volksbl.) Unfortunately, this community standing outside the Christian church also includes communities that want to be Christian, z. E.g., the Methodist Church, followed. G.

To the ecclesiastical chronicle.

I. America.

We still have some things to report from the General Conference of the Methodists. There was also a delegate from China, named Sia Sek Ong. When the question was put to the vote whether female delegates could be admitted, he voted in the affirmative, which caused a storm of applause. This Chinese, through his interpreter, put the question to the conference: Whether a heathen, who had more than one wife before his conversion, could be admitted to the assembly, should register with P. H. Z. Stallmann, Allendorf Methodist Church as a member under such circumstances? The Methodists did not immediately know what to answer, and therefore appointed a committee to put the matter in order. - The election of the bishops was rather like a political election: there was a lot of "work" for certain persons and several times more votes were cast than there were delegates present. - Among the new bishops elected is "chaplain" of the late President Grant, much mentioned earlier in the newspapers. G. Blasphemous words of a temperance worker. In the American churches it often happens that laymen, namely "deacons", appear and preach sermons. Such a lay preacher, as the Episcopal preacher Dr. Holland testified, recently gave a lecture in one of the local churches and said, among other things: "It is true that Jesus Christ made wine out of water at God's word, but that was his first wound, and he was still very young at that time; one must therefore forgive him for the mistake. - Terrible! But this is not an isolated case. From time to time we have informed our readers of several such blasphemous speeches. G. The Catholic Archbishop Purcell in Cincinnati, as is well known, had made a huge banker's loss of several millions 10 years ago. The other day, he was "set up", and the creditors are to receive 1-1/2 percent!

(Christ, Botsch.)

II. foreign countries.

To all those traveling to Germany this summer, please be advised that the Synod of the Lutheran Free Church in Saxony and other German states will hold its annual meeting this year in Allendorf an der Lumda (Grand Duchy of Hesse) from July 4-10. Guests from America will be warmly welcomed. Mr. Willkomm writes: "Last year a visitor complained that he had not included a visit to our synod in his itinerary because he did not know the time and place. Those who, on the occasion of their trip to Germany, would like to give pleasure to our brethren by visiting their wife before his conversion, could be admitted to the assembly, should register with P. H. Z. Stallmann, Allendorf Methodist Church as a member under such circumstances? an der Lumda. The addresses of the pastors of the Free Church can be found in the calendar. Italy. The Lodz "Kirchenblatt" writes: In 1881 it caused a great stir that Count Henri of Campello, canon of St. Peter's Church and joined a Protestant congregation, later a work of evangelization among Catholics, led by English and American Episcopalians. With great seriousness and zeal, the former Roman canon worked in his native province of Umbria. With the help of three like-minded priests and some young people, he holds several meetings daily and preaches twice on Sundays. He asserts that the people are hungry and thirsty for the Gospel, that old people who have not entered the church since their youth now spend hours listening to the Gospel. "Believe me," he adds, "I now enjoy joys which were entirely unknown to me when I served the pope's church." Would to God that the pure Gospel could be brought to the poor Italians!

Spain. Recently, a street was built in Madrid through the square where the victims of the Inquisition were burned. Pastor Fliedner reports about it in his "Blättern aus Spanien": "May the place be covered with houses in a short time, it will remain unforgotten. We ourselves passed through it when recently a new road was laid through the not yet levelled ground, where then clearly separated by the yellow sand the various ash layers of the pyres, which had burned there one after the other, came to light; have also ourselves collected from the ashes there." - In the alternating strips of the cremation site one sees layers of coals soaked with human fat, and then remains of calcified bones; and then a layer of sand, which was scattered over it to cover it all; and then another layer of coals, and then another of bones and another of sand, and so this terrible mass continues.

How a Christian comforts his afflicted friend.

A Christian citizen of Magdeburg heard that one of his friends was deeply distressed and almost melancholy because of a decrease in his food. Then he went to him, assumed a troubled face and said: "At last I no longer know what we are going to do and where we are going to get water for drinking and cooking. "How so," replied the afflicted one, "have you any care for water?" "Certainly," said the first, "for it is not enough to carry it out of the stream in buckets, as before, the brewers have now begun to carry it away in large boxes with four horses harnessed to them; where will all the water come from?" Then even the afflicted man had to laugh and said: "I don't know what to think of your worries, the Elbe has had enough water not only for our town, but also for so many other towns, villages and villages where it flows by, - believe me, it will also have enough in the future." - "Well," said the first, "I believe you, but now be so kind and believe me also. Because you notice some decrease in your food, you think you have cause for distress; - who has fed and provided for you for so many years, who fed and provided for your parents and grandparents? Has not God done it? Can he not continue to do so? Has his stream of blessing dried up or will it dry up in a short time? It is possible that the Elbe River will dry up, but it is impossible that God's blessing and care for His people will cease. - "I thank you," said the distressed man, "for this good reminder; I realize that I do injustice to my dear God if I want to provide for myself with my worries. I will abstain from useless cares, and God help my weakness."

Test of Faith.

"Dr. Luther said that he had had a table-goer in Wittenberg named Matthias de Vai, a Hungarian, who had also lived in his house in Wittenberg. This one, after coming home to Hungary and becoming a preacher there, had been at odds with a papist preacher. When the pope accused him before the monk Georgen, Woida's brother, then governor and regent of Ofen, and in the interrogation one had harshly condemned the other, and the monk could not reconcile the parties, because each wanted to be right, the monk said. George: Harret, I want to know soon which part is right or not; and he leads to and puts two tons of powder on the market in Ofen, and says: Who wants to defend his doctrine, that it is right.



And if he be the true word of God, let him sit upon one barrel, and I will pour fire upon him: for he that liveth when the fire is kindled with powder, that he be not burned, the doctrine is true. Then Matthias of Vai quickly jumps on one of the barrels and sits on it, but the pope with his assistance would not jump on the other barrel. Then the monk George said: "Now I see that the faith and doctrine of Vai is right, and your, the papists', religion is wrong: I punished the same papist priest and his assistant for four thousand Hungarian guilders, and had to pay and maintain two hundred soldiers for him for a while; but he let Matthiam de Vai preach the gospel in public. And Dr. Luther said: "No one on the papist side wants to venture into the fire, but our people go confidently into the fire, yes, into death. (XXII, 47 f.)

Dr. Erasmus Alber.

When the city of Magdeburg was besieged in 1550, Dr. Erasmus Alber stayed there and comforted the frightened Lutheran people with beautiful songs of the Lord's help, which he wrote, but, like others in the city, he had to endure much hunger. At Pentecost, he was given fish by a good friend, but because he had no wood in his house, he said, "God has given me these fish against hunger; may he also give me some wood so that I can boil them. These words were still on his tongue when there was a crash above his head, a bullet flew into his house and shattered the beam above him so that the chips fell down all around him. "Now it is helped," he said with a smile, picked up the shavings and prepared his fish. - If God wants to help us, even our enemies must serve.

Don't miss a sermon!

Let no man be so learned or so holy as to neglect or despise the least sermon, not knowing when the hour will come for God to do his work upon him through the preachers.

(Luther, 8, 127.)

Arrrtseirrfükrrrrrg.

On the Feast of the Ascension, Mr. ? E. Strolin was introduced to his congregation at Fairfield, Swift Co., Minn. by the undersigned on behalf of the honorable Mr. President Sievers.

C. Kollmorgen.

Address: Rev. L. StroeUn, b'nirükül, 8>vikt Oo., Ninn.

KirrheinwcitMrrg.

On the first day of Pentecost, St. Paul's parish at Mehlhorn Station, Tenn. dedicated its newly built little church (24X18) to the service of the Triune God. The undersigned preached in German in the morning and in English in the afternoon.

O. Praetorius.

Mission Feast.

On Sunday Exaudi, the German Lutheran Jmmanuels congregation at Chattanooga, Tenn. celebrated its first mission feast at Blowing Springs, Ga. Collecte for Inner Mission: K9.36. The mission sermon was preached byJ . A. Frederick.

Conference - Displays.

The East Lake Shore Conference will meet, s. G. w., July 17 and 18, at the church of Mr. P. W. Schwartz, Ruth, Huron Co. Mich. W. Rosen er.

The Wittenberg Conference gathers from 10 to 12. July at P. Jul. Bittner in Grand Rapids, Wis.

Registration requested.

E. Roller.

The Northwest Specialconference of the Jow a District is meeting, s. G. w., the first full week of July at the church of the Rev. Phil. Dornseif, Alta, Buena Vista Co, Iowa. W. Faulstich.

The Minnesota and Dakota District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 7-13, at the church of Mr. k. A. Ch. Landeck near Hamburg, Carver Co, Minn. Fr. Pfotenhauer, Secr.

The Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions from June 20 to 26, at the congregation of Messrs. k. J. Fackler at Adrian, Mich. Subject of the doctrinal negotiations: Continuation of the "Theses on the Doctrine of our Lutheran Church of Christ's Person on the Basis of the Eighth Article of the Formula of Concord." Immediate registration is necessary. W. Burmester, Secr.

The Eastern District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., July 18-24, at Buffalo, N. U. Main subject: "What is in store for us to keep the unity we have now in the future?" Anyone desiring lodging, please report no later than July 4 to the local pastor kiov. ^4 Senne, 653 Niekia^an Street, LnSalo, N. ' ON. Sörgel, secretary.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., from July 25 to 31, at the congregation of Mr. P. A. Saupert, at Evansville, Ind. Main document: Theses of Fr. Goesswein: "On the Presence of the Body and Blood of Christ in Holy Communion." H. Katt, Secretary.

A request in the interest of our practical theological institution.

The Trinitatis congregation in Springfield has decided after careful consideration to start building a church and is now about to carry out this decision with God's help. Necessity has urged them to take this step. Not only is their old church located in a very unsuitable place, where almost every service is disturbed in the most unpleasant way by the railroad trains passing by the church door, but the space of this - I would almost like to say horrible - church is no longer sufficient. Even the congregation as it exists at present cannot find room. In addition, our guests and about two hundred students of our institution want to take part in the services. On winter days, when the church is full of people, it is almost life-threatening for the preacher to enter the pulpit. Even the listeners, unless they have extraordinarily strong nerves, cannot stand it in this air. One has wanted to create more space. The galleries were extended to such a width that one can almost hold each other's hands at their parapets. Yes, the fatal arrangement had to be made that only half of the students were allowed to attend the main services; the other half had to be content with reading services in the college. But despite all these measures, the old church remains too small. Therefore, if we do not want to dig our own grave, if we do not want to further damage our institution, we must build. Everyone understands that it is a great pity for students of theology if the church is partially closed to them at the main services; not only are they deprived of the blessing of public worship, but they are also deprived of the opportunity to learn practically how they themselves should preach one day. The community itself, convinced of the necessity of a new building and enthusiastic about it, will do what it can. Before hand, it will raise eight to ten thousand dollars itself; but it cannot possibly bear all the costs. The building site comes up, 4600 dollars. If we want to gain the necessary space for the congregation, guests and the institution, we have to build at least eight hundred seats. However, such a church cannot be built for less than 16,000 dollars, even if it is built very economically. If our congregation had to take on a debt of at least ten thousand dollars, it would certainly be its ruin. We therefore think it would be fair and in accordance with love if our synod would help a little with this church building and bear the additional costs that necessarily arise for the sake of its institution. We would not beg for ourselves, we would build according to our needs and according to our strength; but we beg only in the interest of our institution. We all look forward to finally having our professors

and students to be able to place them decently in our church services. May the faithful God therefore bless these lines and make the hearts of our fellow Christians willing to fulfill our request. Mr. Jakob Neu, 1027 L. Ourpenbor St., will receive the possible gifts and will acknowledge his time in the "Lutheran". Springfield in May 1888. Geo. Link, 86u. Endorsed: H. C. Schwan. H. Miracle.

Revenue into the Michigan District's coffers:

Synod treasury: From Lisbon congreg. 11.60. Macomb congreg. 5.50. Ludington congreg. 6.46. Sandy Creek congreg. 8.00. Detroit Zion congreg. 20.20. Mecofta congreg. .71. Frankenlust congreg. 21.50, 16.01, and 11.50. Benona congreg. 2.00. Manistee congreg. 30.00. By Bro. Stanke 3.28. (Total-136.76.) Heathen Mission: Gem. in Frankenlust 13.45. G. Lang 1.00. (S. - 14.45.) Poor students in Fort Wayne: By Fr. Intercessor of N. N. 1.00. Widow's fund: By P. Krüger of H. Schmidt 5.00. Gem. in Frankenlust 12.39. P. Sievers sen. 5.00. (S.-22.39.) Negermission: Gem. in Manistee 8.50. God's box in Caledonia 1.29. By ?. Müblbäuser by I. M. Förster 1.50. By P. Hahn by Wittwe Weidner 2.00. (p. -13.29.) For New Orleans: By P. G. Berntbal by M. Müller 1.00, his children 1.00; P. Popp 5.00; durck U. Habn by Wittwe Weidner 3.00. (p. -10.00.) For Springfield: by teacher Weiss by Mrs. M. B. W. 3.00. Sick pastors and teachers: Gem. in Frankenmuth 23.00. Wash box in Springfield: God box in Caledonia .75. Orphanage in Wittenberg: Teacher Himmler's pupils 2.50. Pilgrim House: By Fr. Habn of Wittwe Weidner 5.00. Comm. in Omaha: Trinity Comm. in Detroit 10.00. Comm. in Fremont: Trinity Comm. in Detroit 10.00. Comm. in Sarcoxie: Trinity Comm. in Detroit 10 a.m. Comm. in Frankenlust 7.85. (S. -17.85.) Congreg. inTurkLake: Trinity Congreg. in Detroit 10.00. Congreg. in Frankenlust 7.73. (S. -17.73.) Poor Michigan sophomores: Durck P. Habn of Wittwe Weidner 3.00. Gem. in Frankenmuth 23.40. Gem. in Frankenlust 17.69. By P. Bohn, sent to G. Sckury's wedding, 5.15. Gem. in Manistee 8.79. (S. -58.03.) Inner Mission: By Fr. Habn from Wittwe Weidner 2.00. By Fr. Müblbäuser from I. M. Förster sen. 1.50. By k. L. Fürbringer, on I. G. Bierlein's wedding ges., 14.40. k. Hantel, advance refunded, 25.00. By P. Hügl from Deinzer, Sr. 5.00. Gem. to Sandy Creek 3.00. Gem. in Manistre 10.00. (S. -60.90.) German Free Church: By ?. Cock of Wittwe Weidner 5.00. Gem. in Manistee 8.50. (S.-13.50.) Building Fund inAddison: Comm. to Sandy Creek 9.00. Comm. to Big Rapids 2.50. Comm. to Frankenlust 20.00. A. Goetz Sr. 3.83. Comm. to Frankenmuth 39.00. Comm. to Gr. Rapids 35.00. (S. -109.33.) Orphanage in Addison: By P. Heinecke, sent at A. Zube's infant baptism, 2.05. Deaf and Dumb Institution: By P. Sckliepsiek from Wittwe Walker 1.50. For miller in Addison: By I?. Rooster from Wittwe Weidner 5.00. For Buchheimer in Fort Wayne: Women's Club of Trinity Congreg. in Detroit 3.00. For F. Walther in Fort Wayne: By P. L. Fürbringer, on A. Galsterer's wedding ges. 8.15, on G. M. Mossner's hock time ges. 8.00. (S. -16.15.) Total -569.18. Detroit, May 19, 1888. Chr. Schmalzriedt, Cassirer.

Revenue to the Western District's coffers:

Synod Fund: Pentecostal Collect: From Fr. H. Sieck's congregation in St. Louis 58.50, Fr. Roblfing's congregation in Carrollton 10.00, Fr. Schriefer's congregation in Lockwood 4.50, Fr. Pennekamp's congregation in Topeka 14.50, ?. Eblers in Norborne 2.00, of sr. Gem. 8.00, Fr. Mießler's Gem. in Des Peres 14.00, Fr. Brandt's Gem. in St. Charles 15.20, Praeses Biltz's Gem. in Concordia 45.00, k. Schalter's Gem. in Cape Girardrau 10.50, Fr. Nützel's Gem. in West Ely 12.00, Fr. Hanser's Gem. in St. Louis durck Mr. Scuricht 112.00, Fr. Lükер's Gem. in Pittsburg 5.00, 1'. Matuschka's parish in New Meile 16.40, ?. Nethings Gem. in Lincoln 17.50, V. O. Menckes Gem. in Stover 15.00, Röbrs' Gem. in Hilbert 4.02, P. Voigt's Gem. in Independent? 12.00, ?. Hafner's parish in Leavenworth 26.00, Fr. Matthias' parish in Block 8.00, Fr. Wangerin's parish in St. Louis through Mr. Wilhartt 36.01, ?. Dautenhabn's parish in Antonick 8.00, Fr. Pennekamp's parish at St. Charles 11.45, ?. Meyr's parish at Friedbeim 7.25. By Fr. Falke of sr. Gem. at Glasgow 7.70, wedding coll. at M. Härtung 7.30. Fr. Polack's Gem. at Bremen 24.30. k. Meyers Gem. at Macon Cit" 5.00. P. Lübkemanns Gem. at Templin 2.10. P. Hahns Gem. at Otts 6.25. P. Raubs Gem. at Denver by Mr. Grote 19.92. P. Lükers Gem. at Herington 5.00. P. Müllers Gem. at Lincolnville 1.57. k. Fülling's congregation at St. Thomas 8.00. Fr. Schmidt's congregation at St. Louis by Mr. Sieving 66.97. Fr. Drmetrios' congregation at Concordia 18.15. (Summa -645.09.) New construction in Addison: P. Janzow's comm. in St. Louis 42.61. P. Nützel's comm. in West Ely 20.00. (p. -62.61.) Progymnasium in Concordia: ?. O. Mencke's branch 10.00. Fr. Rupprecht's parish in Cole Camp 5.70. Fr. Wangerin's parish in St. Louis by Mr. Wilhartt 12.00. Fr. Grimm's parish in Altenburg by Mr. Kühnert 20.00. Fr. Jehn's parish in Kansas City 14.00. (p. -61.70.) Inner Mission in the West: Karl Kuhlmann in Fr. H. Sieck's parish in St. Louis 15.00. Through Fr. Gräbner by Cb. Volkmann at Clinton 1.00. C. Gerling through Fr. Rohlfing in



mann, an instruction on how a correct Evangelical Lutheran school practice should be constituted and carried out. The book is therefore written first of all for teachers and for those who want to become teachers, but not only. Other people in the congregation must also know what a proper school practice is, the pastor and the school superintendents who supervise the school, the parents who send children to school, and other members of the congregation who are concerned about the welfare of the congregation's school. And all parents, house fathers and house mothers, who want to educate children and servants properly, will find in it, especially in the last part, extremely important, necessary and useful instruction.

In the preface, the author says: "In spite of all weaknesses, I am aware that throughout the entire book, all honor is given to the triune God and His holy word, and that nowhere does a principle assert itself that somehow tastes of 'own reason and power'. I believe that I can, indeed must, say this especially of the third part, of the teaching of education; and I wish with all my heart that this in particular may be richly blessed by God. Help God, how sad the situation is regarding the education of youth in the midst of Lutheran Christianity! Oh, how unchristian a large part of our youth is growing up, and how ignorant and unskilled are those who should educate them! And how unclear about the goal and means are so many of the counselors, especially the pedagogical writers, even the most well-meaning ones! Here is the real sore spot of today's school system, of the whole modern youth education, from which we are not completely free either: above all the many knowledge and skills that supposedly (!) must be demanded, the education to godliness is forgotten, neglected, considered as coming by itself and therefore not cultivated! May then my booklet contribute to teachers and house fathers to turn greater seriousness and diligence to the education of the dear youth, so that also our children and children's children in this country can be a city on the mountain".

When the book first appeared, Dr. Walther said the following about it in the "Lutheraner": "The blessed Lindemann could not have left us a more magnificent legacy. He has laid down priceless treasures of pedagogical wisdom as if in a treasury, the ripe fruit of many years of study and rich experience. The work bears the title of an "American Lutheran School Practice" with fullest justification: written through and through in Lutheran spirit, it corresponds at the same time in all its parts specifically to our American conditions here. The humble author's intention was to have the work printed as a manuscript only for his students; now, however, we see why, as a result of a secret, irresistible impulse, he did not hurry with the printing of any of his books shortly before his blessed death as he did with the printing of this work: For the gift given by God to the highly pardoned man should not be lost to the Church of America, but should become a blessing to it, even after he himself would have long since passed from work and struggle to eternal rest and glory. Even if petty minds find all kinds of fault with this book, they will not prevent that all those who know what the Lutheran school needs above all will never cease to thank God from the bottom of their hearts for this "School Practice" as a work of everlasting value and as an abundant treasure trove of correct school discipline, didactics and pedagogy, and to praise and glorify Him for it. May no teacher or preacher despise the great gift that God offers him with this book, but rather may everyone seize it with eagerness to learn. Even the most gifted and experienced has no reason to be ashamed that he is to become the student of a Lindemann. Here too it is said: "The spirits of the prophets are subject to the prophets." 1 Cor. 14, 32. We are firmly confident that as long as the practice of the blessed Lindemann's school will be and remain ours, so long will our schools be in good condition with regard to their task, not only for eternity, but also for this temporal life; but as soon as we will lust after another, after a practice in the spirit of our time, then God's blessing will flee our schools and they will become institutions of destruction. God in mercy prevent this!"

So then the book is highly recommended. It costs \$1.75 and is available from Concordia Publishing.

Why the good word of God does not find a good place with so many.

Sermon on Sunday Sexagesimä, held before the St. Johannes congregation and submitted to print on request by J. P. Beyer, pastor. Price: 6 cts, the dozen 60 cts. Available from Jakob Morch, 110 Broadway, Brooklyn, N. Y., and from Concordia Publishing House.

This sermon answers the question posed at the top of the Gospel of the Sunday of SIXDAYSIME, Luc. 8, 4-15. It points out the sad fact that many who regularly hear God's word still hinder the effect of the word or shake off the effect they have begun. The whole sermon is a serious, urgent warning for all who are under the sound of the Word. Whoever reads it will get an impression of the great, heavy responsibility which those have to whom God's Word is preached loudly and purely year in and year out. May such warning cries not go unheeded! G. St.

Changed addresses:

Rev. K. DU. Drüber; Dresbain, Urll 6o." Kebr.
Rev. 8. D. Krans, Dernclon, Rarvlins 6o." Kans.
6. ^rnbolcl, 49 Lalle^ 8tr." Olevelanck, O.

**Lntereck at the cost OKoe from 8t. Douls, blo." as oeeoncl-
elass matter.**



Herausgegeben von der Deutschen Evang.
Redigirt von dem Lehrer:

44th Ann.

Of the unsewn skirt at Trier and the twenty other so-called unsewn skirts or parts of the unsewn skirt of Christ.

Some time ago, the "Lutheran" reported briefly about the "holy skirt" in Trier. What this papist idol is all about, and what impertinent impositions are made on the papists by the exhibitions of this showpiece, may be further elucidated from the following communications.

That one keeps objects that belonged to great men and lets them be seen as curiosities occurs frequently. Thus in Germany one shows clothes, armor, weapons of deceased princes and war heroes, here in our country clothes, household effects, manuscripts and other things that a Washington, a Lincoln used. But if someone exhibited an officer's coat from the last war and claimed that it was the coat in which George Washington had taken leave of the army, this would be called a "humbug" in this country, and the exhibitor would be a fraud, and the money he took from the onlookers would actually be stolen.

What about the so-called "unsewn skirt of Christ" in Trier? Is it reliably proven that the garment which is kept there is the unsewn skirt of Christ? Let us hear what a Roman Catholic bishop of Trier, that is, a man whom the papists themselves should believe in this very matter, and to whom one will certainly not attribute an un-Catholic prejudice against this sanctuary of his cathedral church, has to answer the above question. In a writing, which bears the title: "History of the holy skirt of our Savior, which is kept in the cathedral church at Trier, carefully distinguished by the Most Blessed Bishop of Trier, Joseph von Hommer. New reprint.*)" Bonn,

*The treatise was previously published in the Zeitschrift für Philosophie und katholische Theologie, Heft 25. Cobl. 1838, pp. 192 to 208.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 19, 1888.

No. 13.

Goshawk. 1844." - Bishop v. Hommer, p. 2, says: "How can we demand that facts which happened eighteen hundred years ago should be asserted with confidence, unless divinely inspired writers testify to them? We must not demand complete certainty about the authenticity of the Holy Robe." Thus writes a papist bishop who for twelve years was himself the guardian of the famous treasure; he frankly admits that no completely valid proof of the authenticity of the Trier skirt can be produced. Nevertheless, the present Bishop of Trier is not afraid of the sin of assuming the true God Himself to be the actual issuer of this skirt, saying, "God Himself determines the moment," and, "if the good God brings about the moment, let it be exhibited." Also in the devotional books, which were published on the occasion of the exhibition of the "holy skirt", it is pretended as if the sanctuary had its whole and complete, undoubted correctness. In 1844, a book was published with the title: "Brief Description and History of the Unstitched Holy Robe of Our Lord Jesus Christ Preserved in the Cathedral Church at Trier, Together with Observations and Prayers. With episcopal approval. Saarlouis, F. Stein." There it said p. 81:

Christians, people of Trier, make yourselves worthy of this high privilege of possessing Jesus' skirt here;
Walk the path of virtue!

Furthermore, according to p. 88, the devout should pray:

God, your love, your gifts, Which we have so richly received,
Are wonders of your goodness.

You show us in our days The skirt that Jesus wore
Here in his mortality.

On p. 93, the following rhyming started:

Is this your skirt, Lord Jesus Christ, which is prepared without seam?
Come, come, O all Christendom, And see the beautiful dress.
Alleluia! Alleluia!

Who can tell the exact color? It is brown-red and gray and blue, blended in a wonderful way, and sprinkled with drops of blood.

Alleluia! Alleluia!

Is this the skirt that Jesus Christ was once prepared by Mary?

In which he suffered all hardships when he fought for us on the cross?

Alleluia! Alleluia!

Is this the garment in which Jesus Christ stayed three days in the temple, while the parents' loving heart sought him with anxious pain?

Alleluia! Alleluia!

Is this the skirt, Lord Jesus Christ, In which you once traveled So tirelessly to and fro, Soon over land, soon over sea?

Alleluia! Alleluia!

Is this the skirt, Lord Jesus Christ, that was touched by the woman who was instantly healed miraculously in body and soul?

Alleluia! Alleluia!

The skirt which, when you desired it, was once transfigured on the mountain, Which was white like the shine of snow, And radiant like the wreath of the sun?

Alleluia! Alleluia!

Is this the skirt, Lord Jesus Christ, Which was once lost, which was not cut then, and is now kept in Trier?

Alleluia! Alleluia!

Is this the sacred robe that Helena once found again, and which she gave to Trier, the good city, in grace and favor?

Alleluia! Alleluia!

To these questions now actually even in the sense of the bishop of Hommer the answer should be approximately in such a way:

My dear Christian, this is not yet known with certainty; nevertheless, although it cannot be proven, it is praised as a holy treasure.

Instead, the song continues as if it were gospel:

The garment is, believe, the true arch, Which once held the Lord and Savior, It is the throne where he throned, It is the house where he dwelt.
Alleluia! Alleluia!

It is the much-vaunted garment that clothed him all the time It was preserved wonderfully until today, almost two thousand years.
Alleluia! Alleluia!

If in front of a colorfully painted show booth a journeyman in a yellow skirt and red pants advertises his miraculous things and does not exactly take it with the truth, then one probably says: "He is just an impudent market crier. But how should one call such a pontiff who in a devotional book for Catholic Christians praises a showpiece without any ifs and buts as Christ's skirt, even refers to God and teaches Christians to speak to him:

You show us in our days the skirt that Jesus wore, and to praise this mendacious display as a miracle of divine goodness?

It must be added, by the way, that not only the authenticity of the Trier skirt cannot be proven with complete certainty, but rather that the inauthenticity of this alleged sanctuary can be proven. The Trier skirt is much too long for an undergarment, as it was worn by the Jews at the time of Christ. The color of the unstitched skirt of Trier, which is supposed to be purple, perhaps mixed with a little gold, would have been too precious for the poor carpenter's son of Nazareth to have worn it, just as, if Christ had already worn purple, the soldiers would not have had to put on a purple garment to mock him as a king. Christian antiquity does not know a word about the discovery of the unstitched skirt of Christ by the Empress Helena, and that she gave the dress to the cathedral of Trier would have been reported without doubt by St. Athanasius, who lived in exile at Trier in the years 336-338 and gives information about what he encountered there, but knows nothing about such a treasure, and in general about a cathedral at Trier. Finally, it can be proven that the oldest news about the existence of the so-called holy rock in Trier came about through the forgery of a document in the twelfth century.

But if the display of a pretended sanctuary, the authenticity of which cannot be proven according to the judgment of a bishop of Trier, and the inauthenticity of which is not subject to any justifiable doubt, must already be called an ignoble deception of the devout people, and the invocation of God connected with it must be called a shameful sacrilege, the condemners of which should let themselves be told: "The Lord will not let him go unpunished who abuses his name," so we recognize in the worship of this alleged skirt of Christ a pagan and Mohammedan idolatry, to which the poor people in the Pabbacy have now been led for centuries. Pope Leo X, the same one who allegedly had the indulgence granted for the construction of St. Peter's Church in Rome, also wrote out a large indulgence to those who would make a pilgrimage to the holy skirt in Trier, the proceeds of which were to be used for the repair of the cathedral. One hundred

Thousands made use of this papal donation of grace. In the years 1531, 1545, 1553, 1585, 1594, 1653, 1734, 1765 and 1810 the public exhibitions of the "Shrine" were repeated, and when in 1844 from August 18 to October 7, with the participation of the bishops of Metz, Nancy, Verdun, Speyer, Limburg, Luxembourg, Osnabrück, etc., again a great pilgrimage took place. It is said that more than one million and one hundred thousand people flocked to Trier for the unstitched skirt and placed their donations in the offering boxes. For this high festive occasion also the "short description" already mentioned above appeared. It also contained a "Litany of the Holy Skirt", in which it was said:

"We poor sinners pray to you,
That you may bestow eternal peace on all who gaze upon and revere your holy skirt,
That you will protect us and our fatherland from all harm in regard to this holy robe of yours,
That you would protect all the houses in which the image of your holy robe is kept from visible and invisible enemies" and so on.

Another book that appeared at that time was a "History of the holy unstitched skirt of our Lord and Savior Jesus Christ, together with reflections and prayers on the presentation of this holy treasure by Philipp Lichter, Definitor and Pastor in Piesport. With high ecclesiastical approval. Trier, 1844." Then one read page 58:

"To thy love, O God, and to thy power be high praise;
We feel the same way, holy jewel! Love to you.

You surrounded that man, Whom the world cannot grasp, Who is there and has been forever, Unrestrained, caving in wonderfully.

Your white purity was a picture of holiness, which the Savior acquired for us when he died on the cross.

But also terribly you come to me, holy dress, at the Oelberg for, where Jesus' blood poured you, which often flowed on you.

So sanctified on my account I bow my knees before thee, Worship in humility him who in thee did me good."

What kind of prayers are these? God tells us, "Call upon me in time of need," and we then speak with the psalmist, "My heart doth set thy word before thee: ye shall seek my face. Therefore I also, O Lord, seek thy face." On the other hand, can a pope speak with divine reason: "My heart holdeth up unto thee thy word: ye shall seek my unstitched skirt; therefore seek I also the unstitched skirt of Trier" ? Nowhere did God promise that he would "give eternal peace to all who look upon and worship his holy skirt", even if it were genuine, that he would "protect a country from all evil in view of its holy skirt", that he would "protect all houses in which the image of his holy skirt is kept from visible and invisible enemies". But where we have no promise of God, there

cannot be prayed for in faith, but at most in superstition, and this superstition brings dishonor to the precious blood and full obedience of Jesus Christ, for whose sake alone we should place our trust in the grace of God, who hears our petitions and supplications, in faith.

(Conclusion follows.)

The first witnesses of the Reformation in Hungary.

Soon after the beginning of the Reformation, it also found its way into Hungary. The thirsty souls found in your pure gospel the long-lost pure source of the Word of God, after they had received the cloudy, dirty water of Rome for so long, and now refreshed themselves to the full from the rich abundance. Luther's songs and writings were disseminated in Hungary with incredible speed, opening the eyes of the people to the lies that had been proclaimed to them as truth for so long. As early as 1521, Luther and his writings were condemned by the Archbishop of Gran; for at the same time many preachers in the various parts of Hungary were proclaiming the gospel renewed by Luther and winning many souls.

The Roman bishops were frightened, for their own decrees were little respected. They therefore had to win over the young king of Hungary and Bohemia, Louis II. He was moved to issue the following edict from Ofen at the beginning of 1523: "We have heard to our great sorrow that the temple-desecrating teachings of a certain Martin Luther, which have long since been condemned by the apostolic see, have so darkened the senses of people everywhere that his teachings and books are read and observed by all. . . . We decree that all images and books of the aforementioned Martin Luther shall be searched in all houses and publicly burned. Nor shall anyone buy, sell, or read those books at the loss of all his goods." But this edict was not yet sufficient for the bloodlust of the Roman priests; by means of it they brought the heretical books, but not yet the heretics themselves to the stake. Pope Clement VII, through his legate Campegio, sent 60,000 ducats to the king, who was always short of money. Such means did not fail to serve their purpose. In 1524 it was decreed that "all Lutherans and their patrons should be punished as public heretics and enemies of the Blessed Virgin Mary alive and should be deprived of all their goods"; and some time later the Diet of Rakosh issued the following edict: "All Lutherans are to be exterminated from the country, and wherever they are affected, they are to be freely captured and burned not only by clergy but also by seculars."

George Bibliopola was the first to confirm the truth of the Protestant faith in Hungary by his death. He was burned alive in Ofen in 1524. Unfortunately, we cannot report anything more about his life and suffering.

But the threats of King Louis and the Roman prelates were much too weak in front of the royal arm of Jesus Christ. In the meantime, the Lord of the Church had found new fighters for his



Empire equipped. As early as 1520, Martin Cyriaci of Leutschau, who is also called Lócsey or Jötsey by some after his birthplace, went to Wittenberg to hear the pure doctrine from the mouth of the reformer himself. Many others followed him in 1524. Returning to their homeland, they preached with the power of youth and with the fire of first love Jesus Christ, the one mediator between God and man. Through such tools, the Reformation was increasingly promoted internally and spread externally. Even among the high people of the country, some declared themselves for the Gospel, and humbly laid their power and strength at the feet of the Savior, in order to receive back twice what they had given. Peter of Pereny, guardian of the imperial crown, was a friend of the Gospel since 1521, and sought to spread the Reformation especially in the area of the Brodough River. He was assisted and worked with even greater zeal and success by the Imperial Treasurer Alexius Thurzo of Bethlenfalva, who was soon removed from his office for the sake of his love for the Lord. In Oedenburg, the Count of Saxony, Markus Pempflinger, was a supporter of the Reformation. The archbishop of Gran, Szalkai, had demanded his death, but had not achieved his bloody intentions. Now the count was ordered by the king, under promise of great graces, to exterminate the heretics. However, neither threats nor promises could entice him.

We also find heroic women in the ranks of those who zealously fought for Christ's kingdom. Anna Jaxith, the widow of Peter Jaxith, took the side of the Gospel with manly determination early on and spread it between the rivers Körösch and Marosch with beneficial success.

However, along with the friends, the number of enemies of the gospel increased. Everywhere efforts were made to carry out the cruel decrees against the heretics in all severity. But the adversaries were not to win. This time the Lord in heaven used the Turks' murder for the salvation of his church. Sultan Soliman invaded the country and completely defeated the Hungarian army. On the evening of August 29, 1526, on the wide plain of Mohacz, where the bloody battle was fought, more than 20,000 Hungarians lay disembodied, and among them were the arch-enemies and most irreconcilable opponents of the Reformation, King Louis himself, the country magistrate, the chief chamberlain, 2 archbishops, 5 bishops. Mary, the widow of King Louis, sister of Charles V, inclined her heart to the pure Gospel at an early age. Especially through her confessor, Johann Henkel, she had become inclined to the Reformation. But it had been impossible for her to persuade her husband to be lenient with the Lutherans. After that battle, Luther sent her a letter in which he said that "he had heard with great pleasure how she was a friend of the Gospel. At the same time he dedicated to her the explanation of four psalms. The queen remained a friend of the Gospel and a patron of Luther, despite the strict prohibition of her brother Ferdinand. At the Diet of Augsburg, she was in correspondence with the Lutheran theologians. She tried to dissuade her brother, Emperor Charles V, from all bloody measures against the Lutherans, and warned him, an-

derem, "he may not be deceived by the priests in the same way as her husband Louis II." She died in Spain in 1558.

Her memory lives on in the Lutheran Church of Germany through her song: "Mag ich Unglück nicht widerstahn", which we share here.

I may not resist misfortune, I may have to take pity on the world, for my right faith: yet I know that my art is God's grace and favor, which must be allowed me.
God is not wett;
A' little time He hides, Till he^chokes, Who^rob me of his word.

Not as I want, now and my matter, because I am weak
And God lets me find fear:
So I know that no force remains firm, It's the best of all,
The temporal must disappear.
The eternal good
Make right courage;
I'll stay there, with my body and my goods: God help me to overcome.

"All things are one" is a saying: Lord Jesus Christ, You will stand by me, And look on the misfortune of me, As if it were yours, When it will fight against me.
Do I have to
On this track:
World, as you will! God is my shield, He will guide me well. Amen.

Message from our mission to the Jews.

Dear "Lutheran"!

It is probably time to tell you something about the mission to the Jews, otherwise you might think that all the work of the mission to the Jews is in vain, as many an impatient Christian has unfortunately already told me. But this is not so, because God's word shall not return empty, says the Scripture, and this also applies to the mission among Israel.

After long, seemingly futile work - as we thought - on May 20, as the first holy feast of Pentecost, a young man was able to receive Holy Baptism from the dear pastor H. C. Steup. He was a native of Germany, an independent man and a photographer by profession. He was a Reform Jew, or rather not a Jew, whether or not he came from the house of Israel, for he was a nationalist in the full sense of the word and asked neither for Moses nor for Christ, with him Moses and Christ and Mohammed were all one, he lived without God and without hope. But now he believes in the crucified and despised Jesus of Nazareth, who is an annoyance to the Jews and a foolishness to the Greeks or the philosophers. After he had publicly confessed this his faith, he could be baptized in the name of the triune God on the mentioned day in the public service in the church of St. John. May the God of Abraham further preserve him and keep him from all evil by virtue of His grace, so that he may remain with Jesus until the end and be blessed, amen.

As far as my work in general is concerned, I have to report that the same has developed during the last

time something has changed. I visit the Jewish families in their houses and boarding houses and take the opportunity - if they do not throw me out - to proclaim Jesus in word and scripture and to convince the Jews that Jesus Christ is the Savior of the world and thus also their Savior and Messiah, of whom Moses and the prophets prophesied. There is many a hard struggle, for the Jews know how to twist the Scriptures masterfully by their subtlety, and can present their case quite smoothly. But, praise God, the Bible always wins and the Gospel does not lose its power, it is and remains a power of God to make blessed all who believe in it, and Satan and hell must be put to shame. But when my work took a different direction, the difficult question had to be solved: Where do you get tracts for Israel, printed in Jewish-German or Hebrew, so that all Jews can read them? And where does one get money to print such tracts? For here in America not a single tract could be found for the Jews, least of all a puffing one. I was able to get tracts from the large London Jewish Missionary Society for cash, but I don't like them because they flatter the Jews too much, and the transportation and customs fees would be too high. This difficulty caused me many sleepless nights and a lot of worry. I finally decided, in the name of the Lord, to publish some suitable tracts for my clever brothers after the flesh. But where to get the material? I had to find the.

Midrash, etc., to draw from and fight them with their own weapons. I have saved it from my mouth to buy the most necessary books.

- The tracts written by only are the following:
- 1) "Jew and Jewish-Christian. A Discussion between an Unconverted and a Converted Jew."
 - 2.) "What does the KabbKabbalah say about the Trinity of God?"
 - 3.) "What do the rabbis say about Moschiach?" 4.) "Memra Jehovah" or the,,Logos Jehovah." 5.) "Sabbath, holidays and circumcision."
 - 6) "Jesus of Nazareth the true Moshiah."
 - 7) "JEsus, the prince of God's face."
 - 8.) "Bible and Talmud, how do they relate to each other?"

*) The dear reader can see from the titles what these tracts contain. I wish they could also be printed in German, so that Christians could also learn what the ancient rabbis before and after Christ taught and wrote about the Messiah. These tracts bind them and defend the teachings of the apostles and prophets and show that we Christians have the right to believe as the Christian church has always believed and taught.

So all eight tracts were written and ready for printing, but where to get the printing costs? and where to find a printer? These were new difficulties. For the local Jews did not want to print my tracts under any circumstances, even if I could give them a thousand dollars for one tract. I complained and plagued the limbs of our

*) Whoever wants to give a tract to a Jew can get it postage free from Mr. Landsmann.

Committee for Jewish Mission, and asked them for advice and help, and - to the glory of God I may say it - they did vigorously what they could do, so that tracts could be distributed among the children of Israel. In addition to my salary, the Committee granted me \$55.00 once, \$40.00 another time, and \$30.00 a third time. I also received private help from some dear friends. The Lord sent me a Jewish typesetter, a Nicodemus, who secretly wanted to print my tracts, because he was exposed to the danger that he would no longer receive work from the Jews if his work came to light. So I had four tracts printed, 2000 of each, and also had plates made so that when the stock is distributed, I can have them printed again for a trifle, perhaps for ten dollars a thousand. I have distributed these tracts in my work with the Jews to this day. When the local Jewish press heard about it, their editors fell furiously upon my tracts, and forbade the Jews to read them. "It is poison," they said, "and whoever still has a spark of God should not read it, or even accept it, but throw it in my face.

That was good, and the hundred thousand Jews who live here found out through their own newspapers that there are poisonous books, and it showed here, too: what is forbidden, that is exactly what people want. So in a short time I was able to get almost 2000 tracts into good hands. Then I received from St. Louis, where I sent 300 pieces, from Boston, Baltimore, Washington, Portland and Chicago letters upon letters, in which people asked for tracts, and to my joy I was able to satisfy everyone. The Lord has done this through the Jewish, hostile press, and I owe much to it. Thus the devil must serve the kingdom of God through his defiance and enmity against His will. But it is astonishing that the newspaper writers kept silent about my person and personally did not insult me, but only lamented and regretted that I had become a Christian and wanted to seduce others. But the faithful God helped even further. The honored editor of the classical Hebrew newspaper "Eduth leIsrael" (that is "Testimony for Israel", Mr. Ch. Th. Luk), translated five of my tractates into high Hebrew language for the learned rabbis and gave his work to me as a gift as a sign of his appreciation. God the Lord, however, wanted that also the four tractates that remained unprinted until now, as well as the translation of the five mentioned, should be printed. This happened: the local tract society had long wanted to publish Hebrew tracts, but lacked a man capable of doing so. When the Society's harbor missionary heard about my tracts, he begged the Tractate Society to have them printed, because so many Jews still come to America who can only read Hebrew or Hebrew-German. The Tractat Society asked me to give them my nine still unprinted writings for examination, they wanted to print them if they were suitable and kosher and give me 1000 copies of each, that is 9000 copies. I reported this to my committee, which advised me to accept this offer, which I did. Last month

sent me two boxes full of Tractate to my apartment. They were the promised 9000 - and I was full of joy. So our synod, which is doing the work of the mission to the Jews, also has the merit that Hebrew tracts, and those that are free from chiliasm and flattery towards the Jews, are available for the use of the Jews who seek the truth.

I must also mention that I received 300 Hebrew New Testaments from Leipzig free of charge from the Venerable Dr. F. Delitzsch, and that another friend from London sent me 500 Hebrew New Testaments postage paid. I thank both donors from the bottom of my heart.

May the Lord bless his holy word and give me grace to remain faithful to the Lord JEsu and to serve him in righteousness! Righteousness and holiness, so that his name may be praised also among Israel.

With warm greetings
your
D. Countryman,
1176 Chrystie St., New York, N. Y.. Missionary to the Jews.

(Submitted.)

This year's Illinois District meetings.

It was a timely topic that was the subject of doctrinal discussion on the occasion of this year's meeting of the Illinois District from May 23 to 29 in the church of the congregation at Schaumburg, Cook Co, Ill (Pastor G. A. Müller). If it has always been a well-founded complaint, as the speaker explained, that the Bible, God's revealed word, has been read so little and at the same time so little correctly, even in Christian families, then it is especially today, in the days of the many newspapers, a sad, deeply lamentable phenomenon that even in Christian families the Holy Scriptures are not read as diligently as they should be. It is therefore certainly timely to encourage and drive one another to read the Bible diligently. And this was attempted on the occasion of this synodal meeting by discussing a series of theses written by Director Krauß from Addison about Bible reading in Christian families. Just as in the case of a disease one first tries to find out the causes of it in order to be able to bring about a thorough cure, so here too one first looked at the causes why even Christian families do not always prefer the Holy Scriptures to all other reading, and found a whole series of causes. Then it was shown that it is necessary for Christians to overcome all obstacles and all unwillingness of the old Adam and to read the Holy Scriptures regularly and daily, because they are God's Word, because God commands it, because reading the Bible brings unspeakable blessings. - Buy and read the report of this synodal meeting soon to appear in print, dear reader, and you too will be driven by God's grace to your salvation to go diligently into the garden of paradise, the holy Bible, and from it to know more and more the will of your heavenly Father.

In the business sessions, the election of individual officers for the 463-member (192

The district, which is made up of 152 pastors, 152 teachers, and 119 congregations, and other necessary business was taken care of. - Among the resolutions, we highlight several that may be of general interest. Thus, for example, it was recommended to the dear congregations to support the congregation of Springfield, Ill, which was unable to build such a spacious church from its own resources as was necessary so that the students in our practical seminary there could regularly attend the public services, in their church building now in progress; furthermore, to introduce the textbooks of our Synod in the congregational schools and in general to distribute the publications of our Synod, namely the "Lutheran" and the new edition of Luther's works. Furthermore, the Synod declared that it wished every teacher in our parish schools to belong to a teachers' conference for his own and the church's benefit, which would submit its minutes to the Synod for review.

Exceptionally, it will be permitted to mention in this report the hospitality which the dear Schaumburg congregation, a rural congregation, showed to the great synodal assembly, because it required special and extraordinary sacrifices. Whoever was there has seen and experienced it and has the wish: The Lord be a rich recompense to the dear Christians for all that they have done for his sake to his lowly servants!

F. P. Merbitz.

To the ecclesiastical chronicle.

I. America.

English Mission. A number of English Lutheran congregations, which are in complete unity of faith with us, petitioned our Synod last year to allow them to form a special district of English tongue within our Synod, which should be called "English Mission District of the Synod of Missouri 2c. Since our Synod, according to its constitution, is a purely German one, it could not grant the request; however, it declared itself ready to be of service and support to those congregations to the best of its ability. She therefore set up a special "Mission Commission for English Mission". The English Mission is thus now a matter not only for the Western District, but for the whole Synod. - In Webster County, Mo. the two congregations, through the blessed labors of PP. A. Meyer and W. Dallmann, the two congregations in Webster County, Mo. have grown stronger. School and confirmation classes are held as in the best of our congregations. Growth in knowledge is noticeable. In addition to their work in their congregations, both pastors have served a number of mission sites, some of which are located along the railroad and others can only be reached on horseback. At these places they also preached in German, where necessary, and also taught and confirmed children in both languages. After Fr. Dallmann's departure, Fr. Meyer served his congregation and two other places. In Sarcoxie, Pierce City and Carthage, Mo., and in Neutral and Columbus, Kans., English (at the former place also German) has been preached by Fr. Spannuth. At Winfield, Kans. an English congregation will be established in addition to the German congregation, when regular English services will be held. In West Virginia, an English congregation has been served by Fr. A. Brueggemann for eight months, and has become the



Time vacant. The support flowed partly from V. Kügele's congregation, partly from the mission treasury. In Baltimore, Md., the local conference considered it necessary that a faithful Lutheran English congregation be formed. Our congregations in Baltimore pledged their support if an English congregation was established. Pastors Johannes, Schwoy, Brüggemann, Lübkert took turns preaching English sermons. On January 19, 8 Lutherans met and established the English Lutheran Emanuel congregation. Father Dallmann was called, and the Lord bless his work. The congregation now numbers 19 voting members. Also in New Orleans, La. the formation of an English congregation was deemed necessary. In one of our German congregations there, 150 children have been taught English and confirmed in recent years. The district presidents, who were here last month to distribute the candidates, also recognized the necessity and designated one of the candidates for the English mission congregation in New Orleans. The readers will see two things from this, 1. that the work of the English Mission is going forward, and 2. that the Commission needs much more money this year than it has hitherto. G.

Our mission to the Jews. Under the heading "Tractaten van eigenaardigen Stempel", are published in a

In the Dutch church magazine "de Roeper" (The Caller), three tracts are reviewed which our missionary to the Jews in New York, Mr. D. Landsmann, has written for distribution among the Jews. The editor of that magazine, the Reformed pastor E. Kropveld, a proselyte from Israel, speaks very favorably about the tracts published by Mr. Landsmann. He says, among other things: "He is untiringly active in using these gifts for the good of the people to whom he belongs according to the flesh; as is proved, among other things, by the conversations he had on the occasion of circumcision and wedding ceremonies to which he was invited. - At his request, Missionary Landsmann has written and published several of the above-mentioned conversations in tract form, the peculiarity of which is that they are printed in German dialect with Hebrew letters and are thus intended exclusively for missionary work among the Jews, since, with the exception of only a few scholars, only the Jew can read them. - May this work help Israel to recognize that salvation is only in our Lord Jesus Christ and in no other, nor is there any other name given to men in which they may be saved.

From the so-called Lutheran General Synod. The "Lutheran Observer" recently contained a complaint about the many sect preachers who are trying to turn the German and Scandinavian Lutherans in the West away from the Lutheran faith and draw them to themselves. That the "Observer" can complain in this way is indeed incomprehensible. With all shades of Methodists, Baptists, Congregationalists, Presbyterians, etc., the General Synod holds church and pulpit fellowship, conferences and prayer meetings. These are the "brothers" with whom these "Lutheran" General Synodists meet everywhere and form brotherhoods. In Omaha, Nebr. for example, the preachers of the General Synod preached in 18 churches of such people, about whom they complain as sects, during their synodal meeting last year. At Atchison, Kans. where they opened their Midland College last year, it was again the "sects" with whom they made brotherhood, preached in their churches, and with whom they held Union services and prayer meetings. At any rate, too dear to these "brethren" one of their captains - Dr. Rhodes - declared in the Union service: In our college to be established here, Lutheran doctrine is not to be taught; it is not to be a sectarian, but a general Christian college. - Their

The General Synod sends delegates almost only to those larger ecclesiastical bodies about which it feels moved to complain in its main organ - the "Observer" - as about sectarians. (See Proceedings of the 33d convention of the (J. S., page 26 & 171.) What shall one say to this? The "Observer" complains about the sect preachers in the West! He complains that these "sects" make the Lutherans turn away from their faith! Do they want to pull the wool over the eyes of the "Lutherans" in the West and make them believe that the General Synodists are Lutherans? In any case, that is their intention. - O, if their "brethren" learn this! Doesn't the "Observer" fear that also their "brothers" might one day get behind their dishonest nature? How, if these "brothers", who lead their doctrine according to their name - and this must still be called honest - would one day expose the falsely praised Lutheranism of the General Synod? This should happen; they should expose to the General Synod its great injustice, even its hypocrisy, in such a way that it would not dare again to proclaim publicly to the world: We Lutherans of the General Synod can hardly defend ourselves against the sectarian and fanatic preachers in the West. But even more, all faithful Lutherans of this country should publicly stand up against the falsely praised Lutheranism of the General Synod and warn quite seriously against this body.

C. Cousin.

The Tunkers recently held their convention in Wabash, Ind. At the convention, the younger members made another attempt to get the community to make concessions to fashion. The wearing of moustaches and hairdressing were still declared unlawful, as was smoking and chewing tobacco. All members were again advised not to take an oath, especially in states where an affirmation is permissible in lieu of an oath.

The Methodist General Conference has yielded to the urging of many congregations and has extended the appointment of preachers to five years, instead of three, as it has been. Thus, a Methodist preacher may remain at a congregation for five years, no longer; but he may also be transferred each year.

II. foreign countries.

A colloquium between some pastors of the Breslau Synod and some members of the Saxon Free Church took place in Cottbus from April 17 to 19. In No. 9 of the "Freikirche" we read: "From that side the pastors Greve from Breslau, Rohnert from Waldenburg, Matschoß from Bunzlau and Superintendent Fengler-Cottbus appeared, from our side the pastors: Willkomm, Kern and the undersigned. What brought us together was truly not grandiose church building plans or thoughts of church lordship. None of us had them when we joined the Free Church, and if we had had them, we would have been disillusioned with time. We are not great people, we do not have great things (according to the flesh) and we do not do great works (before the eyes). But the lamentation of the disunity of our German Free Churches and all the misery that is connected with it has gone to our hearts, and that it is a sin to do nothing to prevent such ruin. For it is written: "Be diligent to keep unity in the Spirit through the bond of peace" (Eph. 4:3). These and similar words of God brought us together, so that we did not come together in our name, but in the name of the Lord. Thus we did not surrender ourselves to great hopes and expectations, but rather we commanded all success only to Him, Whose the matter is the Lord in their possession. and Who alone knows, understands and rules everything best. In five sessions, each lasting three hours, we discussed the doctrine of the election of grace, and also

The main differences were discussed in as much detail as the shortness of time allowed, based on the 13 propositions of Walther as well as the theses in the "Voice of Our Church" 2c. Although we did not have a positive result in terms of doctrinal agreement (which I did not expect at all, since such profound differences are not easily reconciled and basic views are not abandoned as soon as mere opinions), we can nevertheless testify with heartfelt joy and thanksgiving to God, that the colloquists who met in Cottbus, as was mutually assured, have formed a cordial trust in each other, that both parts are serious only about the truth, that many personal and factual prejudices and misunderstandings have been eliminated, that the more the depth and scope of the doctrinal differences between us had to be brought out by a thorough examination of them, the more a common understanding of where the points of disagreement actually lie could be achieved, and many a stimulus to further reflection on the points of doctrine discussed and to serious work has been given, so that a certain amount of preparation has been made for a future continuation of these doctrinal discussions, as such was seriously envisaged by both sides. May the Lord in grace continue to give his blessing to our project and bring about among the sincere ones, whom he will allow to succeed, a right unity in spirit, in truth and in love, pleasing to him, for the edification of his church and for the honor of his name.

H-r."

Berlin has no money to build churches, but money in abundance to build new synagogues; the tenth is already being built. The theater in Berlin alone costs almost one million Marks in subsidies, so no less than 100 clergymen could be maintained annually. As you can see, there is no lack of money, only a lack of money for the church. There are always only a few who have a heart for the same. The Matthäuskirche, for example, recently inherited 180,700 Mk. (P. a. S.)

In Germany, there are about 60 playing card factories, which cover the annual demand of four million decks of cards. What an enormous amount of time wasted, money squandered, cursing, cheating and other sins are attached to these numbers, but also how many tears and heartache of the suffering women and children. There are people who would not have a Sunday if it were not distinguished by playing cards, and there are also those to whom the most beautiful domestic family celebration, even christening and wedding, are worth nothing if the card king does not come along. (P. a. S.)

Some time ago, when the Pope received 60 delegates of the former papal army, led by Generals Chancellor and Charette, he expressed his regret that he had been deprived of his army, but this grief would be alleviated by the hope that the day was not far when he would again be surrounded by his devoted warriors. After receiving the gift presented to him by the delegates, a jeweled inkwell and pen, he said he would not use it until the day he signed a decree reorganizing the army. Thus the Antichrist. But the Lord Christ says: "My kingdom is not of this world." Joh. 18, 36.

(Gmbl.)

Relics. In the latest number of the "Revue de l'art chretien" we find more detailed information about the relics related to the Passion of Christ, which the city of Rome possesses. From this we see that eleven Roman churches have a total of no less than nineteen thorns from the crown of thorns of

In addition, there are pieces of such relics in three churches. Other relics are: the linen cloth with which the Savior washed his hands after the Last Supper; parts of the trunk of the cross (in seven churches), two needles of the cross (in two churches), of the blood and water that flowed from the Lord's side (in two churches); one of the thirty pieces of silver with which the traitor was bought; the finger that Thomas put into the wound of the Lord (!) 2c. Some of these relics are sold in exact replica to pilgrims and whoever else is interested in these things, e.g. the inscription of the holy cross in S. Croce and the nail of the cross there.

The city of Rome. When German pilgrims had an audience with the Pope in February, Cardinal Melchers said: "When I visited Rome for the first time 43 years ago, it was a very different city: the city of the Holy (?) Father and simply Catholic; there were only Catholic churches and Catholic schools, and everything was in accordance with the teachings and principles of the Holy Church. Today everything is different, since the revolution opened the gates of Rome by force eighteen years ago. Everywhere one sees changes, everywhere building sites to transform the eternal city into the residence of a secular king. Sunday is desanctified, and Rome becomes a free place of sects and also of vices." - The latter assertion, that Rome has only recently become a place of vice because of the invading Protestants, is an atrocious lie. What was the situation in Rome at the time of Luther? As is well known, Luther believed at the beginning that Rome, as the seat of the most holy (!) Father, must also be the seat of all holiness. How much he saw himself deceived when he himself came to Rome in 1510. Before he came to the Apennine Mountains - so the story goes - he met some monks who were eating meat on a Friday. He admonished them with kind and friendly words that they should remember that the pope had forbidden them to eat meat. The monks were not a little frightened by this warning and worried that if this were to become known, they would be in great danger and public disgrace, and they talked among themselves that they wanted to get rid of Luthern. But God was pleased that this bloody counsel was made known to him by the gatekeeper; so he immediately made his way out of the dust as best he could. When he first saw the city of Rome, he fell to the ground, lifted up his hands and said: "Hail, holy Rome! But he found it quite different; therefore he often said that he did not want to take 100,000 florins, that he had not seen Rome and had himself evidently experienced how the popes and bishops had mocked the world; no one believed what evil and horrible sin and shame went to Rome, no one could be persuaded, he saw, heard and experienced it; therefore it is said in the proverb: "If there is any hell, Rome must be built on it. "There I heard," he relates, "among other coarse lumps over tables Curtisans laugh and boast, how some held mass and spoke over the bread and wine these words: Panis es et panis manebis, vinum es et vinum manebis! (You are bread and will remain bread, you are wine and will remain wine!) What should I think! Do people here in Rome speak freely in public about the table, as when they all, both pabst, cardinals together with their curtisans, thus held mass? And I was very disgusted that they could say mass so safely and finely, as if they were playing a jig; for before I came to the Gospel, my neighboring priest had said his mass and shouted to me: "Passa, passa! Always away, come away!" He also had to hear the blasphemous speech: Send Our Lady's son home again soon! - In the year 1537

Pope Paul III asked a committee of cardinals and others to write a report on the reformation of the church. In this report (consilium de emen- danda ecclesia), which appeared in Rome in 1538 and was later published by Luther in a German translation with a preface and marginal glosses, it says of Rome, among other things: "In this city of 9t om, the women go as matrons, or ride on mules, and they are followed, even in broad daylight, by the noblest of the cardinals and clerics. We have not seen the same fornication in any other city, although Rome should be a mirror and model for all cities. Also, the same bimbos live and sit in splendid, large houses. This shameful abuse should also be abolished." Of this Pope Paul III it is only to be mentioned that he had a son and a daughter and that 45,000 Roman whores had to pay him the milk duty. - This was the situation in Rome a long time ago.

A mammon servant.

Scriver tells of a man who had a neighbor whom he otherwise loved and with whom he kept good friendship. When a need came to the neighbor's hand that he should pay out money that he did not yet have together, he went to the neighbor and brought him with many pleas and ideas to the point that he went to his treasury, in which he held a large cash deposit, willing to help him out with the needed sum. But when he had opened the cash box and looked at his dear thalers, he closed it again, came back and said: "Neighbor, I can't do it. The neighbor stopped again and said that he was sufficiently assured, as he knew that he could have the money back in a few days, as well as that he could easily get the money elsewhere, but he would have wanted to look for it with him, as his dear friend, before others. Herewith he brought him to the cashier for the second time; but he also came again and said: "I can't do it. So firmly was his heart closed, and so much did Mammon rule over this wretched man, that he was not allowed to attack him.

Inaugurations.

By order of the Honorable President Schmidt, Father F. Dreyer was installed on Trinity Sunday by the undersigned, assisted by Father G. Link, Jr. and A. Arendt. G. Link jr. and A. Arendt in the congregation at Fräser, Mich. G. Mühlhäuser.
Address: liov. IP. Dreier, Vruscrr, Llaeoiub Oo., Lilleü.

By order of the Reverend Mr. President Wunder, on the 1st Sunday after Trin. Mr. Pastor C. Küffner was introduced in boal City byC W. R. Frederking.
Address: liov. O. Kuotkner, Ooul Orunüz- Co., III.

On the 2nd Sunday after Trin. by order of the President of the Western District, Rev. C. H. Pröhl was installed in his office in Feuersville by Th. Buszin.
Address: kov. 6. 8. I'rooül, Iseuorsvllle, OssAo Oo., Alo.

On the 2nd Sunday after Trin. Mr. P. Chr. Dreyer was installed in his congregation at Glencoe, McLeod Co, Minn, assisted by Mr. P. V. Th. v. Dcstinon, by the undersigned. Bro. Sievers.

Church dedications.

On Trinity Sunday, the First German Lutheran Zion Parish in Fredonia, N. P., dedicated its little church (22X36 with steeple) to the service of the Triune God. Father F. Dubpernell preached in German, Father H. Schroeder in English. W. Bröcker.

On Trinity Sunday, the St. Paul Lutheran congregation in Blue Earth City, Minn. dedicated its newly built little church (40X20) to the service of the Triune God. Solemn preachers were Messrs. ?Fr. C. Ross, J. Schulenburg and A. Landeck (the latter in English). I. Grabarkew i tz.

On the 1st Sunday after Trin. the Lutheran Zion congregation at Linn, Washington Co., Kans. consecrated their little church (22X38) to the service of the Triune God. Festive preachers were Mr. P. G. Polack, Sr. and undersigned. I. G. B. Keller.

Conference - Displays.

DicQutncy Spectalconference will assemble, s. G. w., July 10-12, at the congregation of Mr. U. Schälke in Palmyra, Mo. - One should not forget to register.

I. Drug miller.

The mixed pastoral conference of Manttowoc and Sheboygan Co, Wis, will meet, s. G. w., July 17-19 (by Thursday noon) in Cascade. - Announcement or cancellation is requested. G. Herzer.

The Rock Rtver Pastoral Conference of Wisconsin will meet, s. G. w., July 17 and 18, at the home of Mr. I'. D. Kothe at Mayvtile, Dodge Co, Wis. - Exegesis Gal. 1. p. Plaß.

The next St. Louis One-Day Conference will not be held until the first Wednesday in September. M. Mary's.

The Canada District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, God willing, from June 28 to July 4, in the midst of the congregation of Mr. U. Merkel at Tavistock, Ontario. - Subject of doctrinal discussions: Infant baptism.

The Eastern District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., at Buffalo, N. D., July 18-24.

Main subject: "What is in store for us to keep the unity we have now in the future?"

Those who wish lodging, please contact the local pastor, Uov, no later than July 4. Lvnve, 653 NioInMim Ktreot, knSulo, dl. V. N. Sörgel, secretary.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., from July 25 to 31, at the congregation of Mr. P. A. Saupert, at Cvansville, Ind.

Main template: Theses of P. Gößwein's "On the Presence of the Body and Blood of Christ in Holy Communion.

H. Katt, Secretary.

Readers of The Lutheran are informed that Mr. P.. H. Käppel has accepted the call as director of the Progymnasium at Concordia, Mo. with the approval of his congregation. At the beginning of the coming school year in September, this institution, D. v., will no longer be half-abandoned, but will be equipped with a full teaching staff and capable management. May many new students also join us! C. L. Janzow, Secretary of the Electoral College p. t.

Announcements.

Since it is impossible, according to the definite and well-founded declaration of the doctor, for our dear graduates to assemble here at the end of this month in order to complete their studies and to be examined, it is hereby announced that they are to prepare themselves privately and faithfully, and are to arrive here only by July 31, on which day, s. G. w., the examination is to take place and they are then to be released immediately.

At the same time on behalf of the other gentlemen professors present Concordia Seminary, Springfield, Ill, June 5, 1888.

A. Crämer, Director of the Institute.

In accordance with their promise, the Lutheran German Trinity congregation in Utica, N. U., wants to begin on August 1, to redeem the shares issued two years ago for their church building. Series VI has been taken. Whoever has shares of this series is requested to send them immediately to the undersigned, whereupon the amount will be sent to him.

Our sincere thanks to all the kind helpers, especially to those who have already sent us their shares and donated the amount.

In the name and on behalf of the community

Utica, N. B-, June 11, 1888.

C. A. Germann.

Solicitation.

The honorable presidents of the various district mission commissions are hereby cordially and urgently requested to draw up reports on the status, progress, etc. of the mission within their areas and to send them directly to the editorial office of the "Lutheraner" in accordance with its wishes.

A. Wagner.



To the dear communities of the Southern District.

The fund for the support of needy students is almost completely empty. For this reason, it has not yet been possible to comply with a request for assistance in a case in which, for important reasons, help seems urgently needed. The worthy communities are cordially requested to remedy this emergency as soon as possible.

Mobile, June 2, 1888.

Leopold Wahl.

A friendly request.

Since the Honorable Illinois District of our Synod has, at my request, taken the office of Treasurer from me, I would hereby kindly request all dear friends who have hitherto sent me funds" to send from now on only the funds for the orphanage in Addison to me, but all other funds for the Illinois Districts treasury to Prof. J. S. Simon, Concordia Seminary, Springfield, Ill.

Addison, Ill, May 31, 1888.

H. Bartling.

Revenue into the Illinois - District's coffers:

Synod treasury: Pentecostal collections from UU.r congregations Große in Addison \$78.50, Bartling in Chicago 35.00, Große in Harlem 39.67, Reinke in Chicago 52.80, Blanken in Buckley 18.75, Haake in Chapin 16.05, Kühn in Dieterich 3.05, Pfotenhauer in Palatine 8.50, Witte in Pekin 28.51, Goehringer in Staunton 12.80, Dorn in Pleasant Ridge 10.00, Schröder in South Litchfield 10.25, Müller in Schauburg 25.00, Succop in Chicago 82.25, Ramelow in Elk Grove 15.00. Frequent and Pentecostal coll. of U. Behrens' Gem. in Manito 7.75. Of the Gcinm. of the 1st P.: Döderlein in Homewood 9.41) u. 9.60 ("for our teaching institutions"), Bergen in Wartburg 6.00, Lewerenz at Effingham 10.94, Wunder at Chicago 43.00, Pissel at Benson 17.00, Wagner at Chicago 71.00, Brauer at Brecher 13.71, Pflug at El Paso 6.25, Strikter at Proviso 32.00, Burfeind at Richton 7.30, Traub at Peoria 22.24, Bergen at Prairie Town 9.00, Frederking at Dwight 10.50 and 8.00, at Dwight 5.00, Scholz at Champaign 9.80, Frese at Champaign 6.00, Holiday at Cole hour 8.25, Köch at Lemont 9.30, Wartens at Danville 14.15, Uffenbeck at Chicago 19.25, Ponitz at Sigel 2.49, Mayer at Bremen 3.16, Castens at East Wheatland 4.75, Gose at Grant Park 7.00, Erdmann at Red Bud 50.00, Rabe at Norkvillc 25.53, Weber at Bonfield 13.50, Schmidt at Crystal Lake 15.34, Schmidt at McHenry 4.00, Schmidt at Woodstock 4.16, Muller at Ehester 13.58, Brockmann at Stewardson 8.40, Schroeder at Hinckley 7.90, Schieferdecker at Hamel 10.00, Sapper at Bloomington 67.68, W. v. Schenck at Algonquin 10.22, Feddersen at New Berlin 6.00, Bötticher at Mount Pulaski 10.00, Bünger at New Bremen 15.50, Oetting at Golden 13.26, Rohlfing at Darmstadt 6.50, Wehrs at Oak Glen 12.19, at West Northfield 6.75, Bcck at Jacksonville 12.15, Steege at Dundee 18.58, Mangelsdorf at Vcnedy 15.00, Käselitz at Juka 3.00, Bangerter at Peoria 9.25, Roeder at Arlington Heights 25.18, Hartmann at Woodstock 47.65. Communion Collections: by UU. gem.: Flaxbeard at Dorsey 4.50, Drögmüller at Arenzville 3.30, Heumann at Farina 9.03. By U. Brauer at Eagle Lake: Pentecostal Coll. 22.37, Thanksgiving Offering by N. N. 25.00. By Fr. Bartling in Chicago by H. Trapp 1.00. By U. Hild in Bethlehem by W. Völker 2.00. Regular Synodal Contributions: by Teacher C. Decker in Palatine 2.00, U. Strikter in Proviso 2.00, Teacher A. Rose in Chicago 10.00, U. Witte in Pekin 2.00, Teacher A. Albers in Eagle Lake 2.00. By Fr. Brunn in Strasburg from sr. Filialgem. 3.00. (p. §1328.58.) Construction in Milwaukee: By IL. Bebrns in Manito 1.50.

Construction in Addison: From Fr. Mueller's congregation in Ehester 25.00. Through Fr. Wunder in Chicago from members of his congregation. Gem. 2.50. Eonfirm. coll. by P. Kuhlmann's Gem. in Cumberland, Md, 5.05. U. Burfeind's Gem. in Richton 6.00. By P. Große, in Harlem by H. Esch .50. By Love in Wine Hill by Büschcr 1.00, Richelmann 1.00, Heuer.50. P. Haake's Gem. in Chapin 17.75. Subsequently by P. Castens in East Wheatland .50. 1st. Erdmann's Gem. in Red Bud 20.00. P. Weber's Gem. in Bonfield 24.50. P. Hansen's Gem. in Worden 14.50. (S. §118.80.)

Inner Mission: By U. Müller in Ehester from Mrs. Höck 1.00. By U. Heinemann at Okawville, part of the Coll. bcim gemeinsch. Mission festival on Ascension Day, 28.50. Through k. Miracles in Chicago by M. G. 1.00. P. Erdmann's Gem. at Red Bud 30.00. I'. Weber's Gem. at Bonfield 10.00. IP. Landgraf's Gem. at Decatur 15.50. By b*. Reinke in Chicago by C. B. 1.00. (S. §87.00.)

Jewish Mission: By Fr. Heinemann at Okawville, part of the Coll. at the Gemeinsch. Missionsfest on Ascension Day, 19.00.

Negro Mission in Springfield: N. N. in Benson 5.00. By Fr. Pissel in Benson "for the Negro Church" from sr. Gem. 5.00. (p. §10.00.)

Negro Mission in New Orleans: N.N. in Benson 5.00. Gentile Mission: 1st. Erdmanns Gem. in Red Bud 20.00. Negro Mission: By P. Heinemann at Okawville, part of the Collect at the Common Mission Day, 19.00. Mission feast on Ascension Day, 19.00. By I'. Bartling in Chicago by Nledcrhelmann 1.00. P. Castens' Gem. in East Wheatland 3.70. P. Erdmann's Gem. at Red Bud 10.00. W. Meyer in Elk Grove 1.00. By 1>. Hölter in Chicago by Mrs. Teßmann 1.00. (S. §35.70.)

Emigrant Mission: By P. Heinemann at Okawville, part of the Coll. at the gemeinsch. Missionsfest am Himmelfakrtstage, 19.00. 1st. Erdmann's Gem. bet Red Bud 10.00. (p. §29.00.)

Emigrant Mission in New Nork: Fr. Nachtigall's Gem. in Bethalto 3.40. College household in St. Louis: 1st. Schröders Gem. in South Litchfield 6.50.

Poor students in St. Louis: By Fr. Bünger, j

ges. at Beck-Sckrader wedding in Lost Prairie, 6.60. By st. Weisbrodt in Mount Olive by the Women's Association, 4.00. Pentecost coll. by st. Brueggemann's congreg. in Willow Springs, 8.75. Durck st. Reinke in Chicago for H. Bohl of the Young People's Association, 20.00, and for W. Schoenfeld of the Young People's Association, 20.00. Durck st. Mueller in Schaumburg, coll. at Quindel Sporleder's wedding, for Steege, 10.00. Durck st. Hansen in Worden, Tbeil the Coll. at H. Bussick's wedding, for A. Merz 3.00. By st. Schuricht in St. Paul for Karl Albrecht: Coll. at W. Sachtelkben's Hockzeit 3.25, Coll. at Aug. Dorn's wedding 6.00, from the Frauen-Verein 7.75. (p. -89.35.)

Poor students in Springfield: by st. Miracles in Cbicago, proceeds of Siekmann-Werfelmann's bequest, 16.34, for W. Licht, proceeds of Krieg's bequest, 22.00, st. Frederkings Gem. tn Dwight for W. Ziegenhain 5.00. Durck st. Weavers in Bonfield by Julie Betz 1.00. st. Zabns Gem. in Secor for Herm. Sieving 7.00. st. Bötticher's Gem. in MountPulaski forKönemann 8.00. (p. -59.34.)

College household in Springfield: by st. Bergen in Prairie Town, proceeds from wheat, by etl. members 3.50,

Poor college students in Fort Wayne: By L.Weisbrodt in Mount Olive from the Women's Association 4.00, Durck st. Wun der in Cbicago for A. Leutbeußer, proceeds of Krieg'scken bequest, 20.66 nnd for C. Ohlinger from the Women in the Gem. 5.00. N. N. in Benson for Tb. Hartmann 15.00. By st. Hölter in Cbicago by M. H. 1.00, Mrs. Teßmann 3.00 for Starck. By st. Muller in Lake View for Aug. Zitzmann of Jungfr.-Verein 10.00, Frauen Verein 15.00. (S. -73.66.)

Poor colleges chüler in Milwaukee: By st. Weisbrodt in Mount Olive by the Women's Club 4.00. By st. W. v. Schenck of s. churches in Algonguin, Howard and Alburns for Sipvel 21.00. Durck st. Wunder in Chicago by F. Fink for A. Ullrick 5.00. By the Women's Club in Pilot Knob, Mo. for M. Flachsbart 5.00. By st. Hansen in Worden, Theil. of Coll. at H. Bussick's wedding, for H. Heidel 3.00. (S. -38.00.)

Poor students in Addison By st. Weisbrodt in Mount Olive from the Women's Club 4.00. Teacher Militzer in Arⁿ lington Heights for Martin Militzer 5.00. By st Wunder in Cbicago from F. Fink for K. Haase 5.00. Durck st. Sieving in Pork Centre from D. Goltermann for H. Hillmann 2.00. Durck Lebrer Jung in Collinsville for L. Eigel from FrauenVerein 5.00, from unnamed 5.00. By st Engelbrecht in Chicago from Frauen-Verein for Karl Kramp 15.00. By Kassirer G. W. Frye in New Orleans for G. Pallmer 6.10. (S. -47.10.)

Sick pastors and teachers: By st. Hölter in Chicago by Mrs. M. Keller 1.00.

Widow's Fund: By teacher Köbel from Cbicago LebrcrConference 16.75. st. Pissel in Benson 5.00. st. Scholz near Champaign 4.00. st. Lebrer Gotsch in Staunton 2.00. st. Mar tens' Gem. in Danville 14.00. st. Witte in Pekin 3.00. st. Crämer in Springfield 4.00. st. Durck st. Weber in Bonfield, thank offering for gracious preservation in child distress, by Mrs. Em. Zimmermann 2.00. By st. Eißfeldt from Mrs. Wüstenfeld in Wbiting 2.00. st. Zahn in Secor 5.00. teacher Albers in Eagle Lake 4.00. Pentecostal coll. by st. Mezgers Gem. at Okawville 9.55. teacher Eggers in Homewood 4.00. By st. Hölter in Chicago by Mrs. M. Keller 1.00. teacher Ph. Mueller at Okawville 2.00. st. Brewer in Niles 4.00. By st. Heumann in Farina by Wittwe Gehle 2.00, W. Hollmann 1.00. (p. -85.30.)

Deaf and Dumb Institution in Norris: st. Bergen's parish in Wartburg 6.00. N. N. in Benson 4.50. st. Strieter's parish in Proviso 6.00. st. Uffenbeck's Gem. in Chicago 9.00. st. Erdmann's Gem. at Red Bud 10.00. st. Mueller's Gem. at Echester 10.10. Pentecost Coll. of 4*. Eissfeldt's Gem. at South Chicago 5.00.*1'. Zabns Gem. in Secor 10.00. Durck st. Paws Hauer in^Palatine, ges. at Fiene-Langhorst's wedding, Feb. 13. By st. Hölter in Chicago by Mrs. Teßmann 1.00. (p. -98.62.)

Orphanage near St. Louis: By 1P. Müller in Echester, half of the Eoll. at the foundation feast of the Jungfr.-Verein, 3.50. By st. Göringer in Staunton, ges. at the Schön-Wolf'scken wedding, 5.80. st. Erdmann's Gem, at Red Bud 5.00. (p. -14.30.)

Hospital in St. Louis: st. Erdmanns Gem. at Red Bub 4.35. Saxon Free Church: By st. Lenk in Millstadt by H. B. 1.00. Addison, Ill, May 31, 1888. h. bartling, cassirer.

Income to the Middle District coffers:

General Synodalbau lasse: From 1^ⁿ. Hafner's congregation in Darmstadt -8.20.

New construction in Addison: st. Schmidt's Gem. in Elyria 25.00. Durck st. Kleist in New Haven by Wagner .50. 1P. Schwan's Gem. in Cleveland 34.00. st. Weseloh's Gem. there 44.00. st. Mueller's Gem. in Lanesville 23.05. (p. -126.55.)

New construction in Milwaukee: st. O.uerls Gem. in Toledo 6.50. k. Schmidt's Gem. in Seymour 21.75. st. IN Sieving's Gem. in Fairfield Centre 25.00. st. Schwan's Gem. in Cleveland 24.85. (p. -78.10.)

Fellow believers in Germany: From some members from st Wambsganß' Gem. in Indianapolis 5.65. st. Thiemes in Columbia City St. Petri-Gem. 3.06. (p. -8.71.)

Gem. in Columbus, O.: 1". Frank in Zanesville (donated shares) 10.00. Desgl. by dens. of Gottl, Tröger 100.00. (S. -110.00.)

Synod treasury: st. Wambsganß' Gem. in Indianapolis 61.08. st. Kühn's congreg. in Dudleytown 5.18. st. Querl's Gem. in Toledo 22.70. By st. Lehmann of N. N. at Brownstown .50. st. Jüngel's Gem. at Fort Wayne 34.45. st. Kaumeyer's Gem. at Lancaster 16.93. st. Eirich's Gem. at Jonesville 7.35. st. Sieving's Gem. in Fairfield Centre 20.00. 1'. Schöneberg's Gem. in Lafayette 47.00. st. Jox's Gem. in Logansport 13.00. st. Bischoff's Gem. at Bingen 21.50. by same from Gem. at Friedheim 25.00. st. Gross' Gem. at Fort Wayne 101.75. st. Frankes Gem. at Fort Wayne 18.60. By 1'. Gotsch at Hoagland by Phil, Neff 1.00, Mich. Fackler 1.00, W. Meier Sr. 1.00, H. Brouwer 2.00, 4". Ernst's Gem, in South

Euclid 20.00. st. Lothmann's congreg. inAkron 95.00. st. Schumms Gem. in Kendallville 19.50. st, Niethammers Gem. in La Porte 66.13. st. Seuels Gem. in Indianapolis 39.27. st. Hitler's Gem. in Minden 11.75. st. Ruppreckt's Gem. at North Dover 18.50. st. Böses Gem. at South Ridge 17.00, st. Zuckers Gem. at Defiance 12.00. st. Kaiser's Gem. at Liverpool 7.72, its preaching place at Medina 1.50. 4". Kleist's Gem. in New Haven 7.00, st. Michael's Gem. in Goeglein 18.03. st. Tbiemes in Columbia City St. Peter's Gem. 9.04, Zion's Gem. 6.25. st. Sitzmann's Gem. in Van Wert 4.40. st. Horst's Gem. at Hilliard 8.44, whose Gem. at Dublin 4.50, st, Trautmann and Gem. at Columbus 19.05. st. Markwortb's Gem. at White Creek 10.70. st. Mertz's Gem, at d. blifty 10.25. st. Stocks' Gem. at Fort Wayne 40.40. st. Pruss's Gem. at Avilla 6.18. i'. Zorn's gem. at Cleveland 107.51. st. Kretzmann's Gem. there 29.00. st. Petri's Gem. st. Hafners in Jnglefield 2.20. st. Dröges Joh.-Gem, near Frvburgk 19.55, whose Gem. in Botkins 2.30. st. Schäfer's congreg. at Waymansville 7.35, whose branch congreg. 1.05. st. Müller's comm. at Lanesville 16.50, (Summa - 1038.11.)

Inner Mission: st. Wambsganß' Gem. in Indianapolis 15.13. H. Geye Sr. from st. Sauer's Gem. in Fort Wayne 1.00. st. Schäfer's Gem. in Waymansville 6.75. From missionary box of st. Zorn's Gem. in Cleveland 1.20. By st. Sauer in Fort Wayne, ges. in missionary hours at Cold Mater Road, 6.98. (S. -31.06.)

Negro Mission: st. Scheips'Gem. in Hobart 6.80. teacher Zismer's school children in Cleveland 2.50. half of Collecte sent by st. Stock at Fort Wanne on Zelt-Rodenbeck's wedding 12.50. H, Geye Sr. from st. Sauers Gem. tn Fort Wayne for New Orleans 1.00. (S. -22.80.)

Heathen Mission: By st. Kleist in New Haven "found in Pastor's kitchen". 45.

Poor students in St. Louis: st. Michaels Gem. in Göglein for F. Randt 10.00. Women's club in IN Zorns Gem. in Cleveland 18.00. st. Niemann's Gem. in Cleveland 30.00. By st. Schmidt in Elyria, part of a Collecte of Gem. in North Amtierst for H. Haserodt, 18.00. By st. Sauer, on st. Fri, Kock's wedding in Fort Wayne sent, 6.00. (p. -82.00.)

Poor students in Springfield: st. Koch's Gem. in Hust 8.00. By st. Swan in Cleveland, ges. by Sielaff on H. Pachvlke's wedding for B. 3.00. By st. Jüngel in Fort Wayne, coll. on Prange-Gerkes Hockzeit for G. H. Koch 10.15. By st. Sauer in Fort Wayne, coll. on H. Wehrenborgs Hockzeit, 9.10, on Konr. Gallmeyer's wedding 5.01. (Summa -35.26.)

Poor students in Fort Wayne: women's club in st. Weseloh's Gem. in Cleveland for Fr. Ertkal 10.00. By st. Sckupmann, coll. on Kcuse Lühr's hock time in Gar Creek, 5.20. Coll. on Böbnke Welcher's wedding in Adams Co. durck st. Berg for Traub 13.50. Part of a collecte raised by st. Schmidt in Elyria of the Gem. in North Amherst for Rimback 12.50. 1P. Schmidt's Gem. in Selpmour for W. Deppert 20.00. From st. Sieving's Gem. in Fairfield Centre for V. Kern 7.50. st. Weseloh's Gem. fn Cleveland for Karl Schulz 50.00. From the same Gem. for Karl Horsch 33.00. st. Niemann's Gem. in Cleveland 75.80. By st. Thieme in Columbia City by Caroline Hauptmeyer.50. i'. Bethke's Gem. in Rennolds for V. Kern 4.50, whose Gem. in Goodland for dens. 3.80. Durck 1'. Stock at Fort Wayne, half of coll. sent on tent Nodenbcks squat time, for Stock and Muller 12.50. By st. Häfner at Jnglefield, ges, on W. Ruffs wedding, 11.75. By 1'. Sauer at FortWamie, ges, on F. Tielker's wedding, 15.25. (S. -275.80.)

Poor Students inAddison: Teachers' Conference in Cleveland for E. Veutner 5.00. Women's Club in ist. Weseloh's congreg. in Cleveland for H. Nebrenz 10.00, Th. Weselob 10.00. Women's club in ist. Niemanns Gem. in Cleveland for F. Klee 10.00, H. Rosenberg 10.00. Virgins' Association of the same. Gem. for same 10.00. By st. Niemann in Cleveland by C. K. for F. Klee 2.00. (S. -57.00.)

Household in Fort Wayne: Durck st. Frank in Zinesville from Frl. Clara Schäfer 1.00, from Wittwe Cordes .50. (S. -1.50.)

Orphanage in Indianapolis: By P. Sckäfer in Waymansville from Wittwe Schupmann 5.00. Estate of the deceased Söhnlein desj. 1.50. Durck st. Schupmann in Gar Creek, coll. on Kruse Lührs Hockzeit, 5.20. st. Bröbmeis Gem. in Cincinnati 25.65. From st. Weseloh's Gem. in Cleveland 10.00. By st. Häfner in Jnglefield vvn Dora Keck 1.00. (p. -48.35.)

Hospital in St. Louis: By st. Riveting hammer in La Porte by Auguste Quirl 1.00.

T au bustu m m e n -An st a l t: By st. Zorn in Cleveland by Wittwe N. N. 5.00. st. Goksch's Gem. at Hoagland 3 50. from k. Weselob's Gem. in Cleveland 10.55. By st. Sauer, sent to Paul Umbach's wedding in Fort Wayne, 10/16 (Summa -35.15.)

Pilgrim House in New Uork: st. Wambsganß' Gem. in Indianapolis 15.13.

Distri c ts - U n te rst ü tz ü n g skasse: st. Thiemes at Columbia City Zions Gem. 3.25. st. Lebmanus Gem. at Brownstown 7.20. st. Kretzmanns Gem. at Cleveland 21.30. st. Frank at Zanesville 5.00, whose comm. that. 19.66. st. Gotsch at Hoagland 4.00. st. Schmidt's Gem. at Decatur 4.25, whose Gem. at Monroeville 2.00. Durck teacher Malich at Fort Wanne of W. and K. T. (for H. D. Schröder) 1.00. st. Bethke's comm. at Reynolds 9.05. By st. Häfner in Jnglefield by the Gem. in Darmstadt 8.60 st. Müller in Lanesville 2.00. (Summa -87.31.) Total: -2062.48.

Fort Wayne, May 31, 1888. D. W. Roescher, Cassirer.

Income into the treasury of the Nebraöka-DistrirtS:

Inner Mission: By st. E. Klawitter from H. Helms of Kirwin, Kans., -3.00. st. W. G. Bullinger of sr. Congregation at Conley 11.00. st. Joh. Meyers Bethlehem comm. 1.60. st. H. Frincke from the communion book 4.08. st. G. J. Bürger, Abendmahls-Collecte sr. Zions-Gem., 9.00. st. W. G. Bullinger of sr. Clearwater comm. 7.00. st. Tr. Häßler by Joh, Wieting 10.00. st. G. Weller, Pentecost coll. sr. Zions Gem. 29.53.' P. I. M. Maisch's comm. at Lyons 1.50. st. A. W. Bergts Elk Creek Gem. 22.05. (p. -98.76.)

Negermission: By Fr. I. Kipvlc, thank offering by Mrs. Joh. Rathjen, 5.00.
Fr. G. Jung, Abendmakls-Coll. sr. ZionsGem., 3.50, by W. Göckc 1.00, L. Zepter .50. (S. -10.00.)
Synodal treasury: From P. A. F. Ude's Gem. 4.00. Fr. H. Frincke'sW. Frese in Port Hudson from the bell bag 1.00. Teacher Peters in Gem. 26.50. Fr. H. Wehking's Jmm. Gem. 5.20. k. W. Brakhage's Gem. Concordia 5.00. By k. Hafner in Leavenworth from Mrs. Bertha Dietrich 18.75. k.Bodc's Gem., Pentecostal Coll., 12.86. 1'. I. P. Künernets Gem., 5.00. Fr. Hahn in Lincoln 3.00. Durck Fr. Nosckke in Freistatt, ges. at desgl., 8.00. P. M. Adams Jmm.Gem., 13.00, Zions Gem. 5.00. P. H. Autfembrink-Fritz wedding, 9.20. (S. -24.20.)
Dannenfeldts Gem. 4.30. 1'. I. Hilgendorf's Gem. 15.64. By P. I. M. Maisch, of the Gem. at Lyons 6.00. P. S. Meeske, Coll. sr. Gem., 7.00, 1'. F. Dürer, H. Coy 1.00. By k. H. Sieck in St. Louis by Mrs. A. 1.00. (S. -8.00.)
Pentecost coll. sr. Gem., 4.50. P. A. Hofius' Gem. 10.75. 1'. Th. MölleringsH. 5.00. Durck P. C. C. Schmidt in St. Louis by N. N. 5.00. (S.-10.00.)
Gem. 5.25. (p.-146.75.)
Poor students in St. Louis: Fr. Tr. Häßler, Thank Offering, 5.00, C. Elmsbäuser, H. Hahn, Joh. Riedel 5.00. (S. -10.00.)
For Htud. W. Ziegenbeim in Springfield 25.00, for Stud. Karl Brauer in Fort Wayne 25.00, by Fr. Tr. Häßler, sent at the wedding of Mr. P. Joh. Meyer and Miss Anna Sckeve. (S. -50.00.)
Deaf and Dumb Institution: P. I. G. Längs Gem. 12.30.
Sick pastors and teachers: P. G. Wöller by K. Ahrens.50.
For Fr. Cämmerer: Fr. E. I. Frese 5.00.
Gem. at Valentine: P. H. Fischer's Christ Comm. 13.65.
Total -346.96.
Lincoln, June 1, 1888. I. C. Bahls, Cassirer.

Negro Mission: By P. O. Hanser in St. Louis by Th. I. 1.00.
English Mission: Fr. Pflantz' Gcm. in Gordonville 7.00.
Widow's Fund: By P. O. Hanser in St. Louis from Th. I. 1.00. By P. A. Frese in Port Hudson from the bell bag 1.00. Teacher Peters in Concordia 5.00. By k. Hafner in Leavenworth from Mrs. Bertha Dietrich 5.00. Fr. Hahn in Lincoln 3.00. Durck Fr. Nosckke in Freistatt, ges. at Autfembrink-Fritz wedding, 9.20. (S. -24.20.)
Orphanage near St. Louis: By P. O. Hanser in St. Louis by Karl Streutkert, by Gust. Hartmann 5.00. By P. C. C. Schmidt in St. Louis from H. Coy 1.00. By k. H. Sieck in St. Louis by Mrs. A. 1.00. (S. -8.00.)
Hospital in St. Louis: By P. O. Hanser in St. Louis by Gust. Hartmann 5.00. Durck P. C. C. Schmidt in St. Louis by N. N. 5.00. (S.-10.00.)
Institution for the deaf and dumb: By Fr. Albrecht in Perry Co, Coll. on Herm. King's Hvckzeit, 5.10.
ArmcsStudents in St. Louis: By P. C. C. Schmidt in St. Louis from Bro. Hasenstab 1.00.
Poor students: By P. O. Hanser in St. Louis by M. S. 5.00.
Gem. in Clay Centre: Durck Kassirer Roscker 13.00.
Gem. in Sarcoxic: By Kassirer Röscher 4.00.
k. Häusers Gem. in Lansing: By P. O. Hanser in St. Louis by Wittwe S. Moser 1.00, Gust. Trömel 3.00, W. Ostermeyer 10.00. (S. -14.00.)
k. En g elbreck ts Gem. in Chicago: P. Janzow's Gem. in St. Louis 28.25.
St. Louis, June 12, 1888. H. H. Meyer, Cassirer.

1328 X. Market 8tr.

Revenue to the Eastern District's coffers:

Synod treasury: From St. Paul's Congregation in Baltimore -38.90. Gem. Fr. Tilly's 2.51. Gem. Fr. Dubpernell's 3.00. k. Hömanns Zions Gem. 3.00, Joh.-Gcm. 3.00. By k. Schmidt from Wittwe Schmidt 1.00. By P. F. König from sr. Gem. 23.00, from N. N. 5.00. Gem. P. Fölingers 13.00. From the treasury for geord. Welfare of St. Matth. parish in New York 200.00. parish P. Lindamanns 4.45. By P. O. Schroeder by the Gem. at Egg Harborreceived with heartfelt thanks from October 1886 to June 1888: By Kassirer 8.00. Gem. P. Sanders at Otto 11.12, Little Valley 8.15. Gem. P.Schmalzriedt -16.95. From Fr. Hauser's congregation 3.25. Fr. Zimmermanns 5.00. Gem. IP. Lauterbachs at Pine Hill 2.50, at JoknsburghMühlhäuser, Harvest Festival Collect, 25.00. 1*. J. Schmidt, C. Rummel's 4.56. Gem. k. Grossbergers 5.74. Gem. p. Hockstetters 7.00. Gem. k.wedding, 5.10. I'. Partcnfelders Gem. 13.00. k. Link Sr, C. Klein's wedding, Heblers 7.00. comm. p. Heins 23.00. gcm. P. Hansers in Lockport 7.50.16.00. P. J. Schmidt, F. Spatz's wedding (W.) 6.15; of N. N. (I.) 15.00. Gem. P. Stutz' 40.00. Gem. P. Dorns 6.21. From the parish P. EngeldersKass. Schmalzriedt 16.69. P. Speckhards Gcm. 3.10. P. Link Jr, Harvest 19.60. (Summa -452.24.)
New construction in Addison: comm. p. Sennes 50.61. comm. k.k. Meyer of E. Blohm 1.00. I'. J. Sckmidt of Barb. White 2.00; J. Friedrich's Abners 212.89. Gem. 1*. Bahrs in Town Boston, N. U., 10.00. (p. -273.50.)wedding 7.50; J. Fleischmann (M. S.) 5.00; N. N. (I.) 15.00. Kass. Schmalzriedt 57.46. Kass. Schmalzriedt 17.00. Fr. Dreyer of Emmcrt 1.00. Pilgrim House: Kass. Schmalzriedt in the Mickigan Dist. 5.00. Fr. Franck, Dauerbier's wedding, 8.73. Monroe Women's Club 20.00. Fr. Emigr. - Misston: From the mission fund of the Gem. 4*. BiewendsFr. G. Bernthal, Engelhard's wedding, 2.00. Fr. J. Schmidt of N. N. (I.) 15.00. F. Bauer's Gem. 1.50. Kass. Sckmalzriedt 4.25. P. Weisel's Gem. 1.75. I*. Potzgers Gem. in Belknap 3.00. p. G. Bernthal 10.00. cass. Schmalzriedt 33.87. Monroe Women's Club 30.00. P. A. Ch. Bauer 6.85. P. J. Schmidt of N. N. (I.) 15.00. P. H. A. Meyers Gem. 3.75. Kass. Schmalzriedt 8.00. k. Sievers Jr., Uebersckuß an Reisegeld, 5.76; N. N. .54. Monroe Frauen-Verein 25.00. Mrs. Gekle 1.00. Kass. Schmalzriedt 21.82. Wedding coll. at Reh 4.00. P. Häusers Gemeinde (W.) 4.50. Wedding coll. at M. Güttler 2.60. P. Sievers' jr. Gem. 13.76; N. N. .54. P. J. Sckmidt, F. Lohmann's wedding, 5.00; N. N. (I.) 30.00. Kass. Schmalzriedt 23.81. P. Franck, E. Witte's wedding, 5.35. Monroe Women's Club 25.00. Kass. Schmalzriedt 24.46. P. J. Schmidt of N. N. (I.) 15.00; KindtaufColl. at Beyerlcin (M. S.) 4.00; KindtaufColl. at teacher Weiß 3.75. F. Sievers jr. of N. N. .55. 1*. E. L. Arndt of Prieß 2.00. Kass. Schmalzriedt 8.30 for H. Dablke. St. Paul'sGem. in Baltimore 25.00 for G.5.83. Hockzeits-Coll. by F. Propst 8.16. Kass. Sckmalzriedt 40.64. Monroe Wockenfuß. By P. Gram from W. Gram 2.00. (p. -35.30.)
Poor Schküler in Fort Wayne: Durck 1'. F. King by N. N. 5.00 for T.Ch. Bauer 2.70. 1*. E. L. Arndt 4.26.
Fleckenstein, by N. N. 5.00 for Poppe. Durck k. Gram by W. Gram 2.00. Monroe, June 3, 1888. C. Franke, Cassirer.
(S. -12.00.)
Poor Students in Addison: Gem. Fr. Dubpernells 15.00 for Fr. Salchow.
Taubst.-Anstalt: By P. Gram from W. Gram 1.00.
Orphanage near West Roxbury: Thank offering from Mrs. K. in Baltimore 3.00. Young Friars' Association of Martini Congreg. in Baltimore 10.00. Congreg. P. Grams 11.07. (S.-24.07.)
Widow's Fund: Durck Fr. Walker by Mrs. W. Bode 5.00. By Fr. SchmidtKarl Klinksicck in the amount of -400.00 "for the support of poor students" by Wittwe Sckmidt 1.00. Thank Offering by Mrs. Fr. Sander 6.00. Gem. Fr. Lauterbacks at Stations of the Cross 2.28. By Fr. Gram by W. Gram 1.00. (S. -15.28.)
Total -929.26.
Baltimore, May 31, 1888. c. spilman, cassirer.

Revenue to the Western District's coffers:

Synod treasury: From Fr. Vetter's parish in Atckison -15.25. I'. Schwankovky's congregation in Baden 9.25. Fr. Albrecht's congregation in Perry Co. 5.15. Fr. Schufft's congregation in Lockwood 4.75. Durck Fr. Heyne in Lake Creek from his congregation. Gem. 12.50, bequest of the late Peter Müller seu. 25.00. P. Krüger's gcm. in Saul Rapids 7.15. P. Schmid's gcm. in Onaga 6.00. P. Meyer's gcm. in Black Jack by Mr. Poggemöller 17.20. P. Hoycr's gcm. in Spring Valley 3.75. P. A. W. Frese's Gem. at Port Hudson 9.00. P. E. A. Frese's Gem. at Hanover 6.60. P. Norden's Gem. at Sandy Creek 7.10. By P. Müller at Westcliffe by F. M. 1.00. P. Meyer's Gcm. at Cole Camp 4.55. k. Great Gcm. in St. Joseph 10.80. Fr. Hahn's Gem. in Lincoln 3.00. Fr. Voß's Gem. .in Deshler 4.23. By 1*. Buszin of sr. Gem. in Feuersville 3.05, sr. Gem. in Ltnnwood 2.05 and by I. G. Hartwig bet Chamois .50. (p. -157.88.)
New construction in Addison: P. Polack's Gem. near Bremen 43.00. k. Albrecht's Gem. in Perry Co. 7.00. (S. -50.00.)
Progymnasium in Concordia: By Fr. Jehn in Kansas City 1.00. Fr. Günther's Gem. in Mora by Mr. Junge 6.05. (S.-7.05.)
New construction in Milwaukee: P. Albrecht's comm. in Perry Co. 13.25.
Inner Mission in the West: Through Fr. C. C. Schmidt in St- Louis by N. N. 1.00. Through Fr. Burkart in Lutkerville, Coll. at the Gießler-Kretneke wedding, 3.65. Fr. Günther's Gem. in Mora through Mr. Junge 5.00. (S. -9.65.)
Inner Mission in Kansas: Fr. Hoyer's Gem. in Spring Valley 7.21.

Durck Hrn. P. C. F. Gräbner, Sedalia, Mo., a bequest of the blessed Karl Klinsicck in the amount of -400.00 "for the support of poor students" to have received, certifies thankfully

E. F. W. Meier, Allg. Kassirer.

The undersigned received with heartfelt thanks for poor students: By Mr. P. C. Mueller, Sbiloh Hill, III, -3.50 (collected at the Lange-Bchrens wedding), from Mr. P. C. L. Wuggazer, Fair Haven, Minn, 2.00. F. Pieper.

Received with thanks from N. N. in Larimore, Dakota, -5.00 for church property in North Omaha, Nebr. J. F. S. Her.

For student boy's shoe from the women's club of the parish of Mr. U. Stcege in Dundee -10.50 received with thanks.

I. S. Siino n.

New printed matter.

Proceedings of the Fifth Annual Meeting of the Southern District German Lutheran Synod of Missouri, Ohio, & Other States, February 1-7, 1888. St. Louis, Mo. Lutheran ConcordiaPublisher (M. C. Barthel, Agent). 1888.

This report contains very instructive discussions about the second petition of the Lord's Prayer: "Thy kingdom come. It is shown what is understood by the kingdom of God, what are the benefits of this kingdom, who are the citizens of it, how it comes to us 2c. The report is therefore strongly recommended to all readers. It contains 86 pages and will be sent postage-free against a contribution of 20 cts.

The Holy Ten Commandments from Johann Conrad Dannhauer's Catechism Milk Explained and Interpreted by A. L. Gräbner. Milwaukee, Wis. Published by Geo. Brumder. 1888.

In the preface, the author thus speaks about the origin and purpose of this 431-page textbook: Dannhauer's sermons on the catechism, which he taught in the Strasbourg



The volumes of the catechism held in Münster and printed in ten quarto volumes are certainly among the best catechism editions that we possess, but at the same time they are a treasure that only a few can acquire in our days, given its scope and rarity. A new edition of the entire work would, on the one hand, have become another expensive book, and on the other hand, would have offered many things that would have been less suitable for our time and circumstances, and even some things that would have had to be described as unsuitable for trial. On the other hand, the editor believed that he was doing a service to the Lutheran Church in our country by publishing the present excerpt. Here, too, it is throughout the old Dannhauer who speaks in his own words. Only seldom is the first word used for an expression, as when "exhaustion" has been changed into "creation", "perficit" into "perfected", "sonderbare" into "besondere", "gut Gewitter" into "gut Wetter", "das Ehegatten" into "das Ehegemahl" - where something had to be corrected factually, this was done by omission. The few added words, mostly only auxiliary verbs, are indicated by brackets, [. . .]. The arrangement and form of the catechism text, which is the basis for this excerpt, is not that of Dannhauer's, but that of Luther's Small Catechism. If the first volume finds the desired and hoped-for acceptance, the publishing house also intends to have the remaining volumes of the "Catechismusmilch" follow in a similar arrangement. - What is offered to us in this excerpt of the first part of Dannhauer's "Catechism Milk" is pure, sound doctrine. What is said, for example, in the first chapters about the divine word, then especially about the law, the purpose of the law, that it serves for the knowledge of sins and causes wrath and, in contrast to all self-chosen piety, shows the right works, corresponds exactly to the guideline of Scripture and the Lutheran confession. The confessional doctrine of Sunday and of right Sabbath observance finds a clear, distinct expression in the present excerpt. Furthermore, we find here a genuinely practical catechism statement that reaches into the heart and life and puts all the individual circumstances of this life on earth in the right light. What is said, for example, in the explanation of the fifth commandment about mercy and almsgiving, about kindness and gentleness in dealings, about wrath and meekness, and indeed is spoken throughout from the Scriptures, must immediately go to the heart of anyone who reads it with a simple mind. The biblical teaching is clarified in all parts by well chosen examples from biblical history, also from church history. In short, Dannhauer's "Catechism Milk", which in its original form was rather indigestible food for catechism students, but also for catechism teachers because of its enormous volume, has become in this abbreviated and purified form really clear, nutritious and tasty milk. It is therefore highly recommended to all preachers and teachers in preparation for catechism classes, but also to Christians in general, if they are otherwise concerned about growth in knowledge!

_____ G. St.

Pocket choral book for mixed singing societies. Collected, edited and published by W. Burhenn and H. Ilse. Chicago, Ill. 120 pages querotavo in cloth with flexible covers. Price: single \$1.00; the dozen \$10.00.

The worthy editors of this collection are no longer unknown in our circles and through the present work have rendered a new service to our choral societies, which will undoubtedly find grateful recognition. The book is divided into two parts of equal size, the first of which contains 37 sacred songs, while the second offers a selection of 52 secular songs. The ecclesiastical pieces are partly of general content, partly calculated for special ecclesiastical times and occasions, and are without exception recommendable, pleasant in melody and harmony, and performable with moderate vocal means. In the second part, No. 17, "die Hoffnung", should be replaced by something better in a new edition. The typographical decoration is good.

A. G.

Echo of the Pabst's Jubilee. Speech by Bishop Stößmayer on the infallibility of the Pope, delivered during the Vatican Council of 1870. price 10 Cts. New Ulm, Minn.

This interesting speech was given by a papal bishop at the Conciliar of Rome in 1870, from which the pope declared his infallibility, against the declaration of infallibility. He says, among other things, that in apostolic times he does not find even the question of a pope who would be the successor of St. Peter and the Vicar of Christ, that he does not find a verse in the New Testament in which Christ gave St. Peter dominion over the apostles, his co-workers, that he also does not find a trace of the papacy in ancient church history, that the holy fathers did not consider Peter to be the rock on which the church was built 2c. Finally, he shows from the history of the pope how fallible popes have been. The speech was published in pamphlet form by the editorial staff of the "Synodalbote" and can be obtained from Prof. O. Hoyer at New Ulm, Minn. Price 10 cents.

Changed addresses:

Uev. .1. 0. 1. Braeuer, Lewaskum, ^VaskunAton Oo., ^Vis.
 ltev. L. Duid, 71 ^luunee 8tr., kort Inck.
 It6v. O. Doeckerlein, LlureuM, lAeUeur^ Oo., Ill.
 liev. Il. u. portion, llurvis, .lekkerson Oo., Llo.
 W. 6. punch, 2!)9 otters 8tr., Osdkosd, ^Vis.
 Beguiled, Box 667, Oak Bark, Oook Oo., Ill.
U. Il- Drelder, 161 25tti klaee, OlrlieuAO, Ill,

Ludere"! ab tve kost OLee at 8t. Louis, Llo., "s seeouck-olsss matter.



44th Ann.

(Submitted.)

Of the state of the believing soul between death and resurrection,

or:

May we speak about the blessed state in which our soul will
be between death and resurrection, the resurrection of the
Dead forgotten?

Recently a parishioner, a fine man, came to see his
pastor. After the usual greeting, the following conversation
began.

The man. "Pastor, I have a question." The pastor. "That's
right, my dear Mr. N., ask, and I will see if I can answer."

Man. "Pastor, I don't really know what to do with the
resurrection."

Pastor. "How so, my dear Mr. N. ?"

Man. "Yes, I don't know what the resurrection is
necessary for; so I can't look forward to it either, as you said
last Sunday that one should."

Pastor. "Just keep going! Where is it missing?"

Man. "If I die, I will go to heaven; won't I?"

Pastor. "Through JEsum Christum, without a doubt."

Man. "And am blessed?"

Pastor. "Without a doubt."

Man. "Now you see, Pastor, if I am in heaven and
blessed, and see Christ, and see the other blessed ones,
and talk with Christ, and talk with the angels, and talk with
the other blessed ones, and am completely blessed - what
on earth do I need to get up and have my body again? It is
only equipped for this earthly life, for eating and drinking and
being free and the like, all of which will no longer be in
heaven. - Now it is true that my body is to be transfigured,
and I have no objection to having it again, but can I look
forward to it? No, I cannot, because in heaven I already
have everything without a body, and I don't see what the
body is still needed for.



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No. 14.

So far, the dialogue taken out of life is mentioned here.

What is wrong with this man? He has spoken plausibly enough. What is wrong? Answer: That he forgets the resurrection above the blessed state in which the soul of the believers should be between the day of death and the last day, even disregards it.

We all feel that this is wrong.

But, isn't it? Such perversity is common among the Christian people? Do we perhaps also have something of it attached to us?

And from where does such perversity come? Answer: From where all falsities in matters of faith come, namely from not letting all one's thoughts be guided by the Scriptures and the Scriptures alone. - So, to gain clarity on this point, let us look into the Scriptures, and for this time only into the New Testament. Let us ask: where does Christ, with his apostles and evangelists, point our hope as far as eternity is concerned? With this question on our tongue, let us look through the New Testament one by one. We will then see in a quite overwhelming way that the Scriptures point us to the resurrection from the dead with our hope. - Let us now be like the little children: let us be led in simplicity!

1.

Scripture points us to the return of Christ and the resurrection from the dead with our hope.

Matth. 19, 27. 28.: "Then Peter answered and said unto him, Behold, we have forsaken all, and followed thee; what shall we have for it?

"But JEsus said unto them: Verily I say unto you, that have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve stools, judging the twelve kindreds of Israel." (Cf. Marc. 10:28-30.)

Luc. 14:13, 14: "When thou makest a feast, invite the poor, the crippled, the lame, the blind; and thou shalt be blessed: for they have not recompensed thee: but it shall be recompensed thee in the resurrection of the righteous."

John 6:40: "Now this is the will of Him who sent Me, that whoever sees the Son and believes in Him may have eternal life; and I will raise Him up at the last day."

John 14:3: "Though I go to prepare a place for you, yet will I come again, and receive you unto myself, that where I am, there ye may be."

Apost. 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out; that the time of refreshing may come from the presence of the Lord, when he shall send him that is now preached unto you, Jesus Christ, who hath spoken by the mouth of his holy prophets shall be brought again from the world."

Apost. 24, 15: "And I have hope in God, for which also they themselves (the Jews) wait, that in the future there shall be a resurrection of the dead."

Apost. 26, 6-8: "And now I stand accused of the hope of the promise made by God to our fathers, to which the twelve generations of ours hope to come, worshipping day and night diligently. Because of this hope I, dear King Agrippa, am accused by the Jews. Why is it judged incredible among you that God raises the dead?"

Rom. 2, 5. 7. 16.: "But you . . . heap wrath upon thyself for the day of wrath, and for the revelation of the righteous judgment of God, which shall be given to every man according to his works; even glory and honor, and incorruptible things, unto them that with patience in good works seek eternal life...unto that day when God shall judge the hidden things of men by JESUS Christ, according to my gospel."

Rom. 8, 11. 18. 23. ff.: "Therefore if the Spirit of Him who raised Jesus from the dead is in you, let Him raise you from the dead.

He who raised Christ from the dead will also raise your mortal bodies to life. . . for I hold that this time of suffering is not worthy of the glory that shall be revealed in us . . . we also long for filiation in ourselves, and wait for the redemption of our bodies. For we are blessed, but in hope. But the hope that is seen is not hope, for how can we hope for that which is seen? But if we hope for that which we do not see, we wait for it through patience.

1 Cor. 1, 7. 8.: " . . . ye have no lack of any gift, but wait for the revelation of our Lord JEsu Christ, who also will keep you steadfast unto the end, that ye may be blameless unto the day of our Lord JEsu Christ."

1 Cor. 15, 30-32: "Why are we in danger every hour? By the glory that I have in our Lord Christ JEsu, I die daily. Did I of human opinion fight with the wild beasts at Ephesus? What good is it to me if the dead do not rise?"

1 Cor. 15, 54. 55.: "But when this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be fulfilled the word that is written: Death is swallowed up in victory. Death, where is your sting? Hell, where is your victory?"

2 Cor. 1:8, 9: "Therefore we did not put our trust in ourselves, but in God who raises the dead." (Therefore, Paul says, we had comfort, because he speaks of his great tribulation in Asia, so that he believed he would have to die).

2 Cor. 4:4: "We know that He who raised up the Lord Jesus will also raise us up through Jesus and present us together with you. (This is what Paul says after he had spoken verses 7-12. of the many tribulations he and his fellow witnesses had to suffer in their work on the churches. So this was his hope and comfort: the resurrection).

2 Cor. 5:1-4: "But we know, if our earthly house of this tabernacle be broken down, that we have a building of God, a house not made with hands, which is eternal in the heavens. And above the same we also long for our habitation, which is from heaven, and desire to be clothed with it; so then, where we are clothed, and not merely found. For while we are in the tabernacle, we long and are weighed down; for we would rather not be unclothed, but clothed, that mortal things might be swallowed up of life."

(Here Paul says, to comfort himself and others, that if the earthly house of this tabernacle is broken, that is, if the body dies, then we have a house in heaven, a dwelling from heaven, that is, then the new body of the resurrection is still there for us. That this is meant is clear from the words: "it is necessary for us to be clothed with it", which is said only of the body of transfiguration. This is made quite clear by the more distant words, where he says: "we would rather not be unclothed, but clothed, so that the death of our Lord might be fulfilled.

We would rather not die, but be transformed immediately and thus put on life. - How Paul hopes for the resurrection and sighs for it and longs for it! - According to our conviction, verse 8 also speaks of the same thing, namely of the desire to be done with this body and to be with the Lord by putting on that body of transfiguration).

Phil. 1, 6: "And I am of the same in good confidence, that he which began the good work in you will perform it until the day of JESUS CHRIST."

Phil. 2, 16.: " . . . ye hold fast the word of life unto me for a glory in the day of Christ."

Phil. 3, 10. 11.: "To know him, and the power of his resurrection, and the fellowship of his sufferings, that I might be made like unto his death: that I might come to meet the resurrection of them that die." (This is the goal toward which Paul strives. Therefore he considers everything else as dirt against the knowledge of Christ, who gives it to him).

Phil. 3, 20. 21.: "Our walk is in heaven, from whence also we wait for the Savior JEsu Christ the Lord, who shall transfigure our vile body."

Col. 3, 2-4: "Seek the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. But when Christ your life shall be manifested, then shall ye also be manifested with him in glory." (There lies the hope. Then it will be fulfilled.)

1 Thess. 1:9, 10. "For they themselves declare of you what manner of entrance we have had unto you, and how ye are converted unto God from idols, to serve the living and true God, and to wait upon his Son from heaven, whom he hath raised from the dead, to deliver us from the wrath to come."

1 Thess. 2, 19.: "For who is our hope or joy or crown of glory ? Are ye not so in the sight of our Lord JEsu Christo, unto his future ?"

1 Thess. 3, 12. 13.: "But let the Lord increase you, and make your love perfect among yourselves and toward one another; that your hearts may be strengthened, unstained in holiness before God and our Father, unto the coming of our Lord Jesus Christ with all his saints."

1 Thess. 4, 13-17: "But we do not want to keep you, brethren, from those who are asleep, so that you will not be sad like the others who have no hope. For if we believe that Jesus is risen, God will also bring with him those who have fallen asleep through Jesus. For this we say unto you by the word of the Lord, that we which are alive and remain unto the future of the Lord shall not appear unto them which sleep. For the Lord himself will come down from heaven with a shout and the voice of the archangel and with the trumpet of God, and those who are dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to the

We will meet the Lord in the air, and so we will always be with the Lord. **Now therefore comfort yourselves with these words one to another.**"

1 Thess. 5, 23: "But he, the God of peace, sanctify you through and through, and let your whole spirit, with soul and body, be preserved blameless unto the future of our Lord Jesus Christ". (This is Paul's farewell greeting.)

2 Thess. 1, 7. 10.: "But to you who suffer tribulation God will give rest with us, when the Lord Jesus is revealed from heaven with the angels of his power. . . When he shall come to appear glorious with his saints, and marvelous with all them that believe."

1 Tim. 6, 14: "(I command thee before God, who quickeneth all things. . .) That thou keep the commandment without spot, and blameless, until the appearing of our Lord JEsu Christ."

2 Tim. 1, 12: "For I know in whom I believe, and am sure that he is able to keep my salvation for me until that day."

2 Tim. 1, 18.: "May the Lord grant him (Onesiphorus) to find mercy with the Lord in that day."

2 Tim. 4, 6-8: "For I am already being sacrificed and the time of my departure is at hand. I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the LORD, the righteous Judge, shall give me in that day; not to me only, but also to all them that love his appearing."

Tit. 2, 11-13: "For the saving grace of God hath appeared unto all men, chastening us to deny ungodliness and worldly lusts, and to live chastely, righteously, and godly in this world, looking **for the** blessed hope and appearing of the glory of the great God and our Savior JEsu Christ."

1 Peter 1, 3-7.: "Blessed be God and the Father of our Lord JEsu Christ, who according to his great mercy hath begotten us again unto a lively hope by the resurrection of JEsu Christ from the dead, unto an inheritance incorruptible, and undefiled, and unfading, which is kept in heaven; to you who by the power of God are preserved through faith unto salvation prepared to be revealed at the last time, in the which ye shall rejoice, who now a little while, when it shall be, are sad."

1 Peter 4:13: "Rejoice that ye suffer with Christ, that ye may have joy and gladness also at the time of the manifestation of his glory."

1 Peter 5:4: "You (elders), when the Arch Shepherd appears, will receive the imperishable crown of honors."

2 Peter 3:11-13: "If then all these things shall pass away, how shall ye be skillful in holy walk and godly conduct, waiting and hastening unto the future of the day of the LORD, in the which the heavens shall pass away with fire, and the elements shall melt with fervent heat? But we wait for a new heaven and a new earth according to his promise."



1 John 2:28: "And now, little children, abide with him, that, when he is revealed, we may have joy, and not be ashamed before him in his coming."

1 John 3:2, 3: "Beloved, we are now God's children, and it has not yet appeared what we shall be. But we know that when it shall appear, we shall be like him, for we shall see him as he is. And every one that hath such hope in him purifieth himself."

1 John 4:17: "Whereof love is perfect with us, that we may have joy in the day of judgment."

Hebr. 10, 34-37: "You have gladly endured the robbery of your possessions, knowing that you have with yourselves a better and lasting possession in heaven. Do not throw away your trust, which has a great reward. But be patient, that ye may do the will of God, and receive the promise. For yet for a little while he that is to come will come, and will not be forgiven."

Heb. 11:35: "The women have received again their dead from the resurrection; but the rest are bruised, and have received no redemption, that they might obtain the resurrection which is better."

Jac. 5, 7-9: "Be patient therefore, brethren, until the coming of the Lord. Behold, a husbandman waiteth for the precious fruit of the earth, and is patient for it, until he receive the morning rain and the evening rain. Be ye also patient, and strengthen your hearts: for the future of the Lord is at hand. Sigh not one against another, brethren, lest ye be condemned. Behold, the Judge is at the door."

Jude 24:25: "Now unto him that is able to keep you without blemish, and to set you before the face of his glory blameless with joy, to God our Savior, who alone is wise, be glory, and majesty, and power, and might, now and ever. Amen."

Yes, Amen. The Scriptures point us with our hope to the resurrection from the dead, or to the last day and the return of Christ, which is the same thing, because then we rise. - The Scriptures point us with our hope to the resurrection from the dead, the Scriptures indeed, Christ with all his evangelists and apostles. - The Scriptures point us with our hope in the resurrection of the dead straight to it, directly to it, through everything, without being turned away by anything, without being endured by anything; not incidentally also to it, but par excellence to it. Look again, friend, if you will, at the numerous sayings cited: you will find just this. Search all the Scriptures, Old and New Testament: you will find just this.

Let yourself then be instructed, my Christian, and direct your hope and your longing and your whole desire and your joyful longing to the resurrection from the dead! To the resurrection from the dead and the eternal glory that follows. Through life and death, and through all the joys and sorrows of life and death, let your hope hasten unceasingly toward the resurrection from the dead.

The grace of God in Christ JESu and the 'kind word' are held out to you. This is how God wants it, and this is how God's word teaches you.

No, you must not do as that man did: you must not forget the resurrection from the dead above the blessed state in which your soul will be between death and resurrection.

This state will be dealt with in the following.
(Conclusion follows.)

Of the unsewn skirt at Trier and the twenty other so-called unsewn skirts or parts of the unsewn skirt of Christ.

(Conclusion.)

But as it happened with other so-called sanctuaries of the papists, that e.g. St. John was made a many-headed monster by claiming to keep heads of him in different places, that enough teeth of St. Apollonia were shown to be able to fill a barrel with it, that the alleged wood from the cross of Christ could be collected by the heap - so it happened with the unused skirt of Christ. The Trier skirt is by far not the only one which has claimed to be the unused skirt of Christ. Already half a millennium before the time from which our first knowledge of the Trier skirt comes, Gregory of Tours reports of the unsewn skirt of Christ, "the Immaculate Lamb", which was kept in a wooden shrine in a "Church of the Holy Archangels" in a town 150 miles from Constantinople and was venerated by the faithful. Another news, which is also older than that of the Trier skirt, says that towards the end of the sixth century a Jew Simon betrayed the existence of the unstitched skirt of Christ in the city of "Zaphad", where it was kept in a marble ark, and that the jewel, together with the marble ark, which was as light as if it were made of wood, was then solemnly collected by the bishops Gregory of Antioch, Thomas of Jerusalem, and John of Constantinople, along with many other bishops, after a three-day fast, and brought to Jerusalem. Later chroniclers have worked this story even more into the miraculous, that e.g. the marble box, which here still had the weight of the wood, soon no longer felt any weight, that later Mary should have made the ark. About the same time as the Trier skirt, an unstitched skirt of Christ appears in Rome itself, namely in the Lateran church there, the old main church of Rome, where the pope himself was the main pastor. A deacon John, who in the 12th century wrote a description of the Lateran church and addressed it to the then Pope Alexander himself, says: "Many and almost innumerable relics are in this Lateran church, as well as in the Patriarch. In the Basilica, however, these are the most important among many: the Ark of the Covenant 2c. In the main altar, which stands between four porphyry columns, are under an elegant ciborium relics of the cradle of the Lord, of the five barley loaves and the two fishes, of the

The table of the Lord, the sheet with which he wiped the feet of the disciples, the unstitched skirt which the Blessed Virgin Mary made for her son Jesus Christ, also the purple robe of our Lord. Two bottles of the blood and water from his side. The face-cloth that was on his head" 2c. This description of the treasure of relics of his church was not rejected by Pope Alexander. Another pope, Nicholas IV, a hundred years later had a list of the relics in the Lateran Church made, which agrees with that of Deacon John and again includes the unsewn skirt. Furthermore, it is mentioned in the "Curiosities of the City of Rome" intended for pilgrims, in a description of the "seven churches of Rome" dedicated to Pope Gregory XIII and published in 1575, in the main work on the Lateran Church, which Rusponi dedicated to Pope Alexander VII in the 17th century, in an Italian paper "on the condition of the Lateran Church in 1723". The reader sees from this that the skirt in the Lateran makes quite dangerous concurrence with the Trier skirt, that several popes had professed the former long before Pope Leo X. in his bull of 1514 acknowledged the Trier skirt and made its veneration a reward for its indulgence, as well as that even later popes approved the statement made to them about the keeping of the unstitched skirt in the Lateran church, that we Lutherans can refer to different popes for our rejection of the sanctity of the Trier "sanctity" and at the same time have a piece of history in the contradiction of the so-called infallibles in Rome concerning the unstitched skirt, which we add to our list of historical proofs against the latest papist article of faith. The attempts that papist defenders of the Trier skirt have made to make the Roman skirt, which is so uncomfortable for them, harmless, are also exceedingly miserable. Thus, several have put forward the assumption that the Roman skirt might be a little skirt that Jesus wore in his youth, admittedly in contradiction with the common assertion that the unstitched skirt was made for the boy Jesus by his mother and grew with him, as we hear the devotees of Trier pray:

"Is this the garment in which Jesus Christ stayed Three days in the temple, While with anxious pain his parents' loving heart sought him?"

and on it the answer:

"It is the much-vaunted garment that clothed him all the time."

But still another unstitched skirt has been allowed to enjoy the papal confirmation! Around the middle of the twelfth century, which was fertile in unsewn skirts, an alleged skirt of Christ appeared at Argenteuil in France, whose authenticity was not only tested in the course of time according to different recipes known in the papacy, and especially confirmed by numerous miraculous effects, for whose service and honor not only a brotherhood of the holy skirt was founded, litanies written, coins struck, books written, but also recognized in a special decree of August 22, 1843 by Pope Gregory XVI and confirmed by grace. August 1843, Pope Gregory XVI recognized it and granted it by grace.

The pope has distinguished himself by the donations he makes to his admirers. Truly, other people than we Lutherans, namely the papists themselves, should recognize that the much-vaunted unity in the papacy is a lie and that the reliability of the papal pronouncements is nothing. In any case, the authenticity of the Argenteuil skirt is just as good and just as badly authenticated as that of the Trier "Heilthum".

After the twelfth century has provided us with such a rich yield of unstitched skirts, we will not be very surprised if we still encounter a relic of this kind in the same. We learn that such a treasure was also kept in the cathedral in Bremen, but that Archbishop Waldemar, when he found refuge with twelve companions in the monastery of Loccum in 1217, took the treasure with him and had it walled up here. What became of the skirt, which, by the way, is not said to have been made by Mary, but to have come down directly from heaven, has not been learned; however, one has expressed the assumption that it might have become Lutheran in the sixteenth century along with the entire Loccum monastery.

As other unsewn skirts of Christ or parts of such, of which news can be found, are to be mentioned relics of this kind in Frankfurt, Friuli, Thiers, Constantinople, Moscow and Georgia, where still whole unsewn skirts, and in Santiago, Oviedo, London, Ghent, Flines, Corbie, Tournus, Mainz and Cologne, where at least pieces of the unsewn skirt are or are said to have been. Finally, in 1627, in the immediate vicinity of the Trier skirt, namely in the electoral chapel at Trier, there was a highly prized relic with the signature: "From the skirt of our Savior !" The Elector Philip Christopher made a gift of half of this relic to the Archduchess Isabella of Austria and attested to the authenticity of the shrine in a sealed document. The princess was not content with this princely certification, however, but came to the canons for confirmation of the same. This was a delicate task for the patrons of the cathedral skirt. They compared the electoral relic with their own and found both to be very different in color and fabric. This proved, however, that both relics could not be genuine, but not which of the two was the real one, or whether both were not fake. The canons, however, naturally gave preference to their "holy treasure" and decided against the authenticity of the electoral relic, which so dangerously disputed the rank of theirs in such uncomfortable proximity. Finally, one more skirt should be mentioned, which does not dispute the rank of the Trier skirt, but rather gives it and the other papist unsewn skirts unpleasant and certainly not exactly praiseworthy company. This is the "holy skirt" of the Turks, who keep a skirt of Muhammad of equally doubtful authenticity or rather unquestionable inauthenticity. The skirt of Trier lies in a silver box wrapped three times in silk. The Turkish skirt also lies in a silver case wrapped forty-fold in silk. In the quadrangular chapel, where the treasure is surrounded by gold and silver chandeliers and lamps that are lit at night and guarded by chamberlains, the sultan often performs his ceremonies.

Once a year, on a certain day, the relic is unveiled in the presence of the entire court and other dignitaries under solemn ceremonies, kissed by those present, wiped after that with a cloth, which the kisser receives as a holy souvenir, and finally washed at the kissed corner with water, which is then also distributed as consecrated water filled into vials. Then the "holy skirt" is wrapped up again and packed away for another year. And also this Turkish skirt has its concurrent in another coat of the lying prophet. This holy skirt is also annually exhibited to the common people for veneration. The devout pass by in long procession, kiss the hem of the "holy", place an offering in the sacrificial sticks set up and have water consecrated by dipping the "holy skirt". In view of such veneration of the Turkish Neliquien skirts, do we say too much when we call the veneration of the Trier skirt a Muhammedan idolatry?

But what have we learned from all this? We have seen anew that the vaunted unity in the papacy is nothing, that, on the other hand, papist lies abound and idolatry is great in the papacy, and that we, as Lutheran Christians, step before God's Father's face with all the greater gratitude and say: "My heart holds before you your word: You shall seek my face. Therefore I also, O Lord, seek thy face."

Divine Decision.

Jakob Pineton, preacher of the Huguenots in the principality of Orange, had suffered long and much during the persecutions, in which the Papists, especially the Jesuits, supported by the devastating French military, sought to destroy all Protestant worship in that principality and really did destroy it. He himself describes in his book, titled "The Tears", the devastation that the French weapons had wrought in this region, and relates on p. 9 and 10 the following strange incident, experienced by himself.

"I would," he says, "do injustice to the common being if I were to pass over here an incident worthy of being brought down to posterity. One of the aforementioned people (the Jesuits) preached a sermon in 1678, eight days after the feast of their holy sacrament, in which he challenged me in the pulpit to refute his reasons for proving that the host must be worshipped. I was told exactly what he had said in this sermon, but I did not think of responding publicly to his challenge, but was content merely to refute the reasons he had given in front of those who reported to me from that sermon. However, he challenged me all the more often and boldly, so that my congregation eagerly demanded that I refute him publicly. I finally attempted to do so one Sunday in the afternoon sermon, and destroyed all the reasons that he had given for a

I had brought forward from time to time. I spoke for about four hours, and this time not only to my usual listeners, but also to many strangers who had been drawn by the rumor that I would refute the Jesuit. I broke all his sophistries; showed him how he had used passages of Scripture quite falsely for his assertions, and struck him down with the testimonies of the same Fathers of the Church on whom he had pinned himself so much; so that I believed to have refuted him thoroughly. But he felt this himself; for when he left my sermon, he said to Villeneuve, a nobleman still living and attached to the papal church: 'Ah, now I don't know where I stand! God, God, what will I be able to say against all these testimonies? In fact, in his next sermon he was careful not to follow my evidence, and did nothing but raise a mere cry in the pulpit that I had declared the worship of the Sacrament to be idolatry. However, he believed that the best way to get out of his embarrassment was to publicly call God himself as a witness in the church that his teaching was the truth, and this he did in the following way:

"Great God,' he said - I quote entirely his own words - 'how can you suffer that your service, the most glorious and most holy service, should be thought idolatrous? Is it true, as these preachers accuse us, that we are idols and the priests impostors, when they say: that they sacrifice the body of thy highly given Son daily, - where then are thy thunderbolts? where thy thunderbolts to crush us impostors and idols?'

"Hereupon he turned to the altar on which the consecrated host was placed and continued:

"Yes, my Savior, I turn to you and ask you to pronounce judgment in our matter by a miraculous work. If we are idols when we worship thy holy Sacrament, let fire come down upon us from heaven, as Elijah did upon the priests of Baal. Strike our altars with your thunder, and by such a judgment you will bring us out of error and convince us completely that we are idols.

"With these presumptuous words the Jesuit asked God for a proving miraculous sign on June 19, 1678, and it was given to him: For ten days later, on Wednesday, June 29, on the feast of St. Peter and St. Paul, at about nine o'clock, God caused just such a sign to occur as the Jesuit had desired: the sky was darkened by thick clouds, there was terrible lightning and thunder on all sides, and a very strange thunderclap struck the church right next to the great altar, and this while the Canonius Caulet was just performing the Sacrifice of the Mass. The thunderclap threw the mass priest to the ground on his back and tore several stones out of the vault. The lightning also struck the next chapel to the left of the choir, and burned the altar cloths to powder; for here, too, Mass was being said. Mrs. de la Pisa, who was on her knees here, was badly damaged and completely covered with dust; the same happened to other people. She was brought home half-dead, where one of her veins had to be opened. The lightning beam had also passed through a church window, and the fire in the church tower had to be extinguished by evening.

(Submitted.)

Mission in Colorado and New - Mexico.

Two reports on mission in Colorado have already appeared in the "Lutheran" within the last ten months. But, assuming that the Lutheran readers will not hear such reports with anything other than a Christian interest, a third one shall now follow, which, however, refers to mission not only in the state of Colorado, but also in the territory of New Mexico. For our dear Synod has recently extended its missionary undertakings to New Mexico as well.

I had hardly returned from Durango to Denver in the first days of December when I received a letter from the Venerable President of the Western District in which I was requested to undertake a longer missionary journey as soon as possible, this time to New Mexico, of course with the permission of my congregation. During the course of the trip, however, it turned into a missionary journey in northern New Mexico and in southern and central Colorado. In my absence, my position in Denver was filled by a student. The whole trip occupied eight weeks, from the end of January to near the end of March. During this time 2450 miles were covered by rail, eleven cities and towns were visited, 34 sermons were preached, five of which were in English. The receipts at the services by collections during these eight weeks were \$164.55, expenses \$134.40, leaving a surplus of \$30.15, which was paid into the Western District Missionary Fund.

Three new German Lutheran congregations were planted, one in Pueblo, Colorado, on February 2, with 13 voting members; a second in Las Vegas, New Mexico, on February 7, with five voting members, but which number has doubled since that time; and a third in Trinidad, Colorado, with 27 voting members on March 8 and 9. As last November the two newly formed congregations at Durango and Pine River jointly called their own preacher, so did the congregations at Las Vegas and Trinidad last March.

The founding of a congregation in Las Vegas was hindered by serious obstacles. A few weeks before my arrival there, a preacher of the so-called Lutheran General Synod had preached there once and immediately began to collect signatures in the city for the purchase of building lots for a Lutheran church to be built later, and yet he did not yet have a congregation in whose name the building lots were to be purchased and would later actually be purchased. As soon as he heard that a "Missourian" was coming to Las Vegas on behalf of the Mission Commission and at the request of some Lutherans, he began to decry our synod among the Germans of that city. But in spite of all this, Las Vegas now has a congregation which professes the pure doctrine of the Word of God, and which is the first Lutheran congregation in the territory of New Mexico.

On the occasion of these mission trips, I again visited the churches in Pine River and in the most romantically situated and flourishing city of Durango, where I found a particularly warm and joyful welcome. At the end of February

then uphill from Durango to the little town of Silverton, 45 miles north, 500 miles from Denver, in the Cloud Regions. In Silverton, 9500 feet above sea level and enclosed by 4000 foot high mountains, there is no congregation; there, however, two sermons were preached in English and Holy Communion was celebrated in a private house, in which also an old God-fearing Swedish Lutheran family took part under joyful thrones; for it was their first communion in eleven years. There it came vividly before my soul how those Christians cannot thank God enough who can hear the pure Word of God preached every Sunday and have the holy sacraments.

From Silverton the trip went back again through 'Durango, Santa Fe, Las Vegas, Trinidad and Pueblo and up to Leadville, 10,000 feet above sea level in Central Colorado, where four times, thence to Cannon City, where twice, and thence to Colorado Springs, where also preached twice, thence to Denver, where I arrived again safe and sound on March 24. H. R.

(Submitted.)

Brief report on this year's Minnesota and Dakota District meeting.

From June 7 to 13, the District held its meeting in the congregation of Father Landeck of Hamburg, Carver Co. The opening sermon was preached by the General Praeses, Rev. H. C. Schwan, on Revelation 2:4, 5. After the District Praeses, Rev. Fr. Sievers, read his synodal address, he presented his report to the synod. There are now 77 pastors, 22 teachers, and 30 voting congregations in our district. Served are 162 congregations and 125 preaching places.

The morning sessions were devoted to doctrinal discussions. These were based on seven theses on the third commandment, presented and explained by Father Ross, all of which were discussed.

The doctrine of the holiday and its sanctification is of great importance especially in our time. While some sects want the seventh day of the week and others the first day of the week to be kept by law as a holiday commanded by God even in the New Testament, it was proved and shown in these negotiations from the Holy Scriptures, the confessions of our church and its orthodox teachers, especially Luther, that the Old Testament Sabbath belongs only to the ceremonial law given to the Jews, which has reached its end in Christ, and no longer binds us Christians. "Although, however," said the fourth thesis, "the third commandment does not bind us to the celebration of certain days, yet it is by no means annulled; it obliges us to keep holy the preaching and the word of God, gladly to hear and to learn." - Far from suggesting, however, that by teaching that the ordering of Sunday and other feasts is a matter of Christian liberty we are now aiding and abetting the desecration of the same, it was shown how this very evangelical teaching entices us to celebrate Sundays and feasts to the Lord in spirit and in truth.

and to serve and be grateful to him in time and eternity. Therefore, may these instructive proceedings, which the synodal report will bring in detail, be read and taken to heart by many. -

From the other discussions, the reports of the traveling preachers about the work of the Inner Mission should probably be emphasized as the most important. They told orally and in writing how in many places in the cities and in the countryside the search for and establishment of churches was blessed; but they also did not hide how sectarians and false Lutherans tried to destroy the churches that they had often gathered with much effort, and because there was a lack of workers in the work of the Lord, they also snatched them away here and there. "Come and help us," they said once and then again, "to pull the filled net, otherwise we will hardly be able to hold what we have already gathered in all places. - Let us, dear Christians, not let our brothers ask in vain, let us let talented young people study in our educational institutions, and let us support the mission with our gifts and above all with heartfelt prayer.

The election of the officials resulted in the re-election of P. Sievers as president, P. Ross as vice-president, and Th. Menk as treasurer, but P. A. H. Kuntz as secretary. The kk. Fr. Pfothenhauer, Rolf, Friedrich and Melcher were elected as visitators. The next synod is to be held in the congregation of Mr. k. Ross in 1889.

G. P. A. Schaaf.

To the ecclesiastical chronicle.

I. America.

English Mission. To the report in the previous number may be added the following: Mr. P. A. Meyer made seven mission trips during the months of February, March and April: by rail 1510 miles, by horseback or wagon 337. To a well-attended service at Dykes and Houston came "a wagon full" from Mountain Grove (28 miles) and a family from Cabool (20 miles).

The Honorable Wisconsin Synod held its meeting this year in Milwaukee June 7 and the following days. On the first day of the session in the evening, Rev. Joh. Bading celebrated his 25th anniversary as synod president. Present were: 105 pastors, 33 teachers and 62 delegates. The subject of the doctrinal discussions was the doctrine of baptism.

An "evangelical" church dedication. In Baltimore, the "Christ" Church at Locust Point, served by a preacher of the "Evangelical Synod of North America," was recently dedicated. The Vice-President of their Maryland District was present and took excellent part in the dedication. A Baltimore German newspaper reported, "In the parade were the following 'leagues' of the German Order of 'Black Knights' in uniform with their flags: 'Schiller-Bund No. 7', 'Lützow-Bund No. 8', 'Gustav Adolph-Bund No. 19', 'Blücher-Bund No. 20', and 'Theodor Körner-Bund No. 25', furthermore the 'Fells Pointer Lodge No. 100 Pythias-Ritter'. The latter lined up in front of the church in a wide trellis, and allowed... the actual church procession to pass through. The pastors Batz of the Protestant Christus-Gemeinde, Burkart of the Protestant Sanct Johannis-Gemeinde, Facius of the reformed ZionsKirche . . and Bachmann of the fifth reformed ZionsKirche . . participated in the procession.

St. Paul's Church. The church councilors, who carried the communion vessels and the Bible, joined them. . . . Those present sang the hymn "JEsu, go ahead." . . . The congregation sang: A Mighty Fortress is Our God? (!! ?) . . . Then Pastor G. Facius (reformed) ascended the pulpit. . . . With the common singing: 'Now give thanks to God' the high celebration had reached its end." It is not remarkable that an "united congregation" calls in the lodges for the consecration and "elevation" of a church consecration. For if the congregations of this synod, and if the reformed congregations would not do kindly with the lodge members, their existence would be very much in question.

G. John.

Alaska. The Presbyterians of the Ver. States have undertaken the work of mission with the application of all their energies, and have the following statistics to show: Preachers and assistants 48, congregations 59, members 2306, teachers in Sunday schools 95, schools 26, and pupils 1607.

Something New. The Synod of Canada has named its previous treasurer a "lifetime honorary member" in gratitude for his service to the Synod.

The Irish, otherwise so faithful servants of the Antichrist, now do not want to obey the pope. He has issued a rescript in which he condemns the boycotting and the so-called "campaign plan" of the Irish tenants against the landowners as contrary to justice. The bishops of Ireland defend the pope, but the people do not want to obey the pope; they claim that the pope is infallible when he judges matters of faith from his chair, but not when it comes to political matters. - Irishmen also held a heavily attended protest meeting in Chicago on May 31. One speaker began his address with the words, "Has it come to the point where a devout Catholic must demonstrate dog-like obedience?"

Concerning the popes, the papist "Herald of the Faith" makes the following confession: "It does not satisfy us at all to regard all popes as good and worthy. As little as one can wash a negro boy white with the best sapolio soap, so little will it be possible to wash away the stains of public sins and crimes from Stephen VI, Sergius III, John XII and Alexander VI. These popes were an annoyance for Christianity, a scourge for the church, wolves in sheep's clothing. Also, many a pope, who was personally pure and concerned for the welfare of the Church, has failed badly by abusing papal power for political purposes and for the enrichment and increase in power of his own family; but it is especially politics that has already inflicted serious wounds on the Church." - Where is papal infallibility then?

For the Negro mission in the south of our country there is a special order in the Papacy, the Josephites, with its own seminary for the training of Negro missionaries, which was established in London and from which an ever-increasing number of Roman missionaries have emanated since 1871. Cardinal Gibbons recently visited this institution, and a branch for the same purpose is now to be established in Baltimore. Where the Pabst Church makes such efforts, we should do all the more to penetrate through the open door, and devote all our strength and means to the work of the Negro Mission.

A. G..

Shameful Conscienceless Preachers. Near the Illinois border is the village of Fairplay, the "Gretna Green" in the Mississippi Valley. Hundreds of young couples have been married there against the wishes of their parents. On a recent Sunday, a couple came from Dubuque, Ja. knew a preacher to over

and had himself married. The parents were notified of the marriage, and threatened the clergyman with the law, for both persons were not yet majorenn. The clergyman, however, explained that the ceremony had been performed neither in Wisconsin nor in Illinois, but that the groom had been standing in one state, the bride in the other, when he gave them together. Thus the clergyman escaped dangerous punishment. In any case, the clergyman is an unscrupulous, unspiritual priest. (Gembl.)

Fruits of the religionless state schools. The "Schulzeitung" takes the following news from a Milwaukee newspaper: "From Nebraska it is reported: A fight broke out in the schoolhouse at Kent between the teacher and the Kern brothers attending the school, because the former had ordered one of the Kern's to bring wood from the yard for the stove. The boys attacked the teacher and beat him black and blue. - From Indiana: At Hammond, Belle Guthrie, Bertie Hammond and Julia Polier, three Aankee high school girls, felt insulted by some not very flattering remarks made by the editor of the '-Evening Echo', R. Towle. To quench their revenge, they lashed out at Towle in true fishwife fashion in a submission to another paper. And when Towle was crossing the street recently in the evening, seven "college" damsels attacked him, some of them throwing red pepper into his eyes, while three whipped him. The girls, of course, belong to the '-best families in town!' - From Georgia: Mr. Kinnsbrow, director of one of the '-public' schools at Atlanta, while chastising a pupil, was attacked by the other boys, driven out of the building, chased a distance through the streets and pelted with stones. The affair caused a great sensation in Atlanta. - From West Virginia: In the 'Public School' at Benson, Richie Co, teacher Wilson announced to pupil Harry Davis that he would corporally chastise him for repeated violation of the school laws. Davis, however, pulled out a long knife and attempted to cut the teacher's neck. Wilson struck Davis' arm in the air, but received a vicious wound to the temple. Davis continued to injure the teacher until the latter fell down as a result of severe blood loss. He received a dozen bad wounds to the neck and head and will probably die. - The above reports we found within a week recorded in daily papers, which are by no means hostile to the religionless state school system."

II. foreign countries.

From the Hannover'fchen Landeskirche. "In Lamspringe a (Jewish) Mrs. Isaak Brand died in April. She was very popular and respected due to her often proven charitable spirit, and her family was the only Israelite one in our small town. Since there is no Jewish burial place here, the worthy clergyman of the place turned to the laudable Consistory in Hanover with the request to be allowed to create a hereditary grave for Mrs. Brand in the Christian cemetery in Lamspringe, namely in the middle of it. The Consistory granted the request of the clergyman in appreciative tolerance, and so the body of the deceased was laid to rest on this place of honor. The funeral cortege consisted of more than a thousand people of all confessions. At the grave, Rabbi Dr. Salomon Weisst from Dessau held a deeply moving speech, in which he duly honored the merits of the deceased and also praised in warm words the peaceful coexistence of the confessors of the different confessions in the place, which brought equal honor to all parties. The Lutheran pastor of the village also held an effective speech at the grave, inspired by the spirit of true human love.

wafted speech, which left no eye empty of tears." This is the famous "Lutheran" regional church of Hanover.

(Freik.)

The distribution of the Bible. The British and Foreign Bible Society was founded in 1804 with a subscription list of 700 pounds sterling (\$3500). In a short time its field of work expanded over England and the whole continent. Today the Society has agencies in almost every part of the world. It has printed the Bible or parts of it in 267 languages and dialects, many of which were written for the first time for this purpose. - The production of these Bible translations, of course, requires many rare and costly types of printing. The printing works of the British and Foreign Bible Society are to be found in England in London, Oxford and Cambridge, on the Continent in Leipzig, Berlin, Frankfurt, Vienna, Pesth, Paris, Brussels, Amsterdam, Copenhagen, Stockholm, Christiania, St. Petersburg, Constantinople, Rome, Florence, Madrid, in Syria, in Beirut, in India in Bombay, Lahore, Allahabad, Madras and Calcutta, in Shanghai, China, in Cape Town at the southern tip of Africa, in Sidney, Australia, and other cities. - By the end of 1886, the Society had sent out no less than 112,253,547 Bibles and parts of the Bible, of which 3,932,678 in 1886 alone. Of these latter, 2,075,887 came from the book magazine in London, and 1,856,791 from foreign agencies. Germany supplied 363,094 copies, Russia 450, 115, India 314,949, Austria 167,959, France 130,572, Italy 129,028, Spain 56,280, Turkey and Greece 50,925. - Non-British Bible Societies distributed another 75,703,569 Bibles, so that on the whole these agencies sent out nearly 200 million copies of the Holy Scriptures! The total expenditure of the British and Foreign Bible Societies up to the end of 1886 was L10,315,327 (\$51,576,635), in 1886 alone ^231,776 (\$1, 158,880). - The total income of the American Bible Society in the last year was \$557,340, of which \$113,778 was from bequests, \$85,405 from contributions from churches and individuals, and \$296,540 from the publishing business; the expenses were \$506,443. For the current year the Board has already appropriated \$183,076 for work abroad. For the translation, publication and distribution of 500,000 copies of the Holy Scriptures in foreign countries, \$143,570 was paid. The Japanese translation of the Old Testament, with which Dr. Hepburn was so long occupied, has been completed, and it is now being translated into other languages by Dr. Chamberlain. (Chr. Botsch.)

Pabst and Turk. The friendship between the Sultan and the Pope seems to become more and more intimate. The present pope, Leo XIII, consorts more kindly with the Turks than with the Protestants; the latter were recently described by him as a "bloody insult": he was thinking of the many Protestant churches in Rome. Leo XIII gave orders to some of the Sultan's ministers; the Sultan venerated a ring to the pope, and the latter wore the splendor on the day of his jubilee. The friendship between the Turks on the one hand and the Pabst on the other has recently developed further. The Catholic patriarch of Damascus wrote to the pope and informed him of the pleasant news that the Turks regard him (the pope) as the "head of the apostles", or, to speak Turkish, as the "caliph" of the apostles. This is, of course, pleasant news for the pope, and it is probably for this reason that he prefers the Turks to the Protestants. The scholars of the latter do not want to know anything about the primacy of Peter and his alleged successor and prove that the so-called papacy of Peter in Rome is a myth.

(Chr. B.)

On Marc Island (Loyalty Islands), not only are the natives being persecuted by the French, but the London missionary Jones has also been driven away in an outrageous manner. One morning, while he was at school, a number of armed men approached the house. Jones went to meet the officer who was leading them. The same had an interpreter with him. On the officer's remark that he wished to speak to the missionary, the latter asked him and the interpreter to enter the house. He did not want to do so immediately because he thought Jones might escape. Only after he had placed his people around the house did he enter. He now read out a document, which was translated by the interpreter. In the same it was stated that Jones, who was of foreign nationality, endangered the public order and tranquility of the Loyalty Islands and was therefore expelled from the same. When Jones was asked about the reason for the accusation, the officer replied that he could not give any information about it. He was only following the orders of the governor of New Caledonia. When further asked when the departure was to take place, he replied: now. Jones explained that it was impossible for him to leave so soon. He would need months to get all his affairs in order. The officer replied that he would give him half an hour and would use force if necessary. Jones collected the written records for the purpose of the Bible revision he was then engaged in. Meanwhile, the natives gathered around the house; Jones was told not to talk to them. When the half hour was up, the officer gave him a small extension of time. Soon he was on his way to the steamboat that would take him to Numea. Thus he left the place where he had ministered for more than 33 years. On the steamship he was treated politely. They offered to guard his property, which he had to leave behind. Jones, however, declared that he could rely on the natives. The next day the ship arrived in Numea. Jones was set free and traveled to Sidney, where he complained to Lord Corrington, the governor of New South Wales, about the treatment he had received.

Is it permissible to tolerate something insane in the church?

A kind-hearted person (as it is called) might say: What harm is there in keeping God's word, and letting all or some of these things remain, even if they are not bad (namely, papal abuses)? I answer: They may be called good-hearted people, but they are misguided and seductive people; for you hear that it is not possible to teach something else beside God's word, to serve another beside God, to kindle another beside the light that is set in darkness by God. It is certainly a falsehood and error, even if it were some of it; for the church should not and cannot teach lies nor error, not even in some of it; if it teaches a lie, it is quite false, as Christ says Luc. 11, 35: "See to it that the light in you is not darkness; if then your body is all light, that it has no part of darkness, it will be all light," i.e., it must be all light and no part of darkness, that is, there must be all light and no bit of darkness. The church must teach only God's word or truth, and neither error nor falsehood. And how could it be otherwise? Because God's mouth is the mouth of the churches; and again: God cannot lie, therefore neither can the church.

It is true, to speak after life, the holy church is not without sin, as she confesses in the Lord's Prayer, "forgive us our trespasses", and 1 John 1:3: "If we say that we have no sin, we lie, and make God a liar", who at all times

But the teaching does not have to be sin, nor criminal, and does not belong in the Lord's Prayer, where we say, "Forgive us our trespasses"; for it is not our doing, but God's own word, who cannot sin, nor do wrong. For a preacher need not pray the Lord's Prayer, nor seek forgiveness of sins, when he has preached (if he is a true preacher), but must say and boast with Jeremiah (17:16), "Lord, thou knowest that what proceeded out of my mouth is right and pleasing to thee"; yea, with Paul, all the apostles and prophets, say, Haec dixit dominus, that God himself hath said. And again: I have been an apostle and prophet of JEsu Christ in this sermon. Here it is not necessary, nay, not good, to ask forgiveness of sin, as if it were unjustly taught; for it is God's word and not mine, which God shall not nor can forgive me, but confirm, praise, crown, and say, Thou hast rightly taught, for I have spoken by thee, and the word is mine. He who cannot boast of his preaching, let him stop preaching, for he is certainly lying and blaspheming God.

If the word were to be sin and wrong, by what would or could life be guided? Surely one blind man would lead another, and both would fall into the pit. Matth. 15, 14. If the lead or the angle iron should be wrong or crooked, what would or could the master work according to it? There one bend would make the other without end and measure. So here, too, life can be sinful and wrong, yes, unfortunately it is all too wrong, but the teaching must be absolutely right and certainly without any sin. Therefore nothing must be preached in the church, but only the certain, pure and unique word of God. Where this is lacking, it is no longer the church, but the school of the devil.

Now all this is to say that the church must teach God's word alone and be certain of it, by which it is called the foundation and pillar of truth and built on the rock, holy and blameless, that is, as it is rightly and well said: the church cannot err; for God's word, which teaches it, cannot err. But what is taught otherwise, or what is in doubt as to whether it is God's word, cannot be the church's teaching, but must be the devil's teaching, lies and idolatry; for the devil cannot say (because he is a liar and the father of lies): This says God; but, as Christ Jn. 8, 44. says: ex propriis, from and out of He must speak from himself, that is, lie. So also all his children, without God's word, must speak from themselves, that is, lie. (Luther, 26, 34 f.)

Use of the Lord's Prayer.

A master carpenter in a village - in the last century - was attacked at night in his house by a gang of robbers, looted and terribly maltreated. The priest found him near death after a few days and talked to him about his imminent end. The sick man wrestled with despair. "God cannot admit this," he cried, "deprived of all my fortune, shall I still forfeit my life and leave my wife and child in misery? It is impossible." The sick man's impatience rose higher and higher in spite of all his assurances. In this extreme embarrassment, the pastor remembered that his teacher, the blessed Professor Köcher in Jena, had once said: "If you once in your ministry do not know how to advise and help yourself, pray the Lord's Prayer with application of each petition to the present condition, and you will see what power of God lies in this prayer." The Rev.

followed this advice, began to pray the same and lingered over each request, paraphrasing it appropriately. When he had finished, the dying man, who had prayed quietly, recovered his strength and cried aloud: "Now I will gladly die; God has heard my prayer and has graciously accepted me for Jesus' sake; I will die blessed. He wished God's reward to the priest, who blessed the sick man and soon he passed away gently.

Surfeit of God's Word.

There are many who think that once they have heard or read God's Word, they can no longer do so and now know it all and everything. These are corrupt students of the Scriptures, who never really began and never tasted anything of the Word of God; and thus perish in their weariness, just as the Jews also became full and weary of the manna and grumbled about it, became lustful and perished. (Luther, 52, 386.)

Christ our righteousness.

A sorrowful and distressed woman came to her preacher and complained to him of her distress and anguish. When he wanted to comfort her, she said: "Yes, if I were as pious and holy as you, I could be content. Then the preacher said, "Are you serious that you would be satisfied if you had my holiness and piety for your person?" She answered, "Yes, certainly I could be satisfied." Then the preacher said, "Well, since you are so comfortable with other people's holiness, I will point out to you a man who is a thousand times holier than I am and whose name is Jesus Christ; he will give you his holiness if you want it. My holiness would be of little help to you; for I, as well as you and others, must pray every day: Forgive us our trespasses. And I could no more serve you with this than the wise virgins serve the foolish with their oil. But Jesus Christ, the fountain of all godliness and holiness, is able and willing to help you out; indeed, he himself is the Lord your righteousness." Jer. 23, 6. On this comfort the woman became quite cheerful and was satisfied.

Intercession.

If I had a Christian praying for me, I would be of good cheer and fear no one; if I had one praying against me, I would rather have the Turkish emperor as my enemy. (Luther.)

Inauguration.

On behalf of the honorable Mr. Praeses Sprengeler, on the 4th Sunday after Trin. Mr. P. J. C. T. Bräuer was introduced in Eablesville byC . M. Otto.
Address: Usv. 4. 6. 1. IZrusuar, Narvkans. l'onü üu 4>uo 6o.. IVis.

Kirrt(oinmoil)ung.

On the 3rd Sunday after Trin, the small but beautiful church at Closter, N. I-, was consecrated. The undersigned preached the sermon in German, the Uustor looi (G. Franke) in English. Br. King.

Mission Festivals.

On the 1st Sunday after Trin. the congregation in West Point, Nebr. celebrated its mission festival on the occasion of this year's district conference. The festival preachers were Messrs. PP: Praeses Hilgendorf and undersigned. The collection amounted to H60.00.
A. Baumhöfener.



On the 3rd Sunday after Trin. the mission feast of the congregations at Town Herman, Town Wilson and Sheboygan Falls was celebrated at the undersigned's church, Rev. Bro. Lochner and undersigned preaching. Collecte: -51.60.

SheboyganFalls, Wis. I. M. Hiebei.

On the 3rd Sunday after Trinity, the congregations at Kendallville and at Avilla celebrated Mission Feast at the former place. Preaching were the kk. Sieving, Preuss and undersigned. Collecte: -96.00. G. W. Schumm.

On the 3rd Sunday after Trinity, the congregations at Medina, Albion and County Line, N. U., celebrated Mission Feast with the participation of the congregations from Wolcottsville and Lockport. Feast preachers were the cl?. Ch. Hochstetter, A. T. Hanser and I. Mühlhäuser, the latter in English. Collecte: -54.25.

On the 4th Sunday after Trin. the congregations at Sandusky, Westfield and Reedsburg, Wis. celebrated mission feast at the latter place. Festival preachers were ck. Wildermuth, Bittner and undersigned. Collecte: -121.00. A. Rohrlack.

On the 4th Sunday after Trin. the St. Paul's congregation at Dubuque, Iowa, celebrated Mission Feast. Undersigned preached. Collecte: -12.60. Fr. chest.

On June 24, the Zion congregation in Denison, Iowa, celebrated Mission Feast. Festival preachers were cu. A. Ehlers and C. F. Herrmann. Collecte:-25.00. W. T. Strobel.

On the 4th Sunday after Trinity, St. Paul's Lutheran Parish in Cohocton, N.U., celebrated Mission Day. Collecte: -17.03. H. Nauss.

Conference - Arrivals.

The State Centre-Boone Specialconference will gather at Fr. Guenther's home in Boone, Iowa on July 17 and 18 - registration highly requested. Fr. Meinecke.

The mixed conference of Peoria and the surrounding area will meet at Father Witte's in Pekin from July 24-26 (until Thursday noon). - Main presentation: the state of Christ's exaltation, P. G. Traub, sen. - Registration is desired. E. L. Selle.

The Northern Illinois Pastoral Conference will meet, s. G. w., July 24, 25, and 26, at the church of Messrs. k. Joh. E. A. Mueller at Lake View. - Registration is necessary, stating whether only lunch or also overnight quarters are desired. Th. Bünger.

The mixed Mississippi Conference will meet July 31-August 2 at the home of Mr. P. Reim in La Crosse, Wis. - Timely registration is desired. J. Jenny.

The Gulf States Conference, (pastors and teachers in Florida, Alabama and Louisiana) will meet, s. G. w., August 7-9 at Zion Church in New Orleans. - Registrations are accepted by Mr. ? Rösener. A. Burgdorf.

Concerning the Middle District meetings.

Whoever wants lodging should immediately send a signed application to the local pastor. A. Saupert.

Revenue into the Michigan District coffers:

Synod treasury: From Trinity congregation in Detroit -43.18. congregation in Millers 21.46 & 24.63. congregation in St. Clair 10.00. congregation in Reed City 7.25. By C. Schroeder from congregation of P. Schwartz 3.60. congregation in Monroe 24.86. Mrs. Rueger .75. congregation in Frankentrost 12.90. comm. in Bay City 27.24. comm. in Moltke7.25. comm. in Nogers City 7.25. comm. in Big Rapids 4.00. comm. in Petersburg 7.35. comm. in Lake Ridge 6.00. comm. in Forestville 5.00. comm. in Sand Beach 4.62. comm. in Benona 2.30. comm. in Tawas City 6.45. parish in Winfield 3.00. parish in Frankenmuth 51.32. parish in Sebewaing 25.22. by P. Hahn from Mrs. Str. in U. 1.00. by k. Fürbringer from A. Lämmermann 1.00. parish in Amelith 11.00. parish in Port Hope 9.25. parish in Monitor 15.18. parish. in Jonia 8.00. comm. in Burr Oak 10.25. comm. in Saginaw City 20.00. comm. in Kilmanagh 2.50. comm. in East Saginaw 15.00. comm. in Alpena 6.52. comm. in Wyandotte 6.40. comm. in Merritt 7.00. comm. in Argyle 2.50. comm. in Turk Lake 2.07. (Summa -423.30.)

Building fund in Addison: comm. at Leland 9 a.m. comm. at Burr Oak 3 p.m. comm. at Sandy Creek 10 a.m. (p. -34 a.m.)

Household in Springfield: By P. Hügli from Fr. L. Lentz 1.00.

Poor students in Springfield: through Fr. Schliepsiek, sent to Joh. Schantz's wedding, 5.87.

Poor Students in St. Louis: Gem. to Sandy Creek 5.00.

Poor students in Fort Wayne: Gem. to Sandy Creek 5.00.

Widow's Fund: Jmm. comm. in Detroit 17.35. comm. in Adrian 11.00. (S. -28.35.)

Negro Mission: By P. Fürbringer from A. Lämmermann 1.00. Gem. to Sandy Creek 3.00. (S. -4.00.)

Negro Mission in Springfield: By P. Hügli from N. N. .50.

Negro Mission in New Orleans: Through Fr. Hügli by Fr. L. Lentz 1.00.

Jewish Mission: Gem. to Sandy Creek 2.00.

Emigr. miss ion in New Zork: Gem. to Sandy Creek 5.00.

Gem. in Turk Lake: Gem. in Saginaw City 5.00.

Gem. in Sarcoxie: By P. Fürbringer, sent to Knoll's wedding, 7.50.

Gem. inFremont: By P. Fürbringer, sent to Knoll's wedding, 7.50.

Poor Michigan pupils: comm. in Amelith 4.25. By P. Müller, on G. Engelhardt's wedding, 4.10. By 1*. Fürbringer, on J. M. Hildmer's wedding ges., 10.05. By k. Bohn, on G. Hetzner's wedding, 12.30. (p. -30.70.)

Inner Mission: By P. H. W. Schröder from A. Hårdlein 1.00. By teacher Harbeck from N. N. 1.00. By k. Bohn from Mrs. N. .25. From the mission box in Port Hope .75. Gem. in Richville 9.10. Gem. in Merritt 6.65. (S. -18.75.)

Deaf and Dumb Institution: Singing Society of the Jmm. congregation in Detroit 7.50. Congregation in Belknap 6.50. Through P. I. Schmidt of A. Mittelberger 3.00, on I. G. Kuch's wedding ges. 8.05. (S. -25.05.)

Poor students in Addison: By ?. Fackler, at H. Stoll's wedding, for Gempel 7.00. Gem. in Frankenmuth for List 15.58. There at Chr. Hubinger's wedding, for Zehender 7.70 and 7.70 for Walther in Fort Wayne; for the same at I. A. Winkler's wedding, 10.00. (p. -47.98.) A. Winkler's wedding 10.00. (p. -47.98.) Total 657.50. Correction.

In my receipt of April 20 under "Orphanage and Hospital in St. Louis" read .88, resp. .87 from Fr. Bach instead of from "Fr. Auch".

Detroit, June 19, 1888. Chr. Schmalzriedt, Cassirer.

Income to the cash register de- "Western" District:

Synodal funds: From Fr. Weseloh's parish in Kimmswick -15.00. Fr. Leimer's parish in Swiss Alp through Fr. Kaase 4.50. k. Griebel's Gem. in California 8.70. P. Jungck's Gem. at Chepstow 3.00. P. Kauffeld's Gem. at Newton 4.50. P. Ludwig's Gem. at Russell 1.75. P. Mähr's Gem. at Ellsworth 1.70. k. Keller's Gem. at Palmer 5.50. By P. Smukal of the Gem. at Pilot Knob 12.00, Gem. at Iron Mountain 5.45. k. O. Zimmermann's Gem. 18.88. P. Bartels' Gem. at St. Louis 13.00. By ?. H. Sieck in St. Louis by the Young Men's Association 7.50. (P. -101.48.)

Walther College in St. Louis: By Kassirer Tiarks 20.50.

Progyrnasium in Concordia: By Fr. Lentzsch in Craig from sr. Gem. 4.45.

Inner Mission in the West: ?. Demetrios Gem. at Concordia 3.65. By ?. Lentzsch at Craig, coll. by Mr. Stünkel, 5.05. (p. -8.70.)

JnnereMission inKansas: By Fr. Frese in Hanover, Thank Offering by H. Ch. Meyer, 5.00.

Negro Mission: By Fr. Jungck in Palmer from N. N. 8.00. By Mr. Schwartz from?. Janzow's congregation in St. Louis 2.00. By Fr. Lentzsch in Craig, coll. by Mr. Stünkel, 2.65. By 1'. Frese in Hanover, thank offering by H. Ch. Meyer, 5.00. (p. -17.65.)

English Mission: Through Mr. Schwartz of Fr. Janzow's congregation in St. Louis 8.00.

Widow's Fund: Through P. Käppel in Jefferson City from Mrs. E. Beck 1.00. l". Griebe! in California 4.00. Through Lentzsch in Craig from Mrs. Stäber 1.00. (S. -6.00.)

Orphanage near St. Louis: By Fr. Weseloh in Kimmswick from Fr. Lindwedel 1.00. By Fr. Käppel in. Jefferson City by Mrs. K. Mohr 1.50. By Fr. Rohlfing in Alma by the Jungfrauen-Verein sr. Gem. 6.10. By Fr. Lentzsch in Craig from Mrs. Stäber 1.00. By Fr. Janzow in St. Louis from A. Göwert.50. By Kassirer Tiarks 14.05. By k. Meyr in Friedheim, Wed. coll., 4.25. Durck Prof. Günther from the Gem. in Kirkwood 3.00 (p. -31.40.)

Hospital in St. Louis: By Kassirer Tiarks 1.25.

Poor students in St. Louis: Through Fr. Weseloh in Kimmswick by Fr. Lindwedel 1.00.

Budget in St. Louis: By Kassirer Tiarks 1.00.

Poor students in Fort Wayne: By Fr. Schwankovsky in Baden by Chr. Lowes 1.00.

Gem. in Sarcoxie: By Kassirer Tiarks 1.50.

k. Engelbrecht's Gem. in Chicago: P. Janzow's Gem. in St. Louis 8.35. Correction.

In no. 9 of the "Lutheran" read: P. Käppels Gem. bei Jefferson City, instead of "in Jefferson City".

St. Louis, June 26, 1888. H. H. Meyer, Cassirer.

1328 Llarcot 8tr.

Received for orphanage at Addison, Ill: From congregations 2c. in Illinois: collecte from k. Ramelow's parish in Elk Grove -15.10. From P. Great's parish in Addison: by Herm. Marquardt 37.85, by F. Fedderke 36.50, by F. Göllner 21.10, by H. Bergmann 43.25, by L. Rathje 17.55, by ?. Große by H. Licht 1.00. By k. Steege in Dundee, sent at Louise Röhl's wedding, 6.23. By Schröders Gem. in Ruma 3.00. By C. Blievernicht in Elmhurst 5.00. By P. E. Kirchner in Matteson from the Women's Association 5.00. By ?. Müller in Ehester, -half of the collecte at the foundation feast of the Young Women's Association, 3.50. By the congregation in Wheaton 2.63. By P. Pifsel's congregation in Benson 3.50. By Dorn of Joh. F. Timm in Lynnville 1.00. By P. I. H. Nabe at Yorkville of Mrs. Fr. Hage Sr. 3.50. By ?. W. Steffen of Hampshire 2.80 and Sycamore .50. By P. Hölter in



Chicago by Mrs. M. Keller 1.00. By Mich. Krank in Chicago (? Leeb's Gem.) 1.00. By Conr. Tatge in Joliet 5.00. -----By Joh. Harmening from teacher N. N. in----- .50. By I*. Count in Des Plaines, ges. at Louis Scharringhausen's wedding, 9.00. k. Strieter's Gem. in Proviso 25.00. Collecte of P. Reinke's Gem. in Chicago 45.45. By H. Schweer of P. C. Brauer's Gem. in Eagle Lake 19.00. By I. O. Piepenbrink of k. Brauer's Gem. in Crete 45.84. From the orphan box in the orphanage 8.47. (p. -269.27.)

From congregations 2c. outside Illinois: By the Cassirians: D. W. Roescher at Fort Wayne 9.25, H. Tiarks at Monticello 25.47, C. Eißfeldt at Milwaukee 20.00, Th. Menk at St. Paul 29.13, Chr. Schmalzriedt at Detroit 2.05. By P. G. Spiegel at Jackson, Mich. of the Woman's Club 10.00, Mrs. Herr 5.00. (S. -100.90.)

From Children: Christian Teaching Collects from Chicago: by 1*. H. Wunder 8.25 and 7.94, by Fr. Succop 19.00 and 24.00, by Fr. Bartling 8.00. Likewise by Fr. Große in Hartem, Ill., 14.00. By Kassirer D. W. Röscher in Fort Wayne from the pupils of the teachers: Grimm in Fort Wayne 2.00, Amling in Defiance, O., 2.00, Fierks in Napoleon, O., 3.25, Lindemann at Fort Wayne 1.50, and Röscher there 2.30. From Chicago by Lebrer's pupils: Zutz 4.25, G. Bartelt 6.40 (of which 4.25 are collected by Karl Mußmann). From teacher F. Militzer's school at Arlington Heights, Ill. 2.63. Through P. G. Spiegel at Jackson, Mich. from school children 4.02, Karl & Adolph Spiegel 2.48. From teacher Möller's pupils at Rock Island, Ill., 3.50. By teacher Ch. H. Brase's pupils at Crete, Ill., 2.50. By teacher S. Garbisch's pupils at Elk Grove, Ill., 5.50. By teacher Eggers' pupils at Homewood, Ill., 1.70. By teacher W. Wellensieck's pupils at Red Jacket, Mich., 9.50. (p. -134.72.)

In board money: By P. Graupner from G. Marquardt in Broadland, Ill., for his son 5.00. From Joh. Steffens in Chicago, Ill., for his children 20.00. From Martin Westphal in Joliet, Ill., and Schlie in Iron Mountain, Mo. for F. and W. Schlie 100.00. (S. -125.00.)

Addison, Ill, June 20, 1888.

H. Bartling.

For poor students of the Concordia College in Fort Wahne, the undersigned received from B. -1.00, through Kassirer Röscher 25.00, Joh. Kraußkopf 2.00, Mrs. N. N. in Friedheim, Ind, 5.00, Mr. N. N. there 5.00, by Kassirer Hargens 2.00, 11.00, Kassirer H. H. Meyer 14.50 & 9.40, by Karl Ax in Dallas, Tex. 10.00, Wittwe Regel 1.00, Hamannsche Stiftung 17.50, T. O. Piepenbrink, Crete, Ill, 5.00, from P. Pfeiffer's parish 8.75 for Pfeiffer; P. D. Graf's comm. 11.36, on W. Mell's infant baptism s., 1.00, from Lydia Gräf 1.64 for Ziegler; from P. E. Th. Claus' parishes in Grant Co., Dal., 5.00 for Tr. Meyer; by Kaff. H. H. Meyer 2.00 for Buszin; by the Virgins' Association in P. Janzow's comm. 12.50 for Jäger.

Fort Wayne Ind, June 21, 1888.

A. Bäpler.

For poor students from Minnesota

I have received since January 1: -126.88; namely, through Kassirer Menk 58.58; Synodalcollecte in Hamburg 43.26; congregation in Minneapolis 13.04; Mrs. Quiel that .50; congregation in Glencoe 5.20; congregation in Plato 1.30; Fr. Engel 5.00.

All donations for our student treasury are to be sent to the district treasurer from now on, according to the synodal resolution. Those students of our district, however, who are in need of support, may still turn to the undersigned. May the Lord always fill his Christians with heartfelt mercy, also towards his poor prophet students!

Ms. Sievers.

For the household of our Progymnasium received from Wauwatosa, Wis. from Jakob Neunibel 1 sack of flour, 2 Bshl. Potatoes; from Otto Bopke, 1 sack of flour.

Milwaukee, Wis. June 19, 1888.

I. Messner, property manager.

Received for the congregation at Sedalia, Mo. with heartfelt thanks: From Mrs. C. Schaden at Wright City, Mo. by Rev. I. H. Ph. Gräbner -1.50. C. F. Gräbner, Fr.

Received through Fr. Trautmann from members of his parish for Stud. Guckenberger -12.00 and 5.00. Günther.

Correction.

In my receipt ("Luth." No. 13) it should read under the heading "Synodalkasse": From P. Hartmann's Gem. at Woodworth (not Woodstock) 47.65.

H. Bartling.

Changed addresses:

liev. LrarlInvurtll, (kulvackale) Dreſo I*. O., Lo86o ., 6sl. custodian linden, 354 Clnuellaauer 8tras86, drimulitsollau, 8uxou^, Oerwuv^. Rev. >V. Luuk, Llusilo VVorks, Olark 6o., >Vi8. liev. Xuellu, 308 Last 8tr., Belleville, Ill. 3. 6. L. >V. Rock, 297 IV. LauAliton 8tr., OliioaM, Ill.

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Letters containing business, orders, cancellations, funds 2c. are to be sent to the address: Latd. Oonoordia-Verlux (Sä. O. Lartdel, geeilt), Lornek okLlianai 8tr. L Indiana ^ve., 8t. I.ouis, Llo., send anher".

However, the letters containing notices for the journal (articles, notices, receipts, address changes, etc.) should be sent to the address: "Lutkeraner", Ooneordi" 8 "mln "rx, to the kedartiau.

Lutereck at tde 1*081 OKoe st 8b. Louis, Llo., "8 860OL<1-0I "88 matter.



Herausgegeben von der Deutschen Evangel.
Redigirt von dem Lehrer: G.

44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

If the "Lutheran" owes a man a monument of honor *), then it is certainly, according to the unanimous judgment of our readers - our own Dr. Walther; not only because he founded the "Lutheraner" and worked faithfully on it until his blessed death, but also because, according to the good hand of God, he was the blessed instrument that, at the side of other faithful, zealous, gifted co-workers, already deceased and still living, has made our Synod, whose organ is the "Lutheran," what it is, not only the largest Lutheran body in America, but, what is highest, a stronghold of true, unadulterated Lutheranism.

And nothing is more suitable to promote the aim of the "Lutheran" than to bring before the readers the picture of the man who, along with other faithful co-workers, built up our synod, fought so valiantly for pure doctrine and against all false teaching.

*The fact that Schreiber erects this honorary monument to the blessed Dr. Walther is not because he considered himself particularly suitable to erect a worthy honorary monument, but because, since others had refused the work, he yielded to the request of many brothers - after prolonged resistance - and believed that he had to do this all the more because he considers himself indebted to the blessed man as a fatherly friend, dear teacher and loving colleague.

The request to provide contributions, letters 2c. to this biography has been kindly complied with: P. E. A. Brauer, P. A. J. Bünger, P. E. M. Bürger, Prof. Crämer, P. L. Fürbringer, P. Osc. Hanser, P. C- J. O. Hanser, P. Hochstetter, P. S. Kehl, P. F. Lochner, Dir. Ch. H. Löber, Präses Niemann, P. F. Sievers sen., P. Schieferdecker, P. C. Strafen, P. W. Zschoche, Mr. Köhn, Mr. C. E. Kühnert in Chemnitz, Saxony, Prof. F. A. Schmidt, and others.

In some of the previously published articles on Walther's life, incorrect information has crept in, which is corrected here. G.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Wo., July 17, 1888. No. 15.

Birth - childhood - high school - decision to study theology.

Walther comes from an old preacher family. He himself has distinguished the following: "My great-grandfather was Moritz Heinrich Walther of Gladau in Magdeburg, since 1719 pastor in Oberlungwitz between Hohenstein and Chemnitz in the county of Schönburg-Glauchau, died March 2, 1752. Was unfortunately! a chiliast, as can be seen from the Innocent News, year 1728, p. 565 ff. His wife was a née Reißing from Hohenstein. His son, my grandfather, was Adolph Heinrich Walther, born at Oberlungwitz on July 2, 1728; attended school at Annaberg and the University of Leipzig, became pastor in 1752 in Gazen near Pegau in Saxony, in the collegiate episcopate of Zeitz, since 1763 pastor in Langenchursdorf near Waldenburg in the Princely Schönburg, Königr. Saxony. His first wife was Maria Elisabeth, née Wagner from Burgstädt, the second was Auguste Concordia, née Bonitz from Lichtenstein. My father was Gottlob Heinrich Wilhelm Walther, former pastor of the Lutheran congregation at Langenchursdorf near Waldenburg in the Principality of Schönburg-Waldenburg in the Kingdom of Saxony, born here on November 15, 1770 and died here in 1841, January 13. My mother was Mrs. Johanna Wilhelmina Walther, née Zschenderlein from Zwickau in the Kingdom of Saxony, died in 1851 in Kleinhartmannsdorf near Frauenstein in Saxony with my sister, the reverend Julie Wilhelmi."

Carl Ferdinand Wilhelm Walther was born in Langenchursdorf on October 25, 1811. Walther was the eighth of twelve children, of the sons the fourth. *) One of his younger sisters, Amalie Ernestine, married in 1836 to Pastor E. G. W. Keyl, then pastor in Niederfrohna. Walther's father was a strict educator. Nothing was more annoying to him than when a young man was squeamish. "A young man must suffer much before he becomes a dominos (master)," he often used to say. The children had

*) not the second; the firstborn son died in the first year of life, the second son in the sixth.

The children had great respect for their father; they hardly dared to look at him. Ferdinand was once punished for sitting on the sofa. But the father was otherwise an affable old gentleman, and he also took great pains to have his children well educated.

The following charming story is reported from Walther's childhood: One celebrated just Christmas. As is the custom in Saxony and other parts of Germany, the furry nickel (a well-known name for Santa Claus) had also arrived at Walther's house. When he asked the children to recite a saying, Walther, who was only three years old, prayed the verse:

Christ's blood and righteousness This is my adornment
and robe of honor, With this I will stand before God,
When I enter heaven.

Walther's father was so pleased that he gave his son a threesome. This made a deep impression on little Walther. He thought it must be a very nice saying that his father had given him a threesome because of this. This saying accompanied Walther throughout his later life. It was also in his mind during his high school years, where a rationalistic environment had also exerted its influence on Walther. (Volksbl.)

After Walther had received his first lessons in elementary subjects from his father and in the local school, he attended the city school in Hohenstein near Chemnitz in 1819 and then, in July 1821, the grammar school in Schneeberg in the Saxon Erzgebirge, where his brother-in-law, the husband of his eldest sister, the learned N. H. F. W. Schubert, was principal. Here he remained until September 23, 1829. His leaving certificate from Schneeberg was an extremely honorable one, both in regard to his knowledge and his conduct. It testified that he was "especially worthy" (inprimis dignus) to be admitted to academic studies and had never incurred even a slight censure. The pastor primarius and superintendent at Waldenburg, in a letter dated November 21, 1829, recommended "the

hopeful youth, Carl Ferdinand Walther, to the favorable consideration of his venerable academic teachers, as well as other high patrons and promoters of the sciences, as being equally worthy and in need, as anxiously as reverently".

How did Walther's soul fare at the time when he was studying at the Gymnasium? All the teachers at the Gymnasium, with the exception of one, were decided nationalists and, as mentioned above, he was not free from their influence; however, he retained the faith in the Holy Scriptures as God's Word that he had received at home, although, as he says himself, he had not yet had any experience of a faith that overcame the flesh, the world and Satan.

In the introduction to a lecture he gave in 1878, in which he spoke about the historical belief that the Bible is God's Word, he said, among other things: "By the fact that a man believes the Holy Scriptures to be God's clear Word, because he has been so instructed by his parents, that is, by mere human faith in them, no man, of course, becomes righteous and blessed before God; but nevertheless even such a merely human faith is an inexpressibly great treasure, indeed, a deliciously precious gift of God's antecedent grace. - I can introduce myself to you as an example in this respect. My dear, God-fearing father also taught me from childhood that the Bible was God's Word. But very soon I left my father's house - already in the eighth year - and that into unbelieving circles. I did not lose the historical faith. It accompanied me like an angel of God through my life. But I spent my more than eight years of high school unconverted."

Walther did not intend to study theology, but to devote himself to music.*) In 1829, on February 8, he wrote in his diary: "I feel born for nothing but music. When he once told his father of his desire to devote himself to music, he said to him: "If you want to become a musician, see how you get by; but if you want to study theology, I will give you a thaler a week.

But God did not want him to become a musician either, but wanted to make him a chosen tool in the service of his church and worked in him the decision to choose theology as his study. This happened through the reading of Schubert's description of the life and blessed work of the preacher J. Fr. Oberlin, which his brother Hermann, who had already been studying in Leipzig for two years, had brought home with him along with other Christian tracts. He wrote about it in his diary: "I live quite happily and philosophize with my brother about the most interesting subjects from both our lives and read with true greed the life of Pastor Oberlin, portrayed by Schubert; this has filled my whole being and shown me that the prospects that a theologian can have are the most beautiful, in that he can, if he only wants to, acquire a sphere of activity as no one who has chosen another profession has to hope for. The anxious doubt: 'Will you one day also have a

'get measured provision?' is now quite overcome; for an unshakable confidence in God and a firm faith in His providence and influence over our destinies I have sucked from that invaluable little book, having seen it awakened by the conversations with my dear, good brother."

(To be continued.)

(Submitted.)

Of the state of the believing soul between death and resurrection,

or:

May we forget about the blessed state in which our soul will be between death and resurrection, the resurrection from the dead?

(Continuation instead of conclusion.)

2.

Scripture does indeed point us to the resurrection from the dead with our hope, but it also comforts us with blessed consolation because of the state of our soul between death and resurrection.

So this is the hope of those who have fallen asleep in Christ: on the last day they shall be raised and live forever with Christ. This and so teaches all the Scriptures of the Old and New Testaments.

But where, we ask, does our poor soul remain while the body sleeps in the grave? What does the Scripture teach about this?

From the Scriptures alone - let it be known! - we have to look for an answer to this question. For from nature we do not even know what the soul actually is and how it leads its life during bodily life; much less do we know from nature how it behaves after death. May God help us to let the Scriptures speak alone and do nothing, nothing at all, about it. Here, too, and here especially, it is necessary to let all thoughts be determined by the Scriptures. Come then!

When we die, is our soul still alive? Or does our soul perhaps also dissolve, like the body? Does my soul live after my death, or - yes, how shall I say? - does it blow away, does it urbanize, does it dissolve into something, like the body dissolves into the earth, becomes "earth"? Does our soul during our state of death have a preference over the "souls of animals" (Deut. 12,23.), which are no longer there after the death of the animals? That is the first question; and here is the answer:

Matth. 10, 28: "Do not be afraid of those who kill the body and may not kill the soul. But be much more afraid of him who may destroy both soul and body in hell.

This is said by One who knows exactly, Christ. What does he say? He says: your body will be killed. But, he says, those who kill the body cannot kill the soul. - The Lord Jesus distinguishes here between the body and the soul. The body can be killed, but not the soul. - So if the body is dead, the soul is not dead. If the soul is not dead after our death, then it lives; admittedly without body. - So after our death, when the body becomes earth, then our, mine, yours, every one is dead.

*) Not the Medicin.

The soul that has died or been killed is still there and alive. Therefore, it is not subject to such a dying, dissolving, like the body. It does not blow away, does not flutter away, does not dissolve into anything.

People, then, who think that our soul is not something that can exist and live separately from the body; our soul is only a power and life expression of the life of the body; it is therefore dead after the stabbing in the same sense as the body; it will also only be awakened to life again on the last day, like the body; - these people may be sharp thinkers and philosophical minds, also otherwise right-believing Christians, but in this piece they are mistaken, and are convicted of error by this simple saying, where Christ says: Those who kill the body may not kill the soul. For if our soul were only a power and life expression of the life of the body, if our soul could not live apart from the body, then it would be just as dead as the body when the body is killed. But Christ says, "They that kill the body may not kill the soul." Nor does it help that people say, "yes, in God's eyes the soul lives." In God's eyes the body also lives, the body that is killed, and only sleeps. Then, if that were meant, Christ could not say of the body that it would be killed - and even more so in distinction from the soul. But Christ says, "They that kill the body, and may not kill the soul."

So: after the death of the body, **the soul lives**. This is the first thing we have found.

The Letter to the Hebrews also testifies to this.

Heb. 12:23: "Ye are come unto the spirits of the perfect righteous."

"You", i.e. you believers, "have come", i.e. belong to "the spirits of the perfected righteous." So the spirits of the perfected ones must be there and live.

The soul lives. But what becomes of it after the body is laid in the grave? That is the second question, and here is the answer:

Luc. 2, 29.: "Lord, now let your servant depart in peace, as you have said, for my eyes have seen your Savior."

Simeon, because he, his Savior, is there, has no fear of anything in death, so first of all also not because of his poor soul. He goes with peace. He defies JEsu. - Is this not enough? "Lord, how this shall be with my soul, I know not; but thou art there; I go in peace." Peace above, peace beneath, peace behind, peace before the face, peace on the right hand, peace on the left, peace around and around: what sorrow can move us there? what fear can we have there? Truly, if we had nothing more than this little saying, which teaches us thus, we could already travel with great peace and worry about our soul between death and resurrection would not need to cast a shadow on our great bright hope of the last day.

But we have more.

Luc. 23, 46: "And Jesus cried with a loud voice, saying, Father, I commend my spirit into thy hands. And when he had said this, he passed away."

Jesus, the eternal Son of God, was also a man, "like us". He also had a soul, He also died - for us. He also wanted to resurrect - on the third day. He also wanted his soul



have provided until then. He ordered them into his father's hands. He laid them down, deposited them in God's hands. Into God's hands! Yes, indeed! Soul, you are well taken care of. But I mean our soul, for what Jesus has done, we are to do also; he has purchased it for us. So did Stephen.

Apost. 7, 59: "And stoned Stephanum, who called and said, Lord JEsu, receive my spirit."

Jesus is the good shepherd, our friend. Where there is need, he helps. He takes our poor soul in death. As a helpless child is well kept in the arms of its mother, so is our soul in the arms of Jesus. -

But how far are we now? What do we know now about the state of our soul between death and resurrection? Our soul lives, nourishes in peace, is **received by Jesus**. We know that. - Is that enough? Do you want some more? There is a little more. We still want to see that.

Luc. 23, 42. 43.: "The thief said to JEsu: Lord, remember me when you come into your kingdom. And JEsu said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

We all know the thief well. He believed in Jesus, the crucified one, that he was the Lord and the promised Messiah. He does not seem to have had exact information about the kingdom of Christ and when it should begin. But "when you come into your kingdom, O Lord, remember me," said the dying man. Then Jesus answered, "Truly I say to you, today you shall be with me in paradise."

Today. - We know that the body of the executioner was buried "today". So it must have been his soul, which should come "today" with the Lord Jesus into paradise.

To paradise. - This means heaven, as St. Paul teaches us, 2 Cor. 12, 4. But I cannot describe this heaven in any way. "Where this heaven and how it is constituted . . . is a rash and useless question; for no eye has seen it, no ear has heard it, and it has not entered into the heart of man," says Dietrich quite correctly in his Catechism, Question 262; Scripture does not reveal it. - In paradise, in heaven, the soul remains well preserved, and has - notice this! - The fact that it is there is the best guarantee of eternal glory, which will be revealed to the whole person at the resurrection on the last day, according to God's promise.

But how does the soul live in heaven? What happens to it there?

Luc. 16, 22. 25: "And it came to pass that the poor man died, and was carried by the angels into Abraham's bosom. . . But now he is comforted."

Our soul is comforted in heaven. This word, as well as the very fact that it is in heaven, blows away all and every thought of any unhappiness there. Blessed is our soul in paradise. Cf. Revelation 14:13).

*) I do not consider it necessary to explain the expression "Abraham's bosom" here. Something other and better than God's hand and Jesus' arms and heaven cannot be meant by it. And that the soul is there, we already know. - Furthermore: in the well-known passage, in which Jesus tells about the rich man and the poor Lazarus, the above-mentioned words are the only ones, which speak of the blessed ones and their to-

If we sum up again what the New Testament says about sent to preach the word of God to them." "Therefore God the state of the departed soul between death and allows us to live here, so that we may also bring other people resurrection, it is this: **the soul lives, in peace, is received by Jesus**, to faith, as he has done for us. Father Luther speaks **is in heaven, is comforted and is blessed.** especially well in favor of the mission in a foreign language

Like this. Now do nothing about it, not a word, not a and against those who want to do the work only in their own conclusion, not an elaboration; console yourself with this. Do mother tongue. "I do not think at **all of** those who are so nothing about it either; keep silent about all philosophy and devoted to **only one language** and despise all others. For I would all erroneous speech. One remains with these words. It is gladly raise up such youth and people who could be useful to true that there are still many unanswered questions. But Christ even in foreign lands and speak with the people, so since the Scriptures do not answer them, do not try to answer that we would not be like the "Waldensians" and Bohemians, them. If God had wanted us to know more, he would have who have so caught their faith in their own language that they said more. cannot speak intelligibly and clearly with anyone, unless he

Complete and superfluous enough is what we know of the first learns their language. But the Holy Spirit did not do this state of our soul, to say with Paulo, in the beginning; he did not wait for all the world to come to

Phil. 1, 21. 23.: "Christ is my life, and to die is my gain. I Jerusalem and learn the language, but gave all kinds of desire to depart and be with Christ, which also would be tongues for preaching, so that the apostles could speak wherever they went. I would rather follow this example; it is much better." also right that the youth should be trained in many languages: who knows how God will use them in time to come? (ErlangerAusc. 22,230.) What these words of Luther obviously call us German Lutherans, who live in a country where the English language is the national language, to do, each reader may tell himself.

(Conclusion follows.)

(Submitted.)

What call is there for us in this?

Now the time has come again, in which in our circles one lovely mission festival tends to follow the other. On such occasions, lectures on the history of missions are held in order to acquaint the audience with the faithful missionary work of the Evangelical Lutheran Church, both in earlier centuries and in the present time. It is not at all the case, as is often asserted by false believers, that the Lutheran Church in former times did not care about missions at all, and that it was only through the zeal that the sects showed in the work of missions that they were gradually spurred on to do the same. On the contrary, just as the orthodox church has been a faithful missionary nurse from the beginning, according to the Acts of the Apostles, so it has always shown great diligence in the work of the mission commanded by God, ever since it has borne the name "Lutheran church. Luther himself can rightly be called the one who gave the impetus to the missions of the last centuries and brought them into being. As if with mighty trombone notes he has inspired to the mission work, and always his igniting words will still recruit new missionaries. "Jerusalem," he says at one point, "should be the place where the preaching of the Gospel of salvation should begin. But it was not to remain there alone. It should also be brought to the Gentiles and preached everywhere in the world. There should be no difference of place and person. The gospel should be spread to the uttermost parts of the world." "If they (the Gentiles) are to believe, they must first hear his word and thereby receive the Holy Spirit . . . If they are to hear his word, preachers must go to them.

However, centuries ago Luther did not only write for the missionary cause, but Lutheran princes also took the execution into their hands. Among the Lutheran rulers, Gustav Wasa (King of Sweden from 1523-60) was the first to start the missionary work in a way that is still common today. He sent a large number of Lutheran missionaries to the various tribes of the Lapps, for whose maintenance he faithfully provided. He gave the Finns thorough instruction in Lutheran doctrine, translated the Holy Scriptures into their native language, and distributed a large number of spiritual songs, Bibles and hymnals in Finnish among this poor people. Many Lutheran princes of past centuries have followed the good example of the Swedish king. Here we may mention only Charles IX of Sweden (1602-11); Christoph of Würtemberg; Duke Ernst the Pious of Saxe-Coburg-Gotha, who sent Wansleben as a missionary to Abyssinia in Africa in 1663; King Frederick IV of Denmark, as well as King Gustav Adolf of Sweden and his chancellor Oxenstierna. Frederick IV of Denmark founded the mission at Tranquebar in the East Indies, assisted by the pious A. H. Franke by sending missionaries Plütschau and Bartholomäus Ziegenbalg. The latter (died 1719) translated the New Testament into Tamil. The Hallische Waisenhaus supplied many a valiant missionary for this East Indian mission, among them Christian F. Schwarz (d. 1798), who was active in this missionary service for almost half a century.

Unfortunately, under the influence of rationalism, the right zeal for this mission completely cooled down, and the rich Lutheran seed was largely lost. by the Anglican (Episcopal) Church. Gustav Adolf of Sweden made a plan to emigrate a large number of Lutheran Swedes to the territory of the present United Kingdom.

States and under his chancellor Oxenstierna this plan came to execution, so that a large crowd of Swedish Lutherans took up residence on the Delaware. These Lutherans wanted to establish here, in the heathen country, a church of the living God, which should keep the word pure and loud.

Campanius, a Swedish Lutheran pastor who immigrated from Stockholm, was the first Protestant missionary among the Indians in the territory of the United States. He began his work in 1646, several years earlier than John Eliott, the so-called Apostle to the Indians. Campanius translated Dr. Luther's Small Catechism into Indian (into the language of the Delaware", Lenni Lenape) and worked, unfortunately! only a few years with great success among the sons of the wilderness. Which reader would not have heard of the self-sacrificing, tireless Lutheran missionary to the Greenlanders (Eskimos), Hans Egede, who spared no danger? But enough of the missions of the Lutheran Church in earlier centuries. Should the call be in vain, which for us lies in the fact that people blessed by God with earthly goods spared no expense to give catechisms and hymnals in the dialect of peoples who spoke a different language? O would those Lutheran missionary friends of old find many followers today! There is ample opportunity for this. To name just one, the need for a good English Lutheran hymnal has already become very apparent here.

(Conclusion follows.)

(Submitted.)

Dear "Lutheran"!

An orthodox Lutheran congregation is a glorious miracle of God. It comes into being by God making friends of divine truth out of despisers and something great and glorious out of nothing. God does this, not because of the faithfulness and piety or excellence of its teachers and members, but in spite of their weaknesses and infirmities; not through all kinds of promises and persuasions, but solely through the gospel despised by all natural men. A church of the pure gospel does not offer honor and prestige before men, but the shame of Christ; it does not promise money and goods, but demands gifts and sacrifices of earthly goods; it does not grant rest and good days for the flesh, but compels to work and fight; it does not bring joy and pleasure to the flesh, but urges its crucifixion; in short, it is not of the world, and therefore, according to its origin, preservation and spread, a glorious miracle of God's grace. We Christians should rightly recognize this miracle and remember it, 1 Chron. 17, 12, tell about it, Ps. 96, 3, sing about it, Ps. 105, 2. 1 Chron. 17, 12, and call others to rejoice over it, 1 Chron. 17, 10. This is what God demanded through David in the Old Testament, and even more so for us in the New Testament. This was also the reason why the dear Lutheran congregation in Addison felt moved to celebrate the 50th anniversary of the founding of the congregation, and why the writer

of these lines to tell the dear Lutheran readers something about this jubilee celebration.

For this celebration, which took place on the fourth Sunday after Trinity, the congregation in Addison had kindly invited the neighboring congregations that had formerly been served or gathered with God's Word from Addison. With joy these daughter and sister congregations had also accepted this invitation, as the crowd of festive guests testified. Participating in the celebration were the congregation of Rev. Strieter in Proviso, of Mr. Past. Sieving in York Centre, Mr. Past. M. Große in Harlem, Mr. Past. Grupe in Rodenberg and Mr. Past. Müller in Schaumburg. The latter finally arrived at the festival site with the Rodenberg congregation in a half-mile-long procession of wagons, which was led by the Schaumburg brass choir with music. Two splendid services were held, which the seminarians introduced and closed by performing puffy songs. In the morning, Rev. E. A. Brauer of Crete, Ills. who had been the third pastor of the congregation at Addison, preached on 2 Cor. 5:19. In a clear and comprehensible manner he showed us the glory of New Testament preaching and held before our eyes the reconciliation through Christ with God in such a lively and moving way that all the members of the congregation certainly thanked God heartily that they belong to a congregation which has this doctrine of reconciliation pure and clear. In the afternoon, the present pastor of the congregation, Rev. J. Große, preached on Apost. He showed in great detail how a congregation of pure confession is a miracle of God's grace, and is therefore obligated to praise God in such a way that in the future, too, people hold fast to the word of grace, diligently use Word and Sacrament in church, read God's word at home, submit to it in all things, and live their lives according to it. Thus we were fed and refreshed with God's Word in the most glorious way and encouraged to praise God. At each service, a collection was held, both of which were designated by the Addison congregation for the synod treasury, and totaled close to \$300. On the fairground the love of the Addison congregation had erected a large, richly occupied table, at which they freely and in the best way entertained the large number of guests with food and drink. It should also be mentioned that the former second pastor of the Addison congregation, Franzis Hoffmann, who had been invited to this celebration but had been prevented from coming, testified by letter to his participation in our festive joy by reminding us of the initial conditions of the jubilant congregation. (The history of the Addison congregation was written by the pastor of the Addison congregation and has been promoted for printing by the congregation. This book is available from Mr. W. Leeseberg, Addison, Du Page Co, Ills, and costs \$1.10. with postage).

We thank God for this blessed celebration, which was blessed with beautiful weather, and we wish that it will remain unforgettable for all the guests, so that everyone will be grateful for the miracle of grace of the pure confession, so that this wonderful treasure will not be taken away from the descendants, so that they can rejoice and thank God for it in time and eternity.

M.

(Submitted.)

This year's Wisconsin District meetings.

For years, this District has been dealing with the important question: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers must therefore strive with their congregations as their goal?" on which question Blessed Dr. Walther put forward 28 theses. The third part of the 14th thesis was presented for discussion, which reads: "It," namely a well-established, truly Lutheran congregation, "practices on its members the church discipline commanded by God in doctrine and life, but in an evangelical manner." The first two parts of this thesis were dealt with two years ago, the third part: Church discipline must be practiced in an evangelical manner, was discussed this year. Pastor G. Küchle, of Milwaukee, in whose congregation the synod met, led the discussions, and first showed the wrong legal procedure in handling church discipline, then how church discipline should be handled in an evangelical manner. Pastor A. Rohrlack then spoke about the 15th thesis: "She brings her children to baptism and cares for them as God's faithful children entrusted to her. In the first part, the speaker spoke of the high value and great importance of holy baptism, but in the second part he demonstrated how the congregation must care for its baptized children as God's faithful children entrusted to it. It was explained that and how the congregation has to take care of the children in their school age until the day of confirmation, that it is the duty of the parents as well as of the whole congregation to support the teacher with advice and help, so that the faith given to the children in baptism is resounded and strengthened; A serious warning was given against attending the non-religious free schools and kindergartens. Reference was also made to the time in which the children attend confirmation classes, and it was shown how a pastor must deal with the children. Would that many would buy the report of this synodal meeting, which will soon appear in print, and study it diligently; the blessing would certainly be great and lasting! In the afternoon sessions, business matters were discussed. Dir. Löber of the local Progymnasium expressed the urgent wish that, since there is still a shortage of candidates for the office of preacher in our synod, the pastors, teachers and deputies should encourage their congregations to send many capable and talented students to this institution, since there is currently no lack of space in it. The report on the orphanage in Wittenberg, Wis., which Pastor Dicke presented, showed that there are 39 orphans there at present and that this institution is progressing well. The synod members were asked to remember this institution with love, since it is in great need of support. It was very gratifying to hear the mission reports of our six traveling preachers, who had to be assisted from Springfield, Ill. because of their overloaded work. On the basis of a map specially drawn for this purpose, they showed their various work-



The missionaries were informed about the mission fields and preaching points and gave oral reports about each mission station. Thus Mr. Dorpat serves 14 preaching places resp. congregations with a number of members of 146, Mr. ?. Eiler 3 places with a family number of 69, Mr. ?. Brink 3 places, number of members 93, Mr. ?. Jobst 3 places with a number of members of 34, Mr. P. Müller 8 places with a number of members of 88, Mr. P. Daib 8 places with a number of members of 90. However, since there are still large stretches in the state of Wisconsin that are open to settlement, it is absolutely necessary to send out even more workers. But since this costs a lot of money and it is already difficult for us to provide the traveling preachers who are sent out with a regular living, the synod decided that all congregations should make it their task to collect diligently and regularly for the wonderful work of the mission. Among the resolutions, which are also of importance for further circles, we emphasize that we recommend all congregations to work towards using the textbooks of our synod in their schools, furthermore to distribute the new edition of Luther's works, as well as the "Lutheran" and the "Mission Dove", and finally, to raise an extra collection for the synodal treasury quite soon, and in general to arrange regular collections for this treasury. Present at this synod were: pastors 85, professors 5, teachers 53, deputies 50, total number of all synod members 193, absent with excuse only 2. 5 pastors, 4 teachers and 2 congregations were admitted.

I. Chute.

To the ecclesiastical chronicle.

I. America.

An Evangelical Lutheran congregation is aware of the fact that its first duty is the conscientious care and support of its church and school system, and that it must then faithfully see to it that the public educational institutions, the missionary work of the synod and everything else that belongs to this budget are well supported; but it also knows that there is still much work to be done for love in the kingdom of Jesus. This love does not tire, it should and will work as long as it is day. This is what many members of the two congregations in Indianapolis considered and prompted them to join together in an Evangelical Lutheran Orphanage Society and to make a start on founding an orphanage in the name of God. Quite small and humble, it was begun a few years ago in the name of Him who calls Himself "Father of the Orphans." In March 1886 a suitable piece of land, 6-1/2 acres in size, was purchased for \$5500. It is located on the National Road, one mile east of the Deaf and Dumb Asylum, and contains a twelve-room building, barn and orchard. For the time being, the house provides sufficient space for the orphan parents and a number of orphans. About a year ago the institution was opened with an orphan boy from Fort Wayne, now we have seven orphans, who obviously feel happy and comfortable in their new home, as their unconstrained, open, cheerful and yet modest behavior immediately shows to every visitor. - On June 17 of this year, we had the great pleasure of celebrating the first orphan festival on our orphanage grounds, in which both the town and country communities participated, the latter two faithfully supporting our work.

to support them in their endeavors. Thus God has blessed thefor the mission. - For many a congregation that could just as small mustard seed-like beginning and helped it over manywell care for the preservation and expansion of the Kingdom difficulties. May he also bless this work of his on the orphans,Of God, but does not show such zeal as this former mission so that many of them will not only find an earthly home, but incongregation consisting of Gentile Christians, this is it also the way to the heavenly home and this itself throughcertainly an example that, if it were properly considered, Christ. May he also make us more and more capable in rightcould soften many a heart and make many a congregation compassionate love, to be able to render him handymaneven more generous. C. D.

services in his household. May it also be recommended to the **Mission among the South Sea Jnsulans. Among the South Sea** love and intercession of all fellow Christians, especially theIslanders, who fifty years ago were almost all pagans, brothers of the Middle District, to whom this orphanage inChristianity has broken through to an exciting extent. On particular is at their disposal. S. Hawai alone there is a community of 4500 adults, who not

A peculiar "import ban". As is known, there is now a lawso long ago were completely wild. While it is not even an passed by Congress against "imported contract labor,"age since the Fiji Islanders ate human flesh at their horrible According to a recent ruling by a superior court, this law alsofeasts, there are now about 90,000 people at the services. applies to pastors who are appointed to local congregationsWhile fifty years ago everything in the Friendship Islands from abroad. In matters concerning Rector E. Walpolewas pagan, there are now 30,000 Christians there. C. D. Warren, appointed by the episcopal Holy Trinity Church in New York. Walpole Warren, Chief Justice Wallace has ruled that of the persons to whom the above law refers, only actors,

artists, lecturers, singers and domestic servants are expressly excluded, but that pastors appointed from abroad are forgotten among these exceptions, and that therefore the above law also includes such preachers, although he (Chief Justice Wallace) also believes that when the above law was passed, it was by no means the intention of Congress "to prohibit the importation of foreign pastors". - In any case, this is a very strange "prohibition of importation" which, of course, could not be asserted against the "importation of foreign pastors and rectors" at all, if one generally recognized the right principles about the appointment of preachers, the appointment of preachers and the relationship between preacher and congregation, and if one acknowledged that it is not a matter of "contract labor" in the true sense of the word. Otherwise, we are inclined to agree completely with the "Independent", from which we have taken the foregoing, when he recommends that this "silly statute" either be deleted or amended in a suitable manner. C. D.

A fruit from the lodge tree. A woman named Schreiner, inthe will of Him who willed that we should have all things Chicago, only 20 years old and married for 18 months,through Mary." recently burned her husband alive and confessed to her God's Word tells us that there is no other name given to gruesome deed. She doused her husband's clothes, who was men in which they can be saved but the name of Jesus, and drunk, with kerosene and set them on fire. And why did she that in the name of Jesus all knees should bow. Apost. 4, 12. do that? Her husband belonged to the forester's lodge and Phil. 2, 10. The pope is therefore the antichrist who sets had a so-called life insurance policy from it in the amount of himself against Christ. 11000.00, which was made payable to the wife after marriage. To obtain this money was the main reason for the diabolical deed of this woman. This is a fruit of the poisonous tree of lodge and life insurance. How many such fruits it has already borne, the last day will reveal and God will judge.

II. foreign countries.

Imitation value. We can see from a Presbyterian congregation in Singapore, consisting of Gentile Christians, how just those who once went and served the "dumb idols", after they have come to know the truth of Christianity, are all the more willing to make sacrifices for the preservation of Christianity. This congregation consists of 107 communicants, which is about as strong as the smaller congregations in our synodal association, and this congregation of 107 communicants itself raised 885 dollars in the past year.

Deification of Mary.

The Jesuit Fabius Ambrosius Spinola wrote in his "Festival- oder Festbüchlein," which appeared in German in 1686 with the permission of the superiors, among other things: "There is no one, O most blessed Virgin, who will be blessed but through you; there is no one who will be saved from evil but through you, O most pure; there is no one who will be given a gift but through you, O most beloved. She knows all that has been or will be, except those things which touch strangely Christ." P. 293. "It is also in the name of Mary that all knees are bent, of those who are in heaven, on earth, and in hell." S. 325.

Pope Pius IX, in the Encyclical of February 2, 1849, declared: "That all the ground of our confidence rests in the Blessed Virgin, because God has deposited the fullness of all good in Mary; whatever hope is in us, whatever grace, whatever salvation, flows to us from her, because such is

Inaugurations.

By order of the Honorable President Sievers, Candidate A. Trapp was ordained and inducted by the undersigned in his congregation at Burns, Anoka Co-, Minn. on the 5th Sunday after Trinity. I. Fackler. Address: Uev. 1'rupp, Mir Uivsr, 60th, Minn.

On behalf of Mr. Praeses Beyer, Mr.? G. Reisinger was inducted at Salems Parish, Springville, June 27, and at St. John's Parish, Mortons Corner, July 1. Chr. Fr. Meyer. Address: Rev. 6th Rei8inA6r, SprinAviUe, Lrie 60th, I\$.

By order of the Honorable Mr. President of the Wisconsin District, Mr. P. W. Knuf, was inducted on the 5th Sunday after Trinity, at Maple Works, Clark Co, Wis. H. F. Pröh I.

By order of the honorable Mr. Praeses Wunder on the 6th Sunday after Trinity Mr. ?. W. C. Kohn with the assistance of Mr. ?. W. Uffenbeck in St. Andrew's parish, which was branched off from Trinity parish in Chicago . Lochner. Address: Rev. IV. 0. Kokn, 3700 8th Wood 8tr, Otticugo, 1U-.

By order of the Honorable Presidency of the Iowa District, on the 5th Sunday after Trinity, Rev. A. Brueggemann of Brandywine, W. Va. was installed in his new congregation in Sioux County, Iowa, by the undersigned. Albert Dommann.

<div>Church dedications.</div> <div>On the 3rd Sunday after Trinity, the newly built church of the Lutheran congregation of St. John near Montevideo, Minn. was dedicated to the service of the Triune God. H. Petter.</div> <div>On the 4th Sunday after Trinity, the German Lutheran St. John's congregation at Dodge, Brown Co, Dak, dedicated their little church (24X40) to the service of the Triune God. The festival preachers were Messrs. kk. H. C. Vetter and T. Hinck.</div> <div>C. C. Metz.</div> <div>On the 5th Sunday after Trinity, the little church of the newly formed Lutheran Jmmanuels congregation in Toledo, Ohio, was solemnly consecrated. The festival sermons were preached by Mr . Niemann andH . W. Querl.</div> <div>Mission Festivals.</div> <div>The dear senders want to keep their MisfionSfest reports as short as possible.</div> <div>The congregation at Janesville, Wis. celebrated mission feast June 24. Receipt -102.35. Preachers: E. Grothe and I. A. Detzer. Schlerf.</div> <div>On the 3rd Sunday after Trinity, the churches around and in Crete, Ill, held their mission feast in Crete. The sermons were preached by C. Weber and C. Brewer. The collection amounted to -157.00, of which -25.00 was granted to a traveling preacher in Dakota, who wrote an excellent mission report. Of the remainder, two-thirds were earmarked for the Interior, the rest for the other missions.</div> <div>E.A. Brauer.</div> <div>On the 4th Sunday after Trinity, the congregation at Sheboygan, Wis, celebrated Mission Day. Messrs. PP. H. Erck and B. Sievers preached the festival sermons. Collecte: -180.65.</div> <div>Ms. Wolbrecht.</div> <div>On the 4th Sunday after Trinity, St. John's parish at Plymouth, Wis. celebrated Mission Day. Festival preachers were ck. Hähnel, Baumann and M. Denninger. Collecte: -55.38, J . Herz er.</div> <div>On the 5th Sunday after Trinity, the congregations of Father E. A. Frese near Hanover, and that of the undersigned near Herkim er, Kans. celebrated mission feast. Festive preachers were D. A. Schmid and undersigned. Collecte: -90.00.</div> <div>G. Polack, sen.</div> <div>On the 5th Sunday after Trinity, we celebrated our community mission feast at Lower Jmmanuels Parish in Town Theresa, Wis. Festival preachers were DD. Plaß and Holst. Collecte: -70.60. D. Kothe.</div> <div>On the 5th Sunday after Trinity, the Trinity congregation at Fairfield, Minn. celebrated Missionsfest. Festival preachers were k. Claus, Stud. G. Ferber and undersigned. Collecte for inner mission -20.45, for negro mission -17.10.</div> <div>E. Strolin.</div>	<div>The Eastern Michigan Special Conference meets at the home of Father F. L. Schroeder in Port Huron, August 7 and 8. Main work: exegesis on Phil. 2, 13. A. F. W. Arendt.</div> <div>Concordia College to Fort Wayne, Ind.</div> <div>In accordance with the decision of the Synod, the new school year begins on September 5. Applications should be sent to the undersigned.</div> <div>Regarding the recording, please note the following:</div> <div>1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.</div> <div>For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.</div> <div>Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.</div> <div>4. the boarding fee for pupils who wish to devote themselves to church service is H 15.00 per quarter. For light and firing, -10.00 is to be paid by each pupil at the beginning of the school year, and for doctor and pharmacy -2.00. The expenditure for books averages -7.00 to -10.00.</div> <div>The fees are to be paid at the beginning of each quarter and are best sent directly (not by the students) to Dr. Dümpling or to the undersigned in order to avoid inconvenience and annoyance. The pupils who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents wish it will be administered by one of the professors and should be sent directly to the same. A. Bäpler.</div> <div>Progymnasium at Concordia, Lafayette Co, Mo.</div> <div>This institution of the Western District of the Missouri Synod so far embraces the three lower grades of a high school, Sexta, Quinta, and Quarta. It also has for its purpose the preparation of pupils for the seminaries at Springfield andAddison.</div> <div>The new school year begins, s. G. w., Wednesday, September 1.</div> <div>Regarding the recording, please note the following:</div> <div>1. To be accepted, a previous education in a parochial school and a good testimony about the Christian character of the person to be accepted are necessary.</div> <div>Each student must be provided with the necessary personal and bed linen, blankets, towels, brushes, a suitcase, a lamp and a washbasin. Bedsteads are supplied by the institution. Mattresses can be purchased here.</div> <div>The boarding fee for the school year is -50.00, including light and stove. Charitable donations to the household are credited to all students who wish to devote themselves to the service of the church. They have made it possible for the food to be supplied each year at a somewhat lower price than that stated above.</div> <div>4. students who do not wish to devote themselves to the service of the church pay -30.00 tuition.</div> <div>5. boarding fees, school fees, as well as the private funds of the students are to be sent directly to the director of the institution and are administered by the same.</div> <div>6. applications and inquiries should be sent to the undersigned by last July at the address: Lox 58, ^Sorson 611^, Llo.; later at the address: Concordia, Lafayette Co, Mo. H. Käppel, Director.</div> <div>To the dear congregations of the Western District, it is brought to your attention that both the funds for the Inner Mission and those for the upkeep of the Progymnasium here are not only completely exhausted, but both show a deficit, so that the missionaries 2c. have not been able to receive all that is due to them. We must remember that the work they are doing is ours, and that we, next to God, have hired and sent them out. After all, their work has been abundantly blessed by God almost everywhere. We must not let them suffer hardship, even if they would continue the work under oppressive conditions. A worker is worth his wages. Therefore, let us help with much or little according to our ability and remember the aforementioned funds.</div> <div>At the same time, it should be noted here - in order to counter an apparently widespread misconception - that the upkeep of the Concordia Progymnasium, teachers' salaries and other things, is not financed from the district synodal treasury, but only through the gifts that are sent in for the institution.</div> <div>F. J. Biltz, President.</div>
<div>Conference - Displays.</div> <div>The "Northwest Teachers' Conference," s. G.w., will hold its meetings this year July 17-19 at St. Stephen's Parish in Milwaukee, Wis.</div> <div>The subjects of the negotiations are as follows:</div> <div>1. theses on Bible reading in the elementary school. (Addison Conference.)</div> <div>2. teaching samples. ("Milwaukee" Conference.)</div> <div>3. the teacher's eye in the school. (Teacher Wismar.)</div> <div>4. what is the position of our community school compared to the present state schools? (Teacher Ch. Bartelt.)</div> <div>5. visual instruction as a means of getting children to talk. (Teacher Meier.)</div> <div>6. a presentation of the Creter Conference.</div> <div>7. teacher Bock's work. (Continued.)</div> <div>8 Avoid Extremes in Education and Discipline.... (Teacher Seitz.)</div> <div>All those who wish to attend the conference are asked to register in advance with teacher Aug. Wilde, 456 Second Ave.</div> <div>Itinerary in Milwaukee: take Washington St. Car, year after south side to Grove St., get off there and walk one block south to Grove Scott Strs. where the church of that congregation is located.</div> <div>Chicago, July 3, 1888.</div> <div>Fr. Rusch.</div> <div>The Southeast Nebraska Specialconference will meet, s. G. w., July 24-26, at the home of Mr. p. Jung, Waco, York Co, Nebr. A. F. U d e.</div>	

The Evang.-Luth. Synodal Conference

Assembles, D. v., from August 8 to 14, 1888, at the church of Mr. Praeses H. Sprengeler at Milwaukee, Wis.

At the request of the Honorable President Bading, Prof. Pieper will present theses on unity in faith.

All who wish to attend the Synodal Conference must register with Praeses Sprengeler at least eight days in advance if they wish to be accommodated. Those who do not do so must arrange for their own quarters.

Addison, June 30, 1888. t. John Great, Secr.

Solicitation.

Notice is hereby given that of the shares of the municipality of Kansas City, the third tenth has been taken this year for redemption by lot, thus numbers 31-45 inol. Holders of these shares wish to send the same to the undersigned, who will promptly send them the amount.

We would like to express our heartfelt thanks to those who have donated their shares to us.

E. lehn.

Revenue into the California and Oregon Districts' coffers:

Synod treasury: from the congregation at Creston, Cal.-18.15.

Inner Mission of the District: From St. John's Parish, Los Angeles, 15.00. St. Paul's Parish, San Francisco, 143.55. By Mr. ?. Buhler by Miss C. J. Marwedel, San Francisco, 20.00. ?. Döring's comm. in Portland, Oreg. 10.55. By ?. M. Claus, Cornelius, Oreg, mission festival collecte at Middleton, 18.20. ?. Jacobsen's comm. at St. Helena, Cal. 11.75. (Summa -219.05.)

New construction in Addison: St. Paul Parish in San Francisco 40.00.

Poor students in Springfield: From Mr. ?. J. M. Buhler, San Francisco, for S. Midsuno 20.00; from etl. members of Zions congreg. in Oakland 5.00; Concordia Young Men's Association of St. Paul's congreg. in San Francisco 10.00. (S. -35.00.)

Poor students in Fort Wayne: By Mr. ?. Runkel in Los Angeles, s. at the wedding of W. Koppmann and Louise Linsenbard, 11.00.

San Francisco, June 25, 1888. J. H. Hargens, Cassirer.

400 8br.

Income to the Canada Director's coffers:

For the student treasury: wedding collecte at FuhrSchmidt in Tavistock -5.05. From Mrs. E. Wahl in Wallace 1.00. Pentecost coll. in ?. Bruer's parish in Howick 12.88. Mrs. A. Knüpfel in Petersburg .50. H. Kähl in Dashwood 1.00. Unnamed 2.00. (S. -22.43.)

For the general synodal treasury: Coll. in ?. Lienhardt's congreg. in Logan 2.35. Desgl. in Mitchell 2.17. F. Hillebrecht in Logan .25. Pentecost coll. in ?. Kirmis' Gem. in Wellesley 7.55. wedding coll. at Rüstán in Wilberforce 1.50. thanksgiving offering of -tzm- in Eganville 5.50. Pentecost coll. in?. Germeroth's congregation in Wartburg 4.66. Pentecostal coll. in Fr. Bruer's congregation in Howick 13.88. Desgl. in ?. Schmidt's Grace parish in Alice 7.62. Desgl. in St. Stephen's parish in Alice 7.10. Desgl. in Pettewawa 4.12. Pentecost coll. in ?. Weinbach's congreg. in Sebringville 05.22. Pentecost coll. in ?. Andre's congregation in Petersburg 6.30. Desgl. in Shantz 2.65. Trinity festival coll. in Berlin 8.15. (p. -95.82.)

For Inner Mission: Wedding coll. at Helm-Ruthig in New Hamburg 5.47. Mrs. N. N. in Wallace .50. Coll. in ?. Frosch's Gem. in Elmira 9.60. Desgl. in Flora 4.50. Desgl. in Salem 2.00. From N. N. 5.00. Val. Wagner in Wilmot .50. (p. -26.57.)

For the orphans: From?. Bruers Confirmanden in Howick 2.60. Wedding Coll. at H. Wolfahrt in Waterloo 4.50. (p. -7.10.)

For the preacher and teacher widows and orphans: Wedding coll. at Schmiede! in Berlin 2.75. Val. Wagner in Wilmot.50.

Wellesley, Ont, June 25, 1888. G. Renfer, Cassirer.

Revenue into the Illinois - District's coffers:

Synodal funds: From ?. Engel's congregation in Covington -2.56. ?. Grupes congreg. in Rodenberg 19.66. Pentecost and Trinity feast collecte of the congreg. of ?. P. Lücke in Jefferson 35.00. Wilh. Thoms through ?. Succop 5.00. Joh. Damin through the same 1.00. Pentecost coll. from ?. Schmidt's Gem. in Freeport 8.91. .From the Gem. in Homewood 11.21. Gem. in Geneseo 25.65. ?. Katthain's gem. at Hoyleton 8.00. ?. W. Heinemann's comm. at Okawville 7.50. Pentecost coll. of comm. at Crete 28.62. ?. Hild's Gem. at Bethlehem 18.80. ?. Meyer's comm. at Lincoln 32.40. Pentecost coll. of comm. at Minden 10.00. Comm. of ?. C. G. Schuricht 15.00. Community of ?. Wangerin near Sollitt 11.00. (Summa -240.31.)

Building fund in Addison: ?. Jobst's comm. in Deer Park 1.00. k. Kirchner's Gem. in Matteson 1.50. Gem. of ?. A. Wagner in Chicago 100.00. ?. Böttcher's gem. in Mt. Pulaski 6.00. n. n. from ?. Wunders Gem. 1.00. By members from the same Gem. 10.00. Gem. in Steeleville 5.00. By H. Volberding from ?. Strieter's parish in Proviso 50.00. (p. -174.50.)

Poor students in Springfield: Collecte from k. Meyer's Gem. in East St. Louis 14.10. By Kaff. Eissfeldt 25.00. (p. -39.10.)

Washing box in Springfield: By Kaff. Eissfeldt .50.

Inner Mission: Transfer 503.45. From Mr. W. ThomS through ?. Succop 5.00. Community of ?. Schröder at Hinckley 10.00. Community in Minden 43.75. Community of ?. Engelbrecht 10.25. From Mr. Ch. Teylor through ?. Roeder 5.00. F. W. by ?. Succop 2.00. Community of ?. A. Wagner 20.00. Mrs. Fleischer from ?.



Missionary collections from the congregation in Crete 88.2!) Portion of surplus from mission feast of South and Southwest Chicago congregations 641.66. (p. -1330.34.)

Negro mission: N. N. through ?. M. Große 2.66. Mother Bergmann through the same 1.66. N. N. in Lombard .25. N. N. from the community of ?. Wunder 1.56. Community of ?. Engelbrecht 5.66. Mrs. Sandberg by ?. Werfelmann 1.66. Part of the mission coölecte of the congregation in Crete 14.71. Part of the surplus from the mission festival of the South and Southwest Chicago congregations 71.29. (p. -96.75.)

Widow's fund: N. M. H. by ?. Müller in Schaumburg 7.66. ?. G. A. Müller 5.66. ?. F. Brauer in Crete 2.66. By Mr. Arbeiter, on Mr. I. Heeßel's wedding, 4.54. From the Chicago Teachers' Conference 19.75. Gem. of ?. Müller in Echester 9.75. (p. -48.04.)

For ?. Bertram in New Zealand: From N.N. in Lombard .25.

Jewish mission: N. N. from the community of ?. Wunder 1.56. Gem. des ?. Engelbrecht 5.66. Part of the missionary coll. of the Gem. in Crete 14.72. (p. -21.22.)

Deaf and dumb institution: N. N. from ?. Wunders Gem. 1.66. From T. through ?. Uffenbeck 1.66. (p. -2.00.)

For the church in Springfield: From some virgins from ?.. Wunders Gem. 3.66. Gem. of ?. Ponitz in Sigel 3.54. (p. -6.54.)

Progymnasium in Concordia: From the Young Men's and Young Women's Society in Addison for G. Franke 7.46.

StudierendeWaisenkuabenausAddison: Frau Fleischer aus ?. Wunders Gem. 2.66.

English mission: part of the missionary coll. of the community in Crete 14.71.

For the sick students in Springfield: ?. I. Trinklein in Houston 1.66.

Household!a.sse in Springfield: Gem. in Homewood 9.26.

Gem. of ?. Spannuth in Sarcoxie, Mo.: Gem. of ?. Döderlein in Homewood 9.86.

Sick pastors and teachers: Mrs. Wacker from ?. Meyers Gem. in Lincoln 5.66.

Building fund in Milwaukee: ?. Kirchner's comm. in Matteson 5.66.

Poor students in Fort Wayne: For A. Gram baun from the Women's Association of ?. Wagner 3.60. For the same from Mr. H. Zuttermeister 5.66. For H. Pöckel: from C. Lübke 2.66. A. Beduhn 1.66. C. and P. Zuttermeister 3.66. C. Müller 1.66. F. Nix 1.66. For C. Abel from the Young Men's Association of the Community of ?. Succop 15.66. Young Women's Association of the Community of ?. Müller in Lake View for A. Zitzmann 4.46. For the same from the Young Men's Association 3.66. Young Women's Association of the Community of ?. Succop for Nuoffer 15.66. Virgins' Association of the community of ?. Wagner in Chicago for A. Grambauer 17.60, and from H. Preckel 5.66. For the same from N. N. by ?. A. Wagner 6.50. (p. -82.50.)

Poor students in St. Louis: At the wedding of Mr. H. Suhr at Racine ges. for A. Müller 8.05. For P. Eickstädt from the Women's Association of the Gem. ?. Wagners 30.00, from the Virgins' Association 15.00. Women's Association of ?. Reinke for W. Schönfeld 10.00. Its young men's club for H. Bohl 10.00. Gem. in Addison for W. Bäder 34.00. For the same from their young men's and virgins' club 7.00. From Mr. A. Boze from ?. Schurichts Gem. for K. Albrecht 8.00, and from E. Kaiser 1.00. (p. -123.05.)

Poor students in Addison: At the wedding of Mr. H. Suhr for Ch. Eckhardt ges. 8.05. Women's Association of the Gem. of k. Wagner for E. Rischow and H. Konow 10.00 each. From the Virgins' Association of ?. Engelbrecht for H. Christopher 15.00. Gem. in Addison for A. Roßmann 35.00, and by H. Maudanz 10.00. (S. -88.05.)

Old people's home: cash in hand .26.

Orphanage inAddison: Pentecost coll. of the Gem. in Aurora 22.22. Mrs. Schmidt in Lincoln .50. From the piggy bank of the children of ?. Ponitz 1.00. (p. -23.72.)

Springfield, Ill, June 30, 1888. i. s. Simon, Cassirer.

Revenue to the Middle District's coffers:

New construction in Addison: By ?. Daib from the community in Friedheim, 3. Zhl., -15.00. ?. Kunschik's parish in Leslie 5.50. ?. List's parish in Preble 13.50. ?. Wambsganß' parish in Indianapolis 50.00. (p. -84.00.)

New construction in Milwaukee: By ?. Daib of Friedheim congregation, 3rd p.m., 16.00. ?.. Wambsganß' congregation in Indianapolis 50.00. (p. -65.00.)

Building fund in Springfield: By ?. Daib of the comm. in Friedheim, 3rd plat., 14.50.

Synod treasury: ?. Bachmanns in Evansville Em. congreg. 18.75. St. Paul's congreg. 9.30. ?. Diemers congreg. in Peru 11.25. ?. Zollmann's congregation in Bear Creek 15.00. ?. Werfelmann's congregation in Neudettelsau 49.00. P. Kunschik's congregation in Leslie 4.50. Supplement by ?. Thieme in Columbia City by sr. Gem. 1.00. Ges. at the annual festival of the Jünglingsverein in ?. Lübker's church in Hammond 3.00. ?. Schlesselmann's Gem. in Woodland 3.20. ?. Hassold's congregation at Huntington 7.00. ?. List's compound at Preble 7.00. ?. Kaiser's parish in Julictta 10.00. ?. Wambsganß' parish in Newburgh by E. König 12.50. ?. Jungkuntz's parish in North Judson 4.00. ?. Mueller's parish in Lanesville by .45. ?. Sauer's compound in Fort Wayne 100.00. ?. Horst's parish in and near Florida 8.40, by dens. of N. N. in Florida 1.00. ?. Schupmann's Gem. in Gar Creek 7.96, its Gem. in Maumee Township 1.90. By dens. coll. on Feuker-Fiedler's wedding, 5.30. By ?. Lothmann of the Gem. in Kent 7.65. By dens. of the Bear family in Canton 1.00. ?. Berg's Gem. in Adams Co. 10.00. ?. Dankworth's Gem. in Mount Hope 19.40. Gem. at Weinsberg 2.75. ?. Huxhold's gem. in Tracy 1.00, its gem. that. 4.50. ?. Lehmann's gem. at Brownstown 9.22. ?. I. G. Kunz in Indianapolis 4.00. Anniversary coll. of ?. Werfelmann's Gem. at Neudettelsau 31.30. (p. -871.33.)

Inner Mission: By ?. Henkel in Aurora from N. N. 1.00. From ?. Werfelmanns Gem. in Neudettelsau 2.00. ?. Schlesselmanns in Bremen south branch 5.20. By Fr. Zorn in Cleveland from W. Herbkesmann 1.00. By ?. Gross in

Fort Wayne from N. N. 1.00. By ?. Horst, coll. at BadenRöhr's wedding near Florida, 8.60. By dens. coll. at Confirmation in Florida, 4.95. ?. Mohr's coll. at Jnglefield 9.00. Part of mission festival coll. of congregations at Kendallville, Fairfield Centre and at Avilla 60.00. ?. Niemann's congreg. in Cleveland 17.78. (p.-110.53.)

Negro mission: From 1?. Werfelmann's parish in Neudettelsau 1.65. From the God box of teacher Fedder's schoolchildren in Valparaiso .50. By dens., ges. on I. H. Peter's birthday celebration, 1.10, Cl. Clausen's b. 1.38, Chr. Grünert's b. 1.00. Part d. mission festival coll. of congregations at Kendallville, Fairfield Centre and at Avilla 25.00. By ?. Saupert in Cvansville by K. Kratz 7.00. (p. -37.63.)

Emigrant mission in New York: From ?. Werfelmann's congregation at Neudettelsau 2.00. From the missionary box of ?. Franke's congregation at Fort Wayne 10.00. Part of the mission feast coll. of the congregations at Kendallville, Fairfield Centre and at Avilla 8.00. Fr. Kretzmann's congregation at Cleveland 12.00. (p. -32.00.)

Emigr. Mission in Baltimore: part of the Mission Festival Coll. of the congregations in Kendallville, Fairfield Centre and at Avilla 3.00. ? Kretzmann's congregation in Cleveland 5.50. (p.-8.50.)

Gem. in Clay Centre, Kans.: By 1?. Wambsganß in Newburgh, ges. at Splete-Bicker's wedding, 13.00.

Church building of the parish in Springfield, Ill: Jubilee coll. of ?. Werfelmanns Gem. in Neudettelsau 16.00.

Poor students in St. Louis: By ?. Thieme in Columbia City, sent to Grieser-Brüggemann's wedding, for M. Zagel 6.10.

Poor students in Springfield: through Zollmann in Bear Creek for Kleimann 3.00. P. Niemann's Gem. in Cleveland, funeral expenses for blessed I. Neubert, 59.40. (p. -62.40.)

Poor students in Fort Wayne: By ?. Ernst, ges. at Fr. Husmann-W. Melcher's wedding in Euclid, for V. Kern 1 p.m. By ?. Seemeyer in Schumm 12 p.m. Women's Club in ?. Zorn's comm. in Cleveland 20.00. By ?. Jungkuntz, coll. at Krohn-Kracht's wedding in Gundrum, for V. Kern 2.00. Women's club in ?. Weseloh's Gem. in Cleveland for C. Schulz 12.00. By ?. Dankworth in Mt. Hope by Mother Skär 2.00. Ges. at Nieter-Bradt Müller's wedding in P. Stock's Gem. near Fort Wayne for H. Mueller and F. Stock 15.00. By ?. Haffold in Huntington, coll. on Bullermann - Sündermann's wedding, 5.59. (>L>. -81.59.)

Poor students in Addison: through ?. Zollmann in Bear Creek for Beinke 3.00. Luther Foundation of St. Paul's School in Fort Wayne 6.11. Frauenv. in ?. Niemann's Gem. in Cleveland for Bodenstein 10.00. Etl. members from ?. Huges Gem. in Briar Hill for W. Hacker 7.00. (S. -26.11.)

Washing box in Springfield: By ?. Werfelmann in Neudettelsau, wedding scoll. by G. Nicol, 7.14.

Household in St. Louis: From the music. and liter. Entertainment at P. Frank's church in Zanesville 2.00.

Household in Springfield: From musik. u. liter. Entertainment in ?. Frank's Community in Zanesville 2.00.

Household in Fort Wayne: From musik. u. liter. Entertainment in Fr. Frank's church in Zanesville 2.00. Fr. Henkel's church in Aurora 8.00. ?. Preuß in Avilla 1.00. By ?. Lange in Valparaiso, s. in evening services, 3.50. By ?. Saupert in Cvansville by Wittwe Däuble 1.00. (S. -15.50.)

Household in Addison: From music and literature. Entertainment in ?. Franks Gem-Än Zanesville 2.00.

Household in Milwaukee: From music and literature. Entertainment v. in 4'. Franks Gem. in Zanesville 2.00.

Orphanage near Boston,: By?. Great in Fort Wayne by Wittwe Pötsch .50.

Orphanage in Wittenberg: By ?. Long in Valparaiso, in Christian teachings ges., 3.50.

Orphanage in Indianapolis: By ?. Henkel in Aurora from N. N. 1.00. Gratitude offering by Wittwe K. from ?. Werfelmann's Gem. in Neudettelsau 5.00. By Mrs. F. C. Hacker in Cleveland, sent to H. W. Lükling-M. Eklert's wedding, 11.80. By ?. Lange in Valparaiso, sent to Christian teachings, 5.00. (p. -22.80.)

Taub stummen-Anstalt: By ?. Werfelmann in Neudettelsau, thank offering by Wittwe K., 5.00. ?. Schlesselmann's parish in Bremen 3.80. Parish at Fr. Verling's wedding near New Haven 6.60. ?. I. G. Kunz in Indianapolis 3.00. By ?. Lange in Valparaiso, on Christian teachings, 5.00. (p. -23.40.)

Pilgrim House in New Uork: ?. Schlesselmanns Gem. in Bremen 15.17. ?. I. G. Kunz in Indianapolis 4.00. Jubilee coll. of ?. Werfelmann's congregation in Neudettelsau 23.00. (p. -42.17.)

D istricts-U n terstu tznn gs kasse: ?. Henkel's parish in Aurora 10.00. ?. Seemeycrs Gem. in Schumm 17.00. ?. List in Preble 2.00, whose parish is 5.50. ?. I. G. Kunz in Indianapolis 5.00. Ders. for poor & sick pastors 4.00. ?. Lange in Valparaiso 4.00. By ?. Niemann in Cleveland, sent to Falk-Barlag's wedding, 3.50. (p. -51.00.)

Total -1102.70.

Fort Wayne, June 30, 1888, D. W. Roescher, Cassirer.

Income to the coffers of the NcbraSka DistrictS:

Inner Mission: By ?- I. Hoffmann, thank-offering of H. Claus, -1.00. P. I. P. Kühnert, mission festival coll. sr. Gemeinde, 50.00. Kassirer H. H. Meyer 6.00. ?. I. M. Maisch from sr. Gem. 4.10. ?. R. H. Biedermann, desgl., 4.09. ?. I. Hilgendorf, communion coll. sr. Gem., 12.25. ?. P. Schulte from sr. Joh.-Gem. 2.00. ?. H. Fischer from sr. Joh.-Gem. 3.35. ?. F. H. Jahns community 11.70. ?. I. G. Bürger from Mr. Jak. Tröster sen. 5.00. ?. W. G. Bullinger from sr. Gem. at Conley 6.00. Mission festival coll. of ??, Hofius, Hilgendorf and Lange 120.00. ?. I. Hilgendorf from Mr. Seitz of Plymouth, Mon., Dec. 1 (p. -226.61.)

Negro Mission: ?. I. Meyers Bethlehem's-Gem. 4.25. ?. I. Fr. Kühnert, mission festival coll. of sr. Gem., 10.00. Fr. F. H. Iahn of sr. Mrs. 5.00, Mrs. Mowes 2.00. ?. G. I. Bürger from Mr. Jak Tröster Jr. 5.00. Mission feast coll. of ??, Hofius, Hilgendorf and Lange 8.52. (p. -34.77.)

Synodal treasury: ?. L. Hubers Gem. 16.15. ?. W. Harms

3.00, whose Zions-Gem. 17.00. ? F. King, communion coll. sr. Gem. 16.33. ?. G. I. Bürger, Coll. sr. Zion's comm. 9.52. ?. C. H. Becker's St. Paul's comm. 7.75. ?. F. H. Jabns Gem. 16.50. ?. G. I. Bürger of Mr. Jak. Tröster svn. 5.00. ?. I. G. Längs Gem. 9.34. Hin. G. Schneider of Hoag 2.00. (p. -102.59.)

Widows and orphans: Fr. K. Th. Gruber's Gem. 14.00.

Orphanage in St. Louis: ?. G. Grüber, s. at the wedding of Mr. Krüger and M. Schukneckt, 7.81. ?. Joh. Hoffmann from H. Voßmann 1.00. ?. S. Meeske from a member of sr. Gem. 5.00. Mr. G. Schneider of Hoag 1.00. (p. -14.31.)

Hospital in St. Louis: ?. S. Meeske from a member of sr. Gem. 5.00. Poor students in St. Louis: ?. G. Weiler's ZionsGem. 10.00. PoorPupils in Fort Wayne: Mr. G. Schneider of Hoag 1.00. Gem. in Valentine, Nebr.: ?. H. Fischer of etl. women sr. Gem. 1.10. Gem. in Frem ont, Nebr.: Kassirer D. W. Röscher 3.00. Sick pastors and teachers: ?.. S. Meeske from a member of sr. Gem. 6.00. Total -418.38.

Lincoln, July 4, 1888. I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation ?. P. Brands -43.03. Gem. ?. Steups 3l.37. Gem. ?. Sörgels 20.02. Gem. ?. Oehlschlägers 27.05. comm. ?. Abners 58.53. ?. Cook 1.90, from sr. Gem. 28.10. Gem. ?. Biewends 21.23. Gem. ?. Tramms 22.00. By ?. F. König from W. Kg. .50. By ?. Keyl by G. Winneberger 10.00. Parish ?. Lübkers 25.00. Gem. ?. F. Königs 12.00. Gem. ?. Nauß' 7.00. Gem. ?. Kraffts 17.40. Congregation of the Cross in Farnham 5.20. Congregation ?. F. Brands 10.00. (p. -340.33.)

New construction in Addison: From Baltimore: Martini-Comm. 91.15, St. Pauls-Comm. 25.00, N. N. 2.00. (S. -118.15.)

Pilgrim House: Gem. ?. Weidmanns in Olean 8.00, Allegany 6.75. By ?. O. Schröder in memory of the gold. Wedding of G. Pfeiffer 5.00. Gem. ?. Bröckers 2.00. By ?. Keyl by G. Winneberger 10.00. (p. -31.75.)

Progyrnasium: By ?. Keyl by G. Winneberger 10.00. Gem. ?. Siecks 15.25. (p. -25.25.)

EmigrantMissioninNewYork: Kassirer Schmalzriedt in Michigan-Distr. 5.00.

Mission in the East: Through ?. Ahner by H. Steinbrink 5.00. By ?. O. Schröder in memory of the gold. Wedding of G. Pfeiffer 5.00. Mission festival coll. of the parish of ?. Nauß' 5.00. N. N. in Baltimore 2.00. (S. -17.00.)

Mission at Buffalo: Through ?. Sieck, ges. at the Rödel-Weisleder wedding, 2.25. By ?. Bartling, part of mission festival coll. at Medina, 36.25. (p. -38.50.)

Heathen Mission: By ?. Ahner by H. Steinbrink 5.00. Mission festival coll. of the parish ?. Nauß' 5.00. (p. -10.00.)

Mission to the Jews: By ? O. Schröder in commemoration of the gold. Wedding of G. Pfeiffer 5.00. Kassirer Schmalzriedt in Michigan-Distr. 2.00. Missionsfestcoll. of Gem. ?. Nauß' 5.00. (S. -12.00.)

Negro mission: Through ?. Sieck by Mrs. Beer 3.00. By ?. O. Schröder in memory of the gold. Wedding of G. Pfeiffer 5.00. By ?. F. König from W. Kg. .50. By ?. Bartling, part of the mission festival coll. in Medina, 18.00. Mission festival coll. of the parish of ?. Nauss' 2.40. (p. -28.90.)

Health insurance: By ?. F. King of W. Kg. .50.

Lutheran Free Church in Germany: By ?. F. King of W. Kg. .50.

For the flooded in Germany: By ?. Biewend and sr. Gem. 18.50.

Poor students in St. Louis: By ?. Keyl by G. Winneberger 5.00.

Poor students in Springfield: By ?. Storming by Mrs. Hertel 3.00 for I. Koßmann. N. N. in Baltimore 3.00 for H. Schwenk. By ?. Keyl by G. Winneberger 5.00. (S. -11.00.)

Poor students in Fort Wayne: Through ?. Strengths from s. Frauenverein 15.00, from etl. women sr. Gem. 15.00 for F. Meuschke. Durck ?. F. King of W. Kg. .50. (S. -30.50.)

Poor students in Addison: Gem. ?. Dubpernell's 3.50 for P. Salchow. Taub stummen-Anst alt: By ?. F. King of W. Kg. .50.

Wartburg-Heimath: Through ?. Steup by I. Schmidlapp 1.00. By ?. F. King by I. E. Brodsky 5.00. (p. -6.00.)

Orphanage near West Roxbury: By ?. Keyl by G. Winneberger 10.00.

Orphanage in Union Hill: By ?. Steup by I. Schmidlapp 2.00. By ?. F. King by I. E. Brodsky 5.00. (p. -7.00.)

Widow's fund: Gem. ?. Bröckers 5.00. By ?. F. König from W. Kg. .50. By ?. Keyl by H. Hoffmann 1.50. (S. -7.00.) Total -726.88.

Correction.

In my receipt of May 31, 1888, "Für Synodalkasse" instead of "von der Gem. ?. Lindemanns 4.45" it should be read: from the Gem. Wurls. Baltimore, June 30, 1888. C. SPilman, Cassirer.

Revenue to the Southern District's coffers:

since last receipt dated April 1, 1888.

JnnereMission: By ?. I. Eckhardt, Collecte at Hempstead, Tex, -4.75. By ?. I. Barthel, Coll. at Big Springs, Tex. -6.00. By ?. M. Leimer, part of the Easter coll. of his congregation at Swiss Alp, Tex., 4.60. By E. F. W. Meier, cashier, from the Allg. Inner Mission Fund 225.00. By P. C. E. Scheibe, for school fees at Birmingham, Ala., 8.75. By ?. I. Barthel of Baird, Tex. 2.00. By ?. L. Wahl of sr. Congregation in Mobile, Ala. of, 7.25. By ?. C. E. Scheibe, for school fees in Birmingham, Ala., 3.00 and 2.00. (Summa -263.35.)

Widows and orphans: By teacher E. Leubner from the teachers' conference in Serbin, Tex., 5.00. By R. G. Birkmann, Fedor, Tex., coll. at H. Urban's baptism of children, 1.50. By I'. L. Ernst, Walburg, Tex. s., coll. at Andr. Kunze's infant baptism, 1.75. By R. G. Buchschacher of sr. Gem. in Warda, Tex., 4.50. By R. A. Burgdorf in New Orleans 4.00. (p. -16.75.) Mrs. R. Beknken: By R. I. Kaspar, Giddings, Tex. baptis. coll. at E. Kieschmick, 3.00.

G. Pallmer in Addison: by Mehrer E. Leubner of M. S. in Warda, Tex., 2.00. P. G. Birkmann, Fedor, Tex., 5.00, coll. on E. Schneider's infant baptism 1.10. by Teacher E. Leubner, Serbin, Tex., ges. on infant baptism at W. Wagner's, 2.00. (S. -10.10.)

R. G. Bertram in New Zealand: By Cassirer F. Robbert of St. John's Parish in New Orleans 5.00. By Teacher I. F. Thomson of N. N. in Orleans 1.00. (S. -6.00.)

Parish in Sarcoxie, Mo.: By Cassirer F. Robbert of St. John's Parish in New Orleans 1.00.

Progymnasium in New Orleans: By teacher I. H. Schönhardt of St. John's Gem. in New Orleans 5.70.

Synod treasury: By teacher I. H. Schönhardt of St. John's parish, New Orleans, 8.10. By R. I. Trinklein of his parish, Houston, Tex. Congreg. in Houston, Tex. 11.50. By R. M. Leimer of his congregation in Swiss Alp, Tex. Gem. at Swiss Alp, Tex. 4.65. By P. Th. Wolfram, baptismal coll. at Aug. Schkade, Evergreen, Tex. 3.00. By R. P. Klindworth from his gem. William Penn, Tex. 4.30. By R. Th. Wolfram, Evergreen, Tex. coll. sr. Gem. 6.00, Kindtauf coll. at H. Knobloch 1.50. By R. L. Wahl of sr., Mobile, Ala., 14.00. By P. G. Buchschacher' of sr. Gem. in Warda, Tex. by R. I. Kaspar, Giddtns, Tex. coll. sr. Gem. 4.00. Wedding coll. at H. Kruse 3.00. Baptismal coll. at S. Meissner 2.25. By R. A. Burgdorf in New Orleans 2.00. By R. C. L. Geyer of sr. Gem. in Serbin, Tex. 12.40. (p. -82.95.)

Synod Treasury (Debt Repayment): By R. I. G. Wegener, Coll. of St. Paul's Parish in New Orleans 39.05, by W. St. 1.00, N. N. Coll. of Zion's Parish in New Orleans 42.75. (S. -83.75.)

Poor students: By Fr. M. Leimer, Swiss Alp, Tex. sent at the baptism of two adopted children, 1.75. By R. L. Wahl of sr. Gem. in Mobile, Ala., By R. S. Süß, Kindtaufcoll. in Schulenburg, Tex., 1.75. By R. I. Kaspar, Giddings, Tex. thanksgiving offering of A. Meissner 1.00. (S. -5.50.)

Orphanage in New Orleans: By R. A. Wilder, Klein, Tex. thank offering by Mrs. W. Wunderlich 5.00. Deaf and Dumb Institution: By teacher H. L. Hüttmann in New Orleans of s. pupils 1.75. By teacher E. D. Keyl in New Orleans, deszl., 3.50.)

Church building fund: By R. A. Wilder, Klein, Tex., Pfingsteoll. sr. Gem. 12.25. By G. A. Kilian of St. PaulsGem. in Serbin, Tex., 28.25. By Kaase, Coll. of R. M. Leimers Gem. in Swiss Alp, Tex. 3.50. (p. -44.00.)

Negro Mission: By R. I. G. Wegener, from Mrs. C. Döpke in New Orleans 1.00. By R. T. Lotienke in New Orleans from the school children of Mr. Teacher C. A. Stiemke, New York, 3.00. (S.-4.00.)

New construction in Addison: by R. S. Süß, Coll. sr. Gem. in Schulenburg, Tex. at 1.75. Total -536.35.

New Orleans, La., July 1, 1888, G. W. Frye, Cassirer. 38 8tr.

Revenue to the Western District's coffers:

Synod treasury: From R. Sieck's parish in St. Louis through Mr. Goehmann -12.60. R. Herring's parish in Ellinwood 3.00. R. Senne's parish in Alma, Kans., 4.15. R. Mießler's parish in Alma, Mo, 50.00. P. Beils Gem. at Wentzville 17.13, at Jonesburgh 6.65. R. Daus Gem. at Memphis 9.00. R. Rupprecht's Gem. at Cole Camp 6.05. (Summa -108.58.)

College in St. Louis: Mr. Karl Kuhlmann in R. Siecks Gem. in St. Louis 5.00.

Progymnasium in Concordia: Praeses Biltz'Gem. in Concordia 50.00. R. Sennes Gem. in Alma, Kans., 5.00. ?. Mießler's Gem. in Alma, Mo., 10.00. R. Heine's Gem. in Lake Creek 8.00. (S.-73.00.)

Debt repayment: R. Mießler's Gem. in Alma 11.25.

Inner Mission in the West: Mr. Heinr. Schäperkötter in R. H. Siecks Gem. in St. Louis 25.00.

Inner Mission in Kansas: ?. Herring's Gem. in Ellinwood 4.00. By R. Polack at Bremen of N. N. 1.00, Mis.sionfestcoll. sr. Gem. 65.00. (S. -70.00.)

Negro mission: R.Holls'Gem.inOsageBluffs2.25. By R. Polack near Bremen of N. N. 1.00, Missionfestcoll. sr. Gem. 15.00. By R. O. Hanser in St. Louis by Jak. Engel 5.00, C. Schäfer Jr. 2.00. (p. -25.25.)

Jewish Mission: By R. Polack at Bremen of N. N. 1.00, mission feast coll. sr Gem. 10.00. (S. -11.00.)

English Mission: R. Mießler's Gem. in Alma 6.00. By Prof. Günther of the Gem. in Kirkwood 4.50. (Summa -10.50.)

Widow's Fund: By R. Holls in Osage Bluffs from Mrs. Meier 1.00.

Sick Pastors & Teachers: By Prof. Guenther of the Virgins' Association in Kirkwood 5.00.

Orphanage near St. Louis: By R. Kauffeld in Newton from s. pupils 2.75. By teacher Hafemeister from Herm. and Anna Oehlschläger each .25. By R. Hanser in St. Louis from Mrs. Cath. Summer .50. By Praeses Biltz in Concordia from Mrs. Math. Wolters 1.25, Joh. Kammeyer 1.00. (Summa -6.00.)

HospitalinSt. Louis: By R. Holls in Osage Bluffs from John Ott 1.00. By Fr. O. Hanser in St. Louis by the Women's Association sr. Gem. 10.00, by the Virgins' Association 10.00, by Fräulein Hellwege 1.00, by Fräulein Hartmann collectirt 5.50. (p. -27.50.)

Poor students in St. Louis: By R. Matthes in Perryville, Coll. at Beckmann-Weber wedding, 6.50.

Poor students: By R. O. Hanser in St. Louis, s. at the wedding of R. v. Gemmingen-Horst, 10.00.

Poor students in Concordia: By Kassirer Bahls for Willens 10.00.

Deaf and Dumb Institution: By R. Holls in Osage Bluffs by John Mueller 1.00. R. Demetrios Gem. at Concordia 7.20. Mrs. H. M. in St. Louis 5.00. (S. -13.20.)

German Free Church: By R. Johanning at Goochs Mills 5.00. Pilgrim House in New Uork: R. Holls' Gem. in Osage Bluffs 5.00. St. Louis, July 10, 1888. H. H. Meyer, Cassirer.

1328 IV. Llarket 8tr.

Income into the WiSronfin DistirtS' coffers:

For Concordia College teaching supplies in Milwaukee: proceeds from Wisconsin District Inner Mission: From RR. congregations, W. I. Friedrich 20.00, I. Diehl 6.11, Ph. Wambsganß, Adell, 7.40, F. H. Reichmann 4.85, G. Barth 4.00, Filial 1.50, E. Roller, Amherst, 5.00, W. Wayne 7.75. By Kassirer Roescher 4.08. (p. -8.83.)

Concordia College budget in Milwaukee: R. G. Gruber's Zion congreg. Preacher and teacher widows and orphans: From the Rk.: W. I. Friedrich 4.00, C. M. Otto 4.00, I. Diehl 2.00, P. H. Dicke 4.00, E. Grothe 4.00, From the teachers: P. G. Schaus 2.00, Elbert 4.00, Brandenstein 4.00. St. Pauls-Gem. in Hubbard 12.75. By R. Ledebur, Kichhäfers Hochzeit ges., 5.15. (S. -48.90.)

Poor school children in Milwaukee: wedding eoll. at Joh. Schumacher Mission Festcoll. in Herman, Wilson, and Sheboygan Falls 5.25. (p. -2.00.)

Emigrant Mission in New York: R. A. Rohrlack's Gem. 7.00. part of Mission Festcoll. in Herman, Wilson, and Sheboygan Falls 4.25. (pp.-7.45.)

Household in Springfield:?. G. Präger 1.00. R. W. Gräfs Gem. 4.00. (S. -1.70.)

Orphanage in Wittenberg: R. W. I. Friedrichs Gem. 16.00. R. A. G. Döhler 1.70. From the school box in Adell 1.00. From a child in Reedsburg 3.00. Teacher A. Wilde's pupil 3.00. Baptismal coll. at Fr. Rodna in Freistadt 2.00. R. W. Weber's Gem. at Maple Creek 2.00. Cassirer of MichiganDistrict 2.50. Mrs. Caroline Ruhe in Sheboygan 3.00. By R. G. Barth, wedding coll. at I. Prang, Sandusky, 9.00. (S. -40.40.)

New construction in Milwaukee: R. W. I. Friedrichs Gem. 20.00. Kassirer Menk 90.86. W. Böthe, Milwaukee 5.00. (S.-115.86.)

Negro Mission: Dan. Muench ow 4.00. E. Rullmann 1.00. N. N. in Reedsburg 25.00. Part of the Mission Festcoll. in Herman, Wilson and Sheboygan Falls 15.00, in Plymouth 13.60. (S. -58.60.)

Saxon Free Church: R. A. Rohrlack 2.00. Norris Deaf and Dumb Institution: R. L. Schütz' Gem. in Caledonia 6.00. R. I. Diahl 3.00. Mrs. Pühn, Racine, 2.00. (S.-11.00.)

Jewish Mission: Dan. Münchow 1.00. N. N. in Reedsburg 5.00. Part of the Mission Festival Coll. in Plymouth 13.60. (S. -19.60.)

Poor Students inAddison: Women's Club in Sheboygan 15.00. R. Dillmanns Gem.: Dreieinigk.-Gem. in Milwaukee 43.84.

Building in Addison: R. Cl. Seuel's comm. in Portage 11 a.m. R. Holst's comm. 8 p.m. (S. -31 a.m.)

Poor Students in Springfield: R. G. Barth 1.00. Poor students in Fort Wayne: R. G. Barth 1.00. Young Women's Society of Jmm.-Gem. in Milwaukee 14.65. (S. -15.65.)

Poor students in St. Louis: wedding coll. at W. H. Quandt 7.76. Heathen Mission: Martin Fellwock 1.00.

Poor sick pastors and teachers: ?. Hähnel's churches in Cascade and Batavia 7.00.

Washing boxin Springfield: R.J. Friedrichs Gem. 2.50.

R. Bertram in Neu Seeland: Of the RR.: F. Schumann .40, E. Theel, Baumann, A. Rohrlack, G. Barth each 1.00, F. Keller .50, A. G. Döhler .50. Teacher Elbert .50. (S. -5.90.)

Synod treasury: From RR. congregations: H. F. Pröhl 16.20, W. I. Friedrich 20.00, A. G. Döhler 2.00, C. Strafen 60.61, L. Schütz, Caledonia 17.50, Cl. Seuel, Portage 18.11, Lewiston 1.57, Ph. Wambsganß, Adell 19.26, Georgii, Cedarburg 8.80, P. H. Dicke, Washington 5.52, F. Leyhe, Grant & Sigel 5.00, C. Brink, Black Creek Falls 4.25, H. I. Fuhrmann, Clintonville 10.00, Town Line 4.00, R. Jank, Bear Creek 5.17, Union 1.34, Manawa .91, I. G. Nützel 19.63, Erck, Wausau 8.00, Baumann 7.50, M. Albrecht 18.50, C. M. Otto 7.82, A. Rohrlack 12.00, Feustel, Bloomfield 10.00, D. Kothe, upper 8.55, lower 7.08, F. Schumann, Waterford 6.00, North Prairie 1.65, F. H. Reichmann 4.50, E. Roller, Stevens Point 8.00, W.Hudtloff, St. Martin 3.42, St. John .78, St. Paul 1.80, F. Woltbrecht 35.13, Ratbjen 7.00, F. Keller 13.67, W. Weber 4.00, H. Stute, Ahnapee 6.00, W. Rehwinkel 6.77, C. F. Ebert, Hartland 3.02, Shawano 3.04, E. Grothe 9.00, F. Wesemann, Graftön 20.23, C. I. Schwan, Pella 14.70, Pella Opening 4.60, Town Herman 1.20, Ledebur, Dreieinigk. 4.33, St. Joh. 2.70. N. N. in Reedsburg 50.00. W. Gröller 1.00. ?. Plaß' Gem. 11.00. R. Rennicke 1.00, whose Gem. in Jackson 4.00. R. W. Graf 2.00, whose Gem. 6.00. Albert Bruß 26.55. (p.-562.41.)

Milwaukee, June 30, 1888. C. Eißfeldt, Cassirer.

For the English Lutheran Mission

received: By Mr. I. Beyer from N. N. -5.00. St. Louis, July 5, 1888. C. F. Lange, Cassirer. I



For the Deaf and Dumb Institution in NorriS, Mich,

from 8 December 1887 to 1 July 1888

gratefully received: By Mr. Robert Roder, Baltimore, Md>, bequest of Mr. Wm. Schaumlöffel, -200.00, from which sum the interest is to be applied annually for the poorest children of the institution. Ch. Eißfeldt 9.00. H. Bartling 12.50. Ch. Spilman 36.69. D. W. Röscher 15.15. T. H. Menk 26.35. Chr. Schmalzriedt 56.00. By P. Meinecke, State Centre, Iowa, from the Jungfr.-Verein, Christbescherung 4.40. Herm. Link in Detroit 2.00. H. Bartling 13.80. T. H. Menk 8.54. Ch. Spilman 25.18. D. W. Roescher 27.20. H. Bartling 75.15. Ch. Schmalzriedt 47.96. By C. C. Brand, St. Charles, Mo, by s. Confirmants 1.30. H. Tiarks 34.03. H. H. Meyer in St. Louis 41.50. Willy Tromberg, San Antonio, Texas, 1.00. Ch. Eißfeldt 13.38. V. G. Lutz, Lowell, Ill, 5.00. D. W. Röscher 28.44. H. Bartling 22.00. Heinrich Jde, Evansville, Ind. 2.00. Ch. Schmalzriedt, 38.59. By P. I. P. Beyer, Kinderblatt 25.50. Ch. Plumhoff for confirmation songs sold.72.. H. H. Meyer 7.40. Ch. Eißfeldt 22.00. B. G.N., St. Louis Station, 2.00. By P. H. Dikmann from John Koop 1.00. Ch. Spilman 28.06. D. W. Roescher 13.00. By k. Holder at Whitewater, Wis. by sr. Sunday school, 4.00. Ch. Schmalzriedt, 4.45. H. Bartling 31.77. I. C. Bahls of Nebraska district, 10.40. H. H. Meyer 10.30. H. Bartling 27.84. By P. A. W. Keibel, Rosecrans, Wis. collecte sr. Confirmants, 6.75. P. Bock, Elk Creek, Nebr. of sr. Congregation, 7.95. by Ch. Schmalzriedt, 46.70. by Georg Renfer, 5.50. by D. W. Röscher, 42.50. by H. Tiarks, 53.75. by Ch. Eißfeldt, 17.75. by H. H. Meyer, 20.50. by Ch. Spilman, 24.55. by H. Bartling, 51.84. by Ch. Schweder, Detroit, s. at wedding of Chr. Schänning's daughter, 4.50. by P. G. Schöwe, Eagelton, Wis, 5.V0. H. H. Meyer 37.50. T. H. Menk 38.89. Ch. Eißfeldt 25.00. H. Bartling 98.62. D. W. Röscher 30.15. I. S. Simon 2.00. D. W. Röscher 13.00.

Detroit, 207 Jefferson Ave. C. D. Strubel, Cassirer.

For poor pupils received: from Kassirer H. H. Meyer -3.35; 17.45; for R. Mießler 5.50; from P. Grimm for P. Stoppelwerth 5.00; by P. Janzow from the Jünglingsverein of his parish 15.00 for H. Dahl and E. Just.

Sincerely thanks

Concordia, Mo., July 5, 1888.

H. S ch öde.

For the orphanage in Indianapolis

received: From Fr. Hiller's parish -6.85, school children 5.80, H. Wolf and Joh. Behrmann jr. 1.00 each. From Lebrer Ackermann's class 10.00. Fr. Markworth at the wedding of Hermann Word man 6.50 collected.

P. Seu

Received through Präses Wunder: Vermächtniß des sel. Johann Heinrich Philipp Will Harm , Crete, Ill, -1019.44 for the Allgemeine Innere Missionskasse. E. F. W. Meier,

General Cassirer.

-Due to lack of space, the receipt of the cashier T. H. Menk had to be postponed.

New printed matter.

Tenth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Concordia Lutheran Publishers. 1888.

The subject of the doctrinal discussions reported in this report is the reading of the Bible in the Christian family, an important subject. The honorable district president rightly said in his synodal address: "If God's Word is to continue to have a prosperous course among us, it must not be enough for us to have the Word only in churches and schools; it must also be diligently practiced in the home; daily Bible reading should be practiced among all our Christians. As we need daily nourishment for our bodily life, so also our spiritual life cannot exist without receiving proper nourishment from God's Word over and over again. If someone hears God's Word only in the public worship service and does not occupy himself with it throughout the week, his spiritual life will soon wither and die. Therefore, the daily reading of the Bible and the establishment and practice of home worship is not something that is very praiseworthy, but which one could also refrain from. No one can refrain from daily practice in God's Word without great harm to his soul." - May the report be widely distributed. It contains 88 pages and will be sent by Concordia Publishing House against payment of 20 cents.

Uevärrdevte Advesserr:

Rev. Uerm. Lurtels, 3736 LlorZunkord 8tr., 8t. kouis, No.
Rev. Il. Learning, löox 465, l/itolrüelcl, Ill.
Rev. UrueAAemunn, lox 92, Ireton, 8ioux 6o., lorvs.
Rev. Il. lö. Gruuppler, Lox 1191, Lt. 6arro11, 6arroU 6o., Ill.
Uev. 6th H. 8elt2, ^rapullos, kuruseo 6o., klebr.
Uev. U. Cousin, Llontevickeo, 6lippervu 6o., LlInn.
kr. kieske, 8elluU'8, Uerr^ 6o., Llo.
U. Weilte, Xeiv Llinckev, ^Vaskin^ton 6o., Ill.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is carried by carriers, subscribers must pay an extra 25 cents carrier's fee.
To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

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Herausgegeben von der Deutschen Evangelischen Mission
Redigirt von dem Lehrer: G.

44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

At the university - power of the divine word - salvation from temptation and fatal disease.

After a short vacation, he moved to the University of Leipzig in October 1829. There he had to struggle along quite miserably. "At that time he did not even have his own Bible. But he would have liked to buy one. His father gave him one Thaler a week, with which he had to get by. As for other support, he received only a fathom of wood, which was given from an endowment to a number of such students who could show a good high school diploma. - One day Walther had only a few pennies left. If he spent them on a Bible, which he would have liked to have, he did not know how he would live for the next few days. Finally he said to himself: "I am spending the money on God's word. He will help me and not leave me in my misery. In short, the Bible was bought. The following day, a farmer from Langenchursdorf came to the student Walther and told him that he had wanted to go to Leipzig and had therefore asked in the parish whether his father might have something to order for his son. At first the father said he knew nothing, but then he came to his senses and gave him a letter which he wanted to hand over. The farmer left. Walther opened the letter and found a Thaler inside. This was the only time that Papa sent money in this way and at such a time." (Calendar.) On December 9, he wrote in his diary: "Today I read the Bible, namely the Acts of the Apostles, in order to orient myself therein, firstly, since I still know very little about the apostles and can hardly recite their twelve names; secondly, in order to be edified by the examples of effects and expressions of an unshakable faith.



Given by -the German Evangelical Lutheran Synod of Missouri, Ohio ". a. States.

Edited by the teachers' college of the theological seminary in St. Louis.

St. Louis, Wo., July 31, 1888.

No. 16.

At that time, rationalism was in full bloom at Leipzig University, while the Christian faith was only weakly represented by the professors Aug. Hase and F. W. Lindner Sr. By God's grace, however, shortly before Walther's entry into the student body in Leipzig, as a result of the testimony of some believing laymen and an old believing candidate by the name of Kühn, a group of students who had awakened to a living faith had come together, to which his older brother Otto Hermann Walther, the same pastor J. F. Bünger, the same pastor Brohm and the still living pastor Ottomar Fürbringer also belonged. Walther was introduced to this circle of students and not in vain. In his heart, too, the Word of God, prayerfully contemplated together, proved to be a force for a new life. Walther wrote about this circle of students in the biography of the blessed Pastor I. F. Bünger, which he wrote: "This group of awakened students gathered on certain days of each week for common prayer, for common reading of the Holy Scriptures for the purpose of edification and for mutual exchange about the one thing that is necessary. For a while, Professor Lindner also held a so-called collegium philobiblicum for them privately (in imitation of August Hermann Francke), in which he gave edifying interpretations of the Scriptures and instructions on how to derive practical sermon themes from the biblical texts. Of course, the students, who had become believers and had withdrawn completely from the world, had to endure much ridicule and scorn. Mystics, as the believers in Saxony used to be called at that time, pietists, bigots, obscurants, darklings and the like were not yet the worst titles they were given. Partly hated as contemptible hypocrites, partly pitied as unhappy seduced religious enthusiasts, they were outcasts from the unbelieving world, partly even from their own closest blood relatives. At the same time, however, they were deeply happy in their God and Savior, and all of them who remained faithful have subsequently thought back to this time of their first love as the most blessed time of their entire lives. - Initially, in

In this circle, there was no mention of the differences in the teachings of the various churches, although the faith that had been kindled in these young men by the dear Bible book alone was, of course, no other than the Lutheran faith. However, it did not remain that way. With the growth in knowledge, after some time, the question arose, partly by itself, partly through the above-mentioned old candidate Kühn, who was well-grounded in doctrine: What faith are you? Are you Lutheran? or Reformed? or Untitled? The consequence of this was a sifting; only the vast majority soon recognized that it was none other than the Lutheran faith, which God the Holy Spirit had long since sealed in them as the true one, standing alone in adversity and challenge, even before they knew which church faith it was. Only a few were therefore those who now left. On the other hand, the impression made on the young believers was deeper when Candidate Kühn, who himself had come to the certainty of the forgiveness of his sins and his state of grace only after long, difficult anxieties and struggles under the most terrible terrors of the law, now sought to lead the awakened group just as God had led him. He tried to convince us that our entire Christianity would not rest on solid ground until we, like him, had experienced a high degree of repentance and the true terror of hell in hot battles of penance. The consequence of this was a rather general change from an evangelical-cheerful to a legal-dark Christianity." (p. 11 f.)

The edification writings most used by these students were those of Joh. Arnd, Aug. Hermann Francke, C. H. von Bogatzky, Spener, Werner, J. C. Schade, Joh. Jac. Rambach, Steinmetz, J. Ph. Fresenius, and the like. "The less," writes Walther I. c., "a book enticed to faith and the more lawfully it urged contrition of the heart and the preceding complete killing of the old man, the better a book it was considered by us. Even such writings we usually read only as far as they described the pains and exertions of repentance; after that came

also the description of faith and the consolation for the penitent, we usually slammed the book shut, because, we thought, this is not yet for us." (p. 17 f.) *)

Walther had to endure long and difficult mental hardships and struggles. "The only family," Walther writes, "which understood us in Leipzig, which was always open to us and in which we always found refreshment in body and soul, was the family of the blessed tax auditor Barthel and his godly wife, who had much experience in the ways of the Lord. (p. 19.) When the latter passed away blessedly there in 1881, he held a speech at her coffin and in it also remembered the benefits formerly enjoyed in her house. "It is now," he said, "just fifty years since I had the great good fortune to be introduced into the family of the deceased by a godly friend. A youth without God behind me and having only recently come to the knowledge of Jesus Christ, a new, undreamed-of world opened up to me. I saw a truly Christian family; a family in which Jesus was the all in all, in which the Word of God was the daily food and drink of the souls and led the scepter in everything, in which the Lord was served without ceasing, in which therefore Jesus' heavenly peace was poured out over all members of the family. So I found here my spiritual parents, a father in Christ and a mother in Christ, who took care of me spiritually and physically as one son.

"I myself, however, was at that time in severe spiritual trials, was pining away in body and soul, and wrestled with despair, uncertain of my blessedness. No praying, no sighing, no crying, no fasting, no struggling helped: God's peace had departed from my soul. Frightened by the law, that verse resounded in my heart day and night:

Only this, this concerns me, that I cannot know whether I am a true Christian and you are my Jesus.

"It was then especially the dear deceased who carried me on her motherly heart. Not only did her mouth overflow with evangelical words of comfort for me as often as I crossed her threshold, but she also wrestled with God day and night in hot intercession for me, the strange youth. And behold! God heard her plea: I finally came to peace in Christ, and now a bond of blessed fellowship with Christ entwined us, which nothing was able to break until her death.

"O how happy I am to be able to testify to this publicly here! But even more I look forward to thanking her with a perfect heart one day before the throne of the Lamb and in the presence of all the angels and chosen ones for what she once did to me, the poorest.

A letter from the then pastor M. Stephan in Dresden, Saxony, the later leader of the Saxon emigration, freed him from his temptations. "When Walthern knew of no one to advise him, even the faithful pastors, who had a reputation for great Christian experience and to whom he turned for help, all turned him to Stephan.

*Whoever is led to Christ now, without first being driven to work for himself, without all detours, usually does not suspect what great grace God is showing him in this way

Only then did he also write to Stephan, asking him for advice from God's Word. - When he received the answer, he did not vomit the letter until he had fervently called upon God to protect him, so that he would not accept false comfort, if such should be contained in the received answer. But when he read it, he felt as if he had suddenly been transported from hell to heaven. The tears of anguish and distress that had been meant for so long now turned into tears of truly heavenly joy." (Bünger's curriculum vitae, p. 29.)

In addition to his spiritual needs, he also had to struggle with what appeared to be a fatal chest disease during his studies. This illness also forced him to interrupt his studies during the winter semester of 1831-1832 (half a year) in order to seek recovery under medical treatment in his parents' home. During this time, Luther's works, which were in his father's library, fell into his hands, in which he, otherwise occupied with nothing, now immersed himself deeply. It was then that that living conviction of the sole scriptural conformity of the doctrine of our Lutheran church and of the necessity of resoluteness in confession was generated in him, which never left him again from that time on. After obtaining physical healing through a simple household remedy, he returned to Leipzig around Easter 1832 to complete his theological studies. On Easter-Saint's Eve 1832, Candidate Brohm wrote to Candidate O. Fürbringer: "About eight days ago he (Walther) wrote to me, from which it can be seen that his soul is also suffering very much, but is in recovery, physically it is apparently also better, so that he wants to continue his studies after Easter, but he writes 'without hope' of ever becoming physically fit for a preaching ministry."

God helped that he could complete his theological studies. In 1833, around Easter, he left the university.

Still a lovely event from his student days should be remembered here: In December 1830 he had to teach two boys from the S. family. One day he found the following remark in the papers of Eduard S.: "I quickly got away from Mr. K. and came to Mr. Walther, to whom I owe all my blessedness. Before I came to him, I knew neither that I was a sinner, nor anything about Christ and his grace, nor anything about the Bible. To my present teacher I owe all this; I, as a weak sinful man, cannot repay him, God will reward him for having brought him a soul to heaven." - To this Walther wrote in his diary: "God, great, kind, merciful God, thanks be to you that you have not spurned to let your spirit be effective also in this child; to you be praise, thanks, glory and honor for all eternity for it. O Lord Jesus, complete the work which you have so wonderfully begun here; do not let him be torn from your hands. Help him one day to your heavenly kingdom. Amen."

(To be continued.)

(Submitted.)

Of the state of the believing soul between death and resurrection,

or:

May we forget about the blessed state in which our soul will be between death and resurrection, the resurrection from the dead?

(Conclusion.)

3.

The Scriptures comfort us with blessed consolation concerning the state of our soul after death, but since they point us to the resurrection with our hope, we must not forget this above the blessed state in which our soul will find itself after death.

Two things we have learned so far. The first: Scripture points us to the resurrection from the dead with our hope. The second: Scripture comforts us with blessed consolation because of the state of our soul after death. - Now it will be shown how these two things fit together: hoping, longing, desiring with great eagerness for the resurrection; and yet already being so blessedly comforted because of the state of the soul before the resurrection. To show why and how we should long for the resurrection, since we already have so much comfort because of the state of our soul before the resurrection. We will try to prevent you from saying, "I hear one thing and I hear another, and I cannot rhyme it; if I should hope for the resurrection so eagerly, as the Scriptures certainly instruct me and all the saints have done, I should think that the consolation of my soul after death is not complete; and if, on the other hand, I hear of the blessedness of my soul before the resurrection, I do not know why I should desire it - the resurrection - so fervently.

Come, my Christian, let us try to find what is right with one another. -

God has created us as human beings, consisting of body and soul in the most intimate union. God has given us a body, but he has not created us to be mere bodies - just look at a man of whom there is only the body! And likewise God has given us a soul, but he has not created us to be mere souls. Our soul is indeed a spiritual creature; an angel is also a spiritual creature; but our soul is not an angel, not such a spiritual creature that is supposed to be without a body. It is not so with our soul as if an angel would be strong in our body and after the separation from the body could also cope quite well and even better alone. Many people think so and many songs sing so, this is an enormously widespread opinion: but it is not true. And if you have such thoughts, tear them out and throw them away! But our soul was created to live in the body, and our body was created to have a soul. And he who has body and soul is a man. And if body and soul are separated, the soul is missing from the body, and the body is missing from the soul. The body is then a man without a soul, and the soul is a man without a body. And the body is a poor body and the soul is a poor soul. And this separation of body and



Soul is death. And death is the wages of sin.

Now Christ has redeemed us from sin and death.

So he forgives our sin and cancels our death: Body and soul are reunited at the resurrection of the body. We are then whole again and enter into eternal joy and glory.

And this is the hope that Scripture holds out to us, and every fiber of our being must hope for it if we are sober and let Scripture and truth guide us.

So this is how I should think and speak according to the Scriptures: I am a sinner. I must therefore die. But Christ has redeemed me. I will therefore be resurrected and live.

For this resurrection God preserves our body and our soul. He preserves our body in such a way that he lets it become earth, but still takes care of every little stick, so that it does not get lost. This can and does the almighty God. And our soul, our soul that is alive even in death, our poor soul that has been stripped of its body - ah! he deals with it very mercifully: he preserves it in such a way that he takes it into his hands, wraps it in peace, comforts it, makes it blessed; and all this in heaven, in paradise. Glorious! O sweet God! When I die, my body is dead; it may lie in the grave, you will preserve it for me. But my soul lives; how miserable it would be if it were not for you! but you take it into your own hands of God, into your bosom, comfort it and make it blessed. I, the sinner, must go to my death. But there is nothing bitter in it now. I desire to depart and be with Christ, which would also be much better than this earthly misery. God is so merciful that he gives his children comfort and happiness even in death!

Also, what here on earth are years and centuries, yes, millennia, will probably be only a short blessed moment for the blessed souls in heaven, because they are not in time. Hastily and quickly will come to them the last day and everything for which God keeps them in his hands. -

And now Summa Summarum - this is how I should think and speak: I hope and desire and long for and demand with heartfelt eagerness and with joyful certainty the resurrection from the dead at the last day and the eternal glory that will follow; but I also know with great comfort that my soul, while the body molts in the grave, will be kept fine and blessed by JEsu in heaven.

This is scriptural and firm and certain. - Have these lines helped you to think and speak like this?

"When my hour is at hand, And my road shall go, Then
guide me, O Lord Jesus Christ, With help do not forsake
me.

My lake! at my last end I command you into your hands,
you want to preserve it for me.

Because thou art risen from death, I will not abide in the
grave; My highest consolation is thy ascension, Fear of
death can banish it;

For where you are, there I go, That I
always live and am with you, So I go with
joy.

So I go to Jesus Christ, I stretch out
my arm;
So I fall asleep and rest well, No man can wake me up, For
Jesus Christ, the Son of God, He will open the door of
heaven, He will lead me to eternal life.
St. Louis Hymnal 428.

C. M. Zorn.

(Submitted.)

What call is there for us in this?

(Conclusion.)

But let us look at another page of history that is also very instructive for us. The first Lutherans who emigrated to the territory of the present United States were Dutch and Swedes. Later came the Germans, the expelled Salzburgers. About the fact that the Lutheran Church at that time not only had a meager existence here, but in part, like the Swedish Lutheran Church, almost completely disappeared, an English magazine*) says: "Their tenacious adherence to their mother tongue was a major obstacle to their progress in culture and influence, and so they lived in the midst of their English environment almost as strangers in a foreign land. . . For a long time, the growth of our (Lutheran) church in this country was hindered by the loss of its young members. Many young people who used the English language were actually driven out of the arms of it into other churches (communities) by the persistent refusal of their pastors to preach in any language other than their mother tongue. This was the case with the Swedes on the Delaware, where entire congregations have now fallen into the hands of the Episcopalians, along with their valuable church property. And many of the Presbyterian and Episcopalian congregations in our large cities have been formed largely from originally Lutheran material (descendants of the Lutherans). The same process is still going on to a certain extent, especially among those who have migrated from Germany.

Now it does not occur to us at all to want to speak the word of the Americanization of the youth, or to make those immigrants an injustice because they faithfully held on to their mother tongue (the latter was undoubtedly very praiseworthy); but that was wrong, that they closed themselves off abruptly against the national language - the English. Why? Simply because, by so doing, they could not seek the best of the country, as God's word requires us to do; secondly, because they were thereby prevented from speaking the pure word of God to their neighbors; and finally, because in this way, as much as was in them, they did not faithfully provide for the spiritual welfare of their descendants. It is not to be denied that other causes also contributed to the decline of the Swedish Lutheran Church on the Delaware in particular, but that one of the main causes was the isolation from the national language is a historical fact. We can not excuse it from the neglect of a duty.

and thus also not from the complicity in the strengthening of false-believing communities. One simply did not want to preach the Lutheran doctrine to the Americanized youth in the English language, which they used in daily contact and in which they could express themselves more fluently than in their mother tongue. They did not see to it that these young people were given healthy Lutheran books in English - so the Episcopalians and Presbyterians had a rich harvest among them.

It should not be denied that those dear people may have thought that they would be able to preserve Lutheranism more purely for themselves and their descendants if they kept their distance from the "English" and did not take it into consideration at all. But that this good opinion is also wrong is obvious. It is not because of a special language that the Lutheran doctrine is or can be preserved pure and clear. If one really wanted to hold that even a certain language is not suitable for the proclamation or negation of the Lutheran doctrine, then one would also have to admit that the Lutheran doctrine is not the eternal gospel, which according to God's will should be proclaimed in all languages. But this would be an obvious denial of divine truth. No one who really believes from the heart with Dr. Luther that the gospel is to be preached in all languages and tongues and without distinction of person, will doubt that it is just as right with God if a poor sinner is made blessed in "English" or "Tamulish" as if he is made blessed in "German." We have no right to make a difference because of language, because God does not want any to be made. But whoever has followed the course of events a little with attentive eyes will have to admit that we are being called upon more and more energetically to do more than has been done so far to ensure that the pure Lutheran doctrine is also preached in English, the national language, and that the descendants are provided for by a healthy Lutheran English literature. One need only investigate, in the large cities in particular, how many of the confirmed have not become completely unchurched a few years after confirmation, but attend English services almost regularly, mostly Presbyterian; -how many are already prepared for confirmation in English and confirmed in the same in our German congregations, how many children of Lutheran parents attend the English Sunday schools, and one will have cause to be astonished at the numbers. If we add to this the fact that the daily language of the young people is "English", we will have to admit that Americanization is making great progress. Therefore, if we want to fulfill our duty, we should not close our minds to these facts.

But, they say, the people who are originally German and confirmed with us, and then become so American, are arrogant people who are ashamed of their mother tongue and want to have a different Christianity, so they use the English language. If they want to keep the Lutheran doctrine, then they should remain German. Many of them cannot even speak "English" properly, etc. The fact that we have to follow the "Verameri-

*) North American Review, Feb. 1888, page 159.

However, it should be just as self-evident that we use the conditions as they are for the spread of the Kingdom of God and do not think that we are relieved of our obligation if others ignore theirs. - Do we have a missionary duty only against people who speak our language? Must everyone who is to hear the pure doctrine from us first learn our language? One uses and must use the English language, for example, in the mission among the Negroes. But doesn't that mean that there is a difference among people if one does not want to use the English language in order to catch others as Negroes with the net of the Lutheran doctrine? It may be that many turn to the English language out of arrogance and contempt for their German mother tongue, and that some do so in order to avoid pure doctrine and practice; but this is by no means the case with all. Moreover, the mission has to deal with the lost. But how can one approach them if one does not want to use the language they are familiar with? What word of God releases us from the obligation to try to bring them back to pure doctrine and sound practice? But should we also go after those who want to be American and yet speak bad English? Why not? Where does it say in Scripture that we have no missionary duty against such? By the way, it often happens among "real" Americans that they speak their mother tongue very badly, considering the rules of grammar and pronunciation, just as many real Germans treat the dear German language quite cruelly. But we do not demand from the latter that they should first learn the best "German" before we could deign to preach the gospel to them. The English language in itself does not promote false Christianity. Already the very short and weak work in our English mission has let us see the glorious fruit that not only those have been won back who had already turned their backs on the Lutheran church, but also that quite a number of such English speakers who had never belonged to the Lutheran church, who had either been in unbelief or in false-believing communities, have already become genuine firm Lutherans. Should this not encourage us to work for the English mission? Many, many years ago our Synod declared: "Nevertheless, we consider it our sacred duty to establish English congregations as soon as it becomes clear that there is a sufficient number to form a congregation who understand English better than German, and to the extent that the lack of knowledge of the German language would diminish, if not completely, the blessing of the divine word preached. (Synodal Manual p. 99.)

May the history of the earlier Lutheran immigrants teach us then. It undoubtedly contains a call for us to do everything we can, through the timely and wise use of the local language, to ensure that our descendants inherit pure Lutheranism, and that false-believing people are not taught to believe in it.

We do not want our communities to be strengthened by our negligence. It would not excuse us if we wanted to appease ourselves with all kinds of excuses. If, however, the importance of the English mission is recognized quite vividly at this time of ours, then there will be no lack of strength and funds to continue it. Not only will this work, which is pleasing to God, find warm supporters at the mission festivals, but it will also be diligently provided with mission gifts. Let us act in sincerity of heart before God, let us faithfully use the opportunity offered, then the right thing will be done, and we can calmly leave the prosperity of our work to the Lord of the Church. He will take care of His cause; it is up to us to fulfill our duty with joy.

C. L. J.

(Submitted.-

A Visitation of God,

and a very severe one at that, we have to report to the readers of the "Lutheran". It came upon our institution here in Springfield like a storm wind, as if it were to be destroyed. When the undersigned took up his duties last January at the local congregation, our seminary was flourishing, a lively spirit filled teachers and students; but how soon things changed! For months its rooms have been empty, and sick students had lodgings in them.

As is well known, Professor Wyneken began a small mission among the Negroes in this city. A student was active as a helper. He eagerly visited the Negroes in their homes, including a young man who was ill with nervous fever. Unfortunately, the eager assistant was afflicted with the same disease and lay very precariously low for weeks. Although the sick man was outside the institution in the rented Negro school, he nevertheless infected some of the students who cared for him. The doctor warned that he wanted to hire guards for the patient, but these were hard to come by, and we did not know the malignancy of this disease and did not fear any further infection. But, it turned out differently. Of the students who voluntarily cared for the sick, one after the other fell ill, and these now had to be housed in the institution. No wonder that a number of students soon became ill. Now a general panic arose among the students. The doctor insisted that the institution be closed temporarily; if not, he would have to report it immediately to the local health authorities. What should we do now? Should we have our institution closed by a court, force all students to stay in the buildings, and expose them to the greatest danger? No, we could not justify that before God and man. We therefore dismissed the students in all haste in order to bring the healthy ones to safety. The sick gathered in the asylum, sixteen of them. Some, who already carried the germ of the disease and had sought shelter in the surrounding area, returned. Soon one death occurred, then two more, the latter outside the institution; then it was heard that in various places near and far inmates had fallen ill and died. Thus came



because blow after blow and we were all dismayed and deeply saddened.

Including the caretaker, the death claimed ten victims. Two died in the institution, two in the town, six in different places. The last one, who suffered the longest and most severely, was buried last week. Praise God! The distress and affliction is now over, the institution is free, and at present the buildings are being thoroughly cleaned so that the pupils can return next September fifth and continue their studies.

Since there are no facilities for a whole number of sick people here, we had great costs. We had to pay the guards large salaries. The special treatment of the sick was also very costly. The doctor was strict, and his orders had to be obeyed punctually. All this cost a lot of money. All expenses reach the sum of at least H2000. - These must be taken from the synodal treasury. Therefore, may our congregations be anxious to fill this large gap soon. The donations can be sent to the respective district treasurer, who will then hand them over to the general treasurer.

That would be the simple description of the visitation of God over our institution. All other reports, which were circulated partly out of ignorance or also out of disfavor against our institution, are simply not true. But the faithful God, who always wants salvation for His own, may this affliction also be for the best for all of us, but especially for our dear institution!

It should also be noted that the examiners have to pass their exams here on July 31, and that they can come here without hesitation.

On behalf of the Illinois District and the Board of Supervisors.

Springfield, July 17, 1888. geo. Link.

(Submitted.)

This year's Michigan District meetings.

From June 20 to 26, the above District met in the midst of the congregation of Father Fackler in Adrian. Present were: 67 pastors, 49 teachers, 52 parish deputies. There were 9 congregations, 6 pastors and 5 teachers. The "Theses on the Doctrine of our Church on the Person of Christ based on the eighth article of the Formula of Concord", written by Dr. C. F. W. Walther, of the same memory, were again the subject of the doctrinal discussions. Mr. P. Fackler was the speaker. The seven last theses were discussed and thus the work was brought to a conclusion. The sixth thesis reads: "Our Church teaches that the divine nature and majesty were imparted to human nature in Christ through personal union with the Godhead, and that already in conception. The seventh deals with the communion of natures; the eighth, ninth, tenth, and eleventh with the impartation of attributes; the twelfth reads: "Our church therefore rejects and unanimously condemns all doctrines which are not in accordance with the doctrine confessed by it in the foregoing, as being contrary to the prophetic and apostolic writings, the pure Symbolis, and our Christian

Augsburg Confession, with mouth and heart". The great importance of this central doctrine of the Gospel, its scriptural basis, our dear Lutheran Church's pure and fair presentation of it in its good confessions, especially in the relevant article of the Formula of Concord, as well as the shameful distortion and ghastly corruption of this article by so many false spirits and false churches, unfortunately also by so many newer so-called Lutheran theologians - all this was proven and substantiated with abundant citations. - We could only praise and glorify God that He, out of grace, has also given us this teaching so purely and loudly in this last afflicted time and has preserved it until now. How fortunate we Lutherans are! How eager we should be not only to faithfully preserve the pure and truthful doctrine entrusted to us, but also to spread it and to carry out the work of mission most diligently! It is true that we as a synod do not have an external or Gentile mission in the true sense of the word at the present time, but there are poor Negroes at our door, and among them we already have our messengers, and they are in full work; indeed, as we have been told by the general presidium, they are not able to cope with the work at all. There is a lack of space especially in New Orleans. The poor Negro children who, through their parents, repeatedly ask to be admitted to our schools, have to be turned away by the hundreds. How, is there not work enough for us? Don't we have to lend a hand and build? There is also the work of the inner mission, which must never rest as long as fellow believers are still scattered to and fro, without Word and Sacrament, crying out for bread, and there is no one to break it for them. The love of Christ must drive us to help them in their spiritual needs. But since they are usually very poor in body and cannot contribute to the upkeep of the traveling preachers who visit and serve them, it is up to us, who are also abundantly blessed in body, to provide the called messengers of the Lord with the necessary sustenance. The synodal report will further report on the expansion and the blessed prosperity of this work in Michigan.

The mission among Israel is also still in blessed progress and we must not withdraw our hand from it. The Lord will certainly provide us with a mission to the Gentiles in the near future. Other matters presented to our District by the Honorable General Presidium have already been reported.

The Synod as such now took the matter of support into its own hands and ordered it. The commission consisted of Pastors F. Sievers Sr. and H. Partenfelder, and Bro. Arnold in Bay City. The old officers were re-elected. J. F. M.

To the ecclesiastical chronicle.

I. America.

A German Reformed congregation has been formed in **St. Louis**. The "Reformirte Kirchenztg." writes: "A door has opened for us in the large city on the Mississippi; a congregation has already been organized. It will now be a matter of honor for the church to see to it that the young foster child flourishes and grows stronger.

- One does not see why the Reformed do not leave the "care" cannot be truth. But spiritualism makes man free, therefore it of their people to the local Unirt Protestants, who so lovingly is the only truth. What then is this vaunted "freedom"? To this meet the Reformed and make themselves comfortable with question the famous Spiritualist Wheeler answered in 1867 them in doctrine. at the Spiritualist Convention in Providence: "As Spiritualists

In the unirt-evangelical synod, the teachers at the parochial we have not recognized that there is such a thing as moral schools are not members of the synod, but form a special obligation. "As a Spiritualist, I have yet to learn that we hold teachers' association, and the synod deigns to send a anything to be sacred." "Drunkenness is just as good as delegate to the annual conferences of the "teachers' sobriety; vice just as good as virtue; the devil is God's fellow; association". Certainly a strange relationship hell just as pleasant a place as heaven." (Lehre und Wehre, Jahrg. XIII, p. 90.) This, then, is the much-vaunted "freedom"

Sad conditions. A correspondent of Herald and Magazine recently attended a meeting of Methodist preachers at which that spiritualism brings. May God protect us in grace from this a member of the African Methodist Church (a Methodist "freedom"! And yet, the day before yesterday, a certain Mrs. Richmond dared to assert: "Modern Spiritualism and the first Christianity are identical." We therefore have ample cause to pray diligently:

In this last sorrowful time, Lord, grant us constancy,
that we may keep your Word and Sacrament pure
until our end.

I. A. Friedrich.

II. foreign countries.

The Thümmel case, which we reported on earlier, has now been decided. As is known, Pastor Thümmel was sentenced by the Kassel Court for insulting the Roman Church. The higher court has confirmed the decision of the lower instance, sentencing Pastor Thümmel to six weeks in prison. The sentence was not carried out, however, since the case falls under the royal amnesty. Pastor Thümmel thus owes it to the accession to power of Frederick III that he did not have to go to prison.

Spiritualism.)* It is a great mistake to think that Spiritualism is on the wane. That is true, it has also fallen into disrepute with the respectable world because of its abominable morals, but nevertheless it still exerts such an irresistible attraction on the mind, it knows how to hide itself so cleverly under individual scriptural words that even many a Christian allows himself to be beguiled and thinks that Christianity and spiritualism can rhyme well. And so firmly does Satan hold Sunday in all the churches of the Diocese of Dublin, his poor victims captive in his ropes, so persistently does the devil's haunting affect the mind, which does not want to be content with what God has revealed to us in his words about the "hereafter," that it is extremely difficult to tear such a person out of Satan's clutches and to bring him to the realization of this terrible sin. How shamefully these people distort God's word in order to make it the cover of their wickedness may be shown by the following example. On Mount Lookout near Chattanooga, Tenn., the Spiritualists of the United States own a large piece of land with a spacious hotel and "pavilion". There the great Spiritualist Conference is held annually from July 1-30, with nightly orgies. The most famous mediums and advocates of spiritualism gather there. There speeches are held, spirits are quoted, "tests" are given in "psychometric reading", blackboard writing and so on. And each "service" (?) is then brought to a dignified conclusion by a ceremonial ball. Of course they are very popular, because the railroads on the Lookout give cheaper tickets "dmission to spiritualist's camp included". Recently, a speaker gave an address to a large assembly on the words of the Savior John 8:32: "The truth will make you free." He stated: The Lord says here that the truth will make us free. All the "religions" of Christianity up to the present day have not made people free, therefore they can

The Pope and Ireland. A papal encyclical was read last Sunday in all the churches of the Diocese of Dublin, according to a cable dispatch. In it the Holy Father declares that he has perceived with pain that his decree concerning the Irish troubles has been misinterpreted and that his person has been denigrated. His decree was made on the basis of exact inquiries. The bishops should correct all misinterpretations and leave no doubt about the seriousness of the decree. The whole campaign plan and the boycott system is condemned. - The Encyclical is dated June 24. It aroused general displeasure, as the cable reports, and in Bray the people left the church while reading it. (Faithb.)

The ludenknäbe Mortara. In recent times, the Augustinian monk Pius Maria Mortara has again been the subject of much discussion. Three decades have passed since the former Jewish boy Mortara was forcibly abducted from his parental home in Bologna to Rome by order of Pius IX, who at that time was also the secular ruler in the Papal States. Mortara, born in Bologna in 1851, came from Jewish parents who had attached the name Edgar to him. He was the youngest of their seven sons. Barely one year old he fell ill in such a way that one doubted his coming up. One day, when the parents had left the cradle of their child for a moment and handed him over to the care of a Catholic maid named Anna Morisi, the latter believed that the little one was close to giving up the ghost without having been baptized, and performed the emergency baptism on him with a glass of water. The suffering child, however, recovered, so that the girl, out of fear of her employer, concealed the committed act and only after years told some friends, as a result of which it also came to the ears of the boy's parents, who were not a little upset about it. The matter

*The sender remarks: My greatest enemies next to the lodges are the spiritualists. It is frightening what mischief the wretched Satan has wrought with his spook among the Germans here. It is just as if the people are bound with iron fetters. For even though they have recognized that it is sin, they are still drawn to the meetings as if by magic. As you can see from the enclosed, Chattanooga is actually the breeding ground of this satanic art.

The pope now also became aware of this, and ordered the authorities to take the boy to Rome, where he was placed in a monastery. Naturally, this aroused much disapproval, and even the envoys of foreign powers interfered. Pius IX, however, declared that he would defend the Christian child he had taken into his protection with his own life if necessary. The boy himself showed great intellectual ability at an early age. He was made an Augustinian monk, and at the age of 19 he took his vows. He was now completely estranged from his parents and rejected all requests for abduction. - After the Italians took Rome in 1870, he found himself being drafted into the army, which caused him embarrassment. The monastery was already surrounded for his capture when he managed to slip out in disguise and escape to Austria, where he stayed for three years before going to France. Now, however, he has been in Spain for years.

In Aachen, the presentation of the sanctuaries, which takes place once every seven years, should begin on July 9 in the afternoon and close on July 24 in the afternoon. The sanctuaries are the following: the garment of the Virgin Mary; the swaddling clothes of the Lord; the loincloth of the Lord; the cloth in which the body of St. John the Baptist lay after being finely decapitated. From July 10-24 inclusive, daily, but only between 9 and 10 o'clock in the morning, in the octagon of the cathedral, "those sick people are touched with the holy things" who, the previous afternoon, have presented a written recommendation, bearing the parish seal, to their pastor. From 10-12 a.m., the shrines are publicly displayed "for devout veneration" on the tower gallery and at other nearby locations. From 1-8 o'clock in the afternoon, the shrines are displayed in the choir "for the viewing and veneration of the faithful passing through the cathedral in procession".

Liberal pastors, liberal congregations. At a recent synod in Berlin, a pastor who belonged to the Protestant Association complained that the church elders of his persuasion so seldom attended services, and accordingly requested that the church elders be obliged to come to services at least alternately in a certain order. During the discussion of this question, a church elder of the same persuasion who was present said: if such an order were established, he would gladly take this "burden" upon himself!

How the Roman service was introduced in Domfessel.

Domfessel, a strong hour from Saar-Union (Alsace), is today completely Lutheran and Filial of Lorenzen. It has an ancient stone church in which the pure gospel was preached 330 years ago. Nevertheless, a Catholic clergyman lives in the village and has the right to say mass in the Lutheran church. Once a year he exercises this right, and then the Romans, who live scattered in the surrounding area, come and march into the church in procession, singing and waving flags. Until now it was not known when and under what circumstances the Catholics had gained a firm foothold in this sanctuary. A recently found piece of documents teaches us about it. It happened 208 years ago on the feast of the Assumption. By order of the president of the court of Saarburg, the notorious Maljeau, who had organized the scandalous scene in the church of Wolfskirchen and had expelled the worthy Aug. Holler from the parsonage there, several French gens d'armes appeared on August 14, 1680,

commanded by Daniel Vesel, sergent royal, and immediately brought with them a priest named Francis-Simon Legrand. The mayor and the aldermen were summoned and it was explained to them that the present priest, by order of the parliament of Metz, had been put in possession of the church and all its revenues. In case of danger of severe punishment, they should not put anything in his way. Vesel then went to the neighboring Lorenzen and forbade the Lutheran priest Arnoldi to enter the church of Domfessel in the future or to receive any income from there (although only three Catholic families lived there). It is significant that Legrand had to affirm by oath: to be faithful to the king in France, to obey his orders and to report to the French officials everything that would happen against the king's majesty and would somehow come to his ears. Thus, in the deepest peace, after the Counts of Nassau had been expressly recognized as the lords of the land, the church of Domfessel, together with its revenues, was stolen from the Lutherans by order of Louis XIV, and a priest was appointed to guard the Lutheran pastor of Lorenzen as a spy. This is the event on the basis of which the Simultaneum (right of the Catholics) still exists today in the church of Domfessel.

(Monthly Bulletin)

We are to take care of the descendants.

Help whoever can help, and have mercy on the poor youth, on our dear offspring, and on all God's chosen children who are yet to come and have not yet all been born, who must also come to baptism and to Christ through our service and help, for which we are also called and live precisely for the sake of the same; otherwise our faith would be enough for our person, no matter what hour we die. And woe to all woe, where we throw such service and calling to the wind! God will demand it of us and will take account of all our descendants' souls that are neglected by us. (Luther, 39, 323.)

A good answer.

An unbeliever conversed with a simple-minded faithful Christian and tried to confuse him with learned and intricate questions. But a simple Christian heart cannot be misled by man's art. The unbeliever asked the Christian the question? How wide is God? "So wide," said the Christian, "that he fills everything, and yet so narrow that he can dwell in a bruised and humbled heart." Isa. 57, 15.

If your law had not been my comfort, I would have perished in my misery.

Ps. 119, 92.

No other book can comfort us in hardship, fear, misery, death, even among devils and in hell, without this book alone, which teaches us God's word, and in it God himself talks to us as a man talks to his friend. Other doctrines may make rich, powerful, honest, and elevate this life; but when adversity and death come rushing along, they flee, as the faithless rascals, with all their honor, goods, power, friendship, and leave shamefully and contemptuously; for they know nothing, can do nothing, do nothing in divine eternal things. The world is still mad, nonsensical and furious, does not respect this book, even persecutes it and blasphemes it, as if it were the devil's book; from which multitude God protect us.

(Luther, 52, 318.)



Help in time of need.

In the parish of M. Mathesius in Jáchymov a noble woman had the most difficult, dangerous delivery. Mother and child were abandoned by all. As the distress was at its highest, a poor little student came to the door and sang:

"Though it last till night, And again till morning, Yet shall not my heart in God's power Despair, nor care."

Mathesius tells us that God let such a voice resound in the ears and heart of the afflicted woman, and through it the Holy Spirit worked, so that she regained her heart, courage and comfort from the boy's song and said: "Let us not despair and worry, God sends us his baptized little disciple, and admonishes us, we should not cease to wait for God, whether he is already consumed. Let us knock once more and cry out to him for his word, blood and oath; he will help, we will soon know. Then they said their Lord's Prayer in strong hope and comforting devotion. Before their prayer was over, God graciously helped everyone to praise and extol this emergency helper.

Armed for battle.

These words are inscribed on the armory of a noble city: *Felix civitas, quae pacis tempore de bello cogitat*: Blessed is the city which in time of peace is careful to have arms and weapons at hand to use against the enemy in time of war. Let this also be said to us, that by daily meditation we should make common and familiar to ourselves the sayings of holy scripture, and, as it were, enclose ourselves in God's word with true faith, as a man of war hides himself under arms. A soul that does not protect itself with God's word and prayer is like a city besieged by the enemy and yet has no walls or bastions to protect it.

I. Gerhard.

Angel Service.

In 1580, there was terrible weather in Silesia that destroyed everything in a village. The farmers were rich and could bear it; only a poor widow with four children went crying out to her little field to see the great destruction, and the neighbors went with her. But when they looked at it, not even a single piece of wood was broken, and the neighbors cried out: Truly, the holy angels have caught either the clouds or the harmful hail!

Ordinations and introductions.

On the 6th Sunday after Trinity, Candidate H. Hannemann was ordained and inducted by the undersigned on behalf of the Honorable President Sievers in the Zions parish near Fulda, Minn. In the afternoon, the induction took place in the Hersey branch. I. F. Rubel.

Address: Rov. 8th HanncvMIII, l'ulüu, lAurru^ Oo., Llüm.

By order of Praeses Bente, Candidate Valentin Bi cker t was ordained on the 7th Sunday after Trin. at St. Paul's Lutheran Parish, Wellesley, Ontario, Can.

Julius Kirmis.

Address: Uev. V. Liekerb,

^rn8t6in, karrz^ 8ounü Vi8tr., Ont., Oun.

On behalf of the Honorable President Niemann, Candidate K. Strasen was ordained and inducted by the undersigned on the 8th Sunday after Trinity in the JmmanuelT congregation at Toledo, Ohio. H. W. Querl.

Address: Rsv. O. 8tru86n jr,

1841 Ootsrlo 8tr, lölöü, O



By order of the Honorable Mr. Praeses Niemann, Mr. I". G. Lienhardt was introduced to his congregation in North Amherst, O., by J. A. Schmidt on the 7th Sunday after Trin.

Address: Rsv. O. Liendardt, Lox 63, ^mdsrst, Lorain 60th, O.

On behalf of the Honorable Mr. Praeses Wunder, Mr. U. I. B. Graupner was introduced to his congregation at Mt. Carroll, Ill, on the 5th Sunday after Trin. by S. W. Grumm.

Address: Rsv. .1. L. Orupner, Lt. Lurroll, Ill.

KivrtietnrVettirrngon.

On the 6th Sunday after Trinity, the Lutheran congregation of St. Martin's in Winfield, Cowley Co., Kans. consecrated their newly built church, a handsome stone building (30X58Z, spire 10X10) to the service of the Triune God. In the forenoon the undersigned preached in German, in the afternoon Mr. P. A. Meyer, of Räder, Mo. Gust. Voit.

After the Lutheran congregation of Trinity in Westville, Ind. had bought a church (30X40) from the Catholics and repaired it, it was able to hold a happy church consecration on the 7th Sunday after Trinity. Festive preachers were Messrs. kU. Lange and Niethammer. F. W. Schlechte.

On the 7th Sunday after Trin. the Lutheran congregation of St. John's in Town Antrim, Watonwan Co., Minn. consecrated their little church to the service of God. The festival preachers were Mr. U. H. J. Müller and undersigned. C. Ross.

Mission Festivals.

On the 3rd Sunday after Trin. Mission festival in Grand Rapids, Mich. Festival speakers: Uk. O. Schmidt and C. J. T. Frincke. Collections, after expenses, about -160.00.

C. J. T. Frincke.

On the 4th Sunday after Trin. my congregation celebrated in Minne s o t a L a k e, Minn, mission feast, at which the kk. J. Schulenburg, A. Müller and O. Schröder preached. Collecte: -41.00.

M. Heyer.

The congregations of Uk. Bernthal, Landeck, Streckfuß, Hertrich, Maaß and those of the undersigned celebrated a mission feast on the 4th Sunday after Trin. in Waconia, Minn. Pres. Bro. Sievers and Rev. C. F. W. Maaß preached, and U. J. S. Hertrich gave a lecture. Collecte: -165.50. W. Friedrich.

On the 4th Sunday n. Trin. the congregations at Arlington and Sheridan, Nebr., with the participation of the congregations from Freemont and Blair, celebrated Mission Feast. Festival preachers: the UU. A. Lange and J. M. Maisch. Collecte: -128.52.

I. Hilgendorf.

On the 4th Sunday n. Trin. the congregation at Van Horn, Iowa, celebrated the mission feast with the participation of the congregations at Atkins and Marengo. Festival preachers: the UU. E. Heinicke and Fr. Mcinecke. Collecte: -80.00. F. A. Reinhardt.

On the 5th Sunday after Trin. the congregations at Sherman, Batavia, and Cascade, Wis. celebrated mission feast in the latter place. Festival preachers: the ck. Kühle "on., Ph. Wambsganß Sr. and Sagehorn. - Collecte -65.00. C. G. Hähnel.

On the 6th Sunday after Trin. the congregations of Wellsville andBasswood Hill celebrated Mission Feast in Wellsville, New Uork. Feast speakers: P. F. C. Weidmann, Stud. theol. H. Nestin of Spr. and undersigned. Collecte: 50.98. G. Book.

On the 6th and 7th Sundays after Trinity, the Lutheran St. John's congregations at Grant and Sigel, Wis. celebrated mission festivals. Festive sermon!: Prof. Hamann and undersigned. Collecte: -38.00. F. Leyhe.

On July 8, the St. Paul Lutheran congregation at Woodworth, Ill, celebrated Mission Day. Festival preachers: the Uk. F. AveLallemant andL. Frese. Collecte:-69.00. C. F. Hartmann.

On the 7th Sunday after Trin. the Jmmanuelsgemeinde bet Blue Earth City, Minn. celebrated with branches Missionfest. Preaching were Messrs. kk. J. Horst and J. Schulenburg. Undersigned gave a historical lecture. Collects: -68.50. I. Grabarkewitz.

On the 7th Sunday after Trin. the congregations of U. Dicks, t P. Eberts, and P. Hudtloff celebrated mission feast inT. Washington, ' Wis. Preaching were the UU. C. Schwan and H. Daib and Cand. A. Grimm and U. Hudtloff gave lectures. Collecte: -55.04.

C. J. Swan.

On the 7th Sunday after Trin. the congregation at Bloomfield, Wis. celebrated Mission Feast. Festival preachers: theC. Holst, P. Lange and Th. Bast. Collecte: -94.00. G. A. Feustel.

On the 7th Sunday after Trin. the congregations at Thornto n, Seesters and Lansing, Ill, celebrated Mission Feast. Festival preachers: the I?? .linen, blankets, towels, brushes, a suitcase, a lamp and a washbasin. Dietz and Kirchner. Collecte: -127.00, of which subsequently by Ludwig Bedsteads are supplied by the institution. Mattresses can be purchased Boldenow -15.00. C. Keller.

Conference - Display.

The Wisconsin General Pastoral Conference will meet, w. G., Augustit possible for the food to be supplied each year at a somewhat lower price 21-23, at Racine, Wis. - Registrations are to be made with the local pastor, than that stated above. C. F. Keller. - Work: I. Difference between law and gospel according to Dietrich of k. C. Seuel. 2. exegesis on 2 Cor. 7, 10. by P. J. G. Nütze! M. J. F. Albrecht.

Progymnasium in Milwaukee.

On September 5, God willing, the new school year will begin. On the day before, each student must report to the institution. New students should be registered immediately. So far, the school comprises the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and knowledge of a good community school are required for admission. -

For food - including firing - -15.00 per quarter, or -60.00 per year is paid. To this sum must be added: -2.00 for the doctor, -1.00 for the student library, -1.00 for light, making a total of -64.00 per year, or -16.00 per quarter. This -16.00 is to be sent in at the beginning of each quarter, not to the students, but always directly to the undersigned. The same should be done with the rest of the students' money, at least in the two lower classes.

Those students who want to enter the service of the church have the lessons for free; those who do not want to, have to pay -20.00 per year for the same. The same amount must be paid by all those who abandon their first decision to serve the church and choose another profession. Each student has to bring a suitcase, personal and bed linen. Table, chair, mattress, lamp, as well as the necessary school books are best purchased here and the amount for them will not exceed the sum of -14.00.

Milwaukee, July 11, 1888, Ch. H. Loeber, Dir.

Concordia College at Fort Wahne, Ind.

In accordance with the decision of the Synod, the new school year begins on September 5. Applications should be sent to the undersigned.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

3. each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. The boarding fee for students who wish to devote themselves to church service is 815.00 per quarter. For light and firing, -10.00 is to be paid by each pupil at the beginning of the school year, and for doctor and pharmacy -2.00. The expenditure for books averages -7.00 to -10.00.

The fees are to be paid at the beginning of each quarter and are best sent directly (not by the students) to Dr. Dümpling or to the undersigned in order to avoid inconvenience and annoyance. The pupils who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents wish it will be administered by one of the professors and should be sent directly to the same. A. Bäßler.

Progymnasium at Concordia, Lafayette Co, Mo.

This institution of the Western District of the Missouri Synod so far embraces the three lower grades of a high school, Sexta, Quinta, and Quarta. It also has for its purpose the preparation of pupils for the seminaries at Springfield and Addison.

The new school year begins, s. G. w., Wednesday, September 1.

Regarding the recording, please note the following:

1. To be accepted, a previous education in a parochial school and a good testimony about the Christian character of the person to be accepted are necessary.

Each student must be provided with the necessary personal and bed linen, blankets, towels, brushes, a suitcase, a lamp and a washbasin. Bedsteads are supplied by the institution. Mattresses can be purchased here.

The boarding fee for the school year is -50.00, including light and stove. Charitable donations to the household are credited to all students who wish to devote themselves to the service of the church. They have made it possible for the food to be supplied each year at a somewhat lower price.

4. students who do not wish to devote themselves to the service of the church pay -30.00 tuition.

5. boarding fees, school fees, as well as the private funds of the students are to be sent directly to the director of the institution and are administered by the same.

6. applications and inquiries should be sent to the undersigned by the last day of July at the address: Lox 58, .loSerson Oit^, llo.; later at the address: Oonoorkia, piaksxotto 6o., Llo. H. Käppel, Director.

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The curriculum includes the following subjects: religion, German, English, Latin, arithmetic (common and commercial arithmetic), algebra, geometry, geography, world history, natural history, physics, accounting, writing and drawing. The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are encouraged to the extent that they can enter the Quarta.

At the end of each quarter, the parents of the pupils receive a written report on their performance in the various subjects and on their moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. - For board and lodging, please contact the undersigned.

The admission of new students will take place, God willing, on September 3. Applications for admission to the institution should be addressed toA . C. Burgdorf, Director.

1041 ^,loir Lve., 8t. ^ouis, Llo.

The Evang.-Luth. Synodal Conference

Assembles, I). v., from August 8 to 14, 1888, at the church of Mr. Praeses H. Sprengeler at Milwaukee, Wis.

At the request of the Honorable President Bading, Prof. Pieper will present theses on unity in faith.

All who wish to attend the Synodal Conference must register with Praeses Sprengeler at least eight days in advance if they wish to be accommodated. Those who do not do so must arrange for their own quarters.

Addison, June 30, 1888. t. John Great, Secr.

Adreffenverändrrungen for the calendar 1889.

Those pastors and teachers whose addresses are no longer as given in the 1888 calendar are hereby requested to send us their new addresses by Uostul Oarck, exactly according to the following scheme, for correction in the calendar.

The same applies to those gentlemen who took office after the publication of this year's calendar.

- Boron and Surname:
- Pastor or Teacher:
- Place of residence (if necessary also street):
- Postal station:
- County:
- State:
- To which synod belongs:

Urgently ask to put on requested kostal 6nr<1 only on above questions their answers.

Revenue into the Michigan District's coffers:

Synodal treasury: By ?. Contributors from N. N. -1.00. New Haven congregation 3.47. Mt. Clemens congregation 7.25. Frankenmuth congregation 34.03. Ludington congregation 3.13. Montague congregation 9.37. Lisbon congregation 8.00. Utica congregation 6.00. Lenox congregation 7.13. Adrian congregation 26.00. Fowler congregation 6.71. Saginaw City congregation 21.00. Grand Rapids congregation 32.12. Brown teacher 1.00. (p.-166.21.)

Building fund in Addison: comm. in Frankenmuth 11 a.m. comm. in Ludington 6 p.m. comm. in Sebewaing 4 p.m. (p. -45 a.m.)

Milwaukee building fund: Saginaw City comm. 35.00. Grand Rapids comm. 35.00. Frankenmuth comm. 33.40. (S. -103.40.)

Negro Mission: Through ?. Torney of N. N. 2.00. By ?. Claus von Römer 1.00. Teacher Denninger's pupil 3.75. Through Mr. Ranke, sent to Riedt's wedding in Bingham, 4.51.. By Mr. Wendt in Detroit of N. N. 1.00. G. Minkus, Jr. in Caledonia 1.00. Gem. in Frankenmuth 20.46. (p. -33.72.)

Negro Mission in New Orleans: G. M. Beyerlein Sr. 2.50.

Negro Mission in Springfield: G. M. Beyerlein Sr. 2.50.

Deaf and Dumb Institution: Teacher Nüchterlein's student 5.50. By ?. Franke from G. Kronbach 2.00. By Mr. Schöneberg, sent to W. Kruschützki's wedding in Detroit, 3.92. (p. -11.42.)

Poor students from Michigan: By ?. Bohn, sent to L. Skwab's wedding, 8.05.

Inner Mission: congreg. in Macomb 5.50. congreg. in Millers 14.85. congreg. in Adrian 7.50. congreg. in Bay City 11.76. teacher Braun 1.00. (p. -40.61.)

Widow's fund: From the teachers: Dress 3.00, Denninger 1.00, Nüchterlein 2.00, Braun 2.00. From the ??: Krüger 4.00, H. O. Schmidt 4.00. By ?. Bohn, s. at G. Schnell's wedding, 5.00. Gem. in Frankenmuth 25.00. (S.-46.00.)

ForPupilWalther inFortWayne: At Br. Hochtanner's wedding in Frankenmuth ges. 7.45.

For student Denzer in Addison: At Br. Hochtanner's wedding in Frankenmuth ges. 7.00.

Sick pastors and teachers: Gem. inClayBank 2.20.

German Free Church: ?. W. Schwartz.50.

Gem. in New Zealand: ?. W. Schwartz.50.

Orphanage near St. Louis: By ?. Claus von Römer 1.00.

Budget in Springfield: comm. in Ludington 3.00. (Total: -481.06.)

Detroit, July 20, 1888. Chr. Schmalzriedt, Cassirer.

Revenue into the Minnesota and DakotaDistrict coffers:

Synod treasury: From ?. R. Koehler's congregation at Mountville -8.75 Friedheim by N. N. 5.00. (S. -8.50.) and 3.15. ?. J. Flick's congregation at Arlington 6.25. ?. E. Strolin's congregation at Fairfield 7.00. ?. O. Clöter's Gem. at Town Woodbury surplus from children's party 6.30, from Mr. C. Bosau 1.00. (p. -7.30.)

5.31, at Valley Creek (2 collects) 6.99. ?. J. Koehler's Gem. at High Forest 4.50. ?. Albrecht's property in St. Paul 5.18. ?. Lanoek's collection in Hamburg 38.50. ?. Streckfuß's compound in Uoung America 20.00. ?. Grabarkewitz's compound at Blue Earth City 17.50. ?. Brandt's compound at Albany 2.89. ?. Hitzemann's comm. 8.20, Dreieinig's comm. 10.89. ?. Rolf's community at St. Paul 12.63. ?. Metz's community at Groton, Dak. 9.50 ?. Krumsieg's comm. at Joseo 22.27, at Janesville 7.18. ?. Hertwig's Gem. at Leaf Valley 6.00. ?. Hertrich's Hollywood compound 5.75, Helvetia 4.25. ?. Maurer's compound in Jacksonville 3.00. ?. H. Kretzschmar's gem. at Perham 3.85, gem. at Perham 4.67, gem. at Town Burlington 2.60, gem. at Detroit 5.00, gem. at Gormantown 3.37. ?. Wächter's Gem. in Douglas Co, Dak. 8.50. ?. Dubberstein's gem. in Wykoff 4.60. ?. Friedrich's Gem. in Waconia 9.30. (p. -257.58.)

Deaf and Dumb Institution:?. Clöters Gem. in Town Woodbury 3.17. ?. Langes Gem. at Hay Creek 6.25. (p. -9.42.)

Orphanage at Addison: By Mr. Heineke, Fairfield, Minn. sent to W. Rothlof's wedding. 6.41. By Mr. L. Kövping, sent to J. Köpping and "August" Hasenbrink's wedding in Town Woodbury, 5.80. By ?. Laux, ges. on Mr. Tisza's child baptism at Wentworth, Dak., 3.00. ?. Rumsch's Gem. at Claremont 3.00. (p. -18.21.)

Orphanage near Wittenberg, Wis: By Mr. Köpping, Town Woodbury, sent to J. Bühmänn & Maria Köppings wedding, 7.50. ?. Krumsiegs Confirmanden 1.76. By Mr. Fr. Haase, in Town Woodbury sent to Aug. Rudert and Bertha Puckensee's wedding, 3.25. Teacher Gierke's school children at Lewiston 2.00. By same from W. Tews 5.00. ?. Rumsch's Gem. at Claremont 3.67. Teacher Fischer's and teacher Pipkorn's pupils 1.75. (p. -24.93.)

Poor students from Minnesota and Dakota: Mr. Heim. Schulz in St. Paul 3.00. By ?. Krumsieg, s. at teacher Kleinschmidt's wedding, 12.30. ?. Vomhofs Joh.-Gem. 5.05. By ?. Kollmorgen from N. N. 1.00. ?. Maurer's Trinity congregation 1.10. ?. Rolf's congreg. in St. Paul 32.00, Collecte on July 4 12.20. (p. -66.65.)

Wittwen-undWaisen-Kasse: Through Stud. G. Ferber, thank offering by Mrs. A. Mueller in the comm. at Pellow Bank, 1.00. ?. Maas' Gem. at Watertown, Minn. 4.80. (Summa -5.80.)

Negro mission: ?. Hitzemann 2.50. ?. Johl's Gem. at Elysian 5.07. ?. Clöter's Gem. at Valley Creek 3.26. ?. Frick's compound at Arlington 4.50. By ?. Frederick's, part of a gem. misionsfest coll. at Waconia, 25.00. ?. Heyer's comm. at Minnesota Lake 10.25. ?. Horst's congregation at Courtland, part of a mission festival coll. 19.00. (p. -69.58.)

Poor and sick pastors and leys: Synodalcoll. in Hamburg 17.00.

English Mission: By ?. Friedrich, part of a joint mission festival coll. in Waconia, 12.50.

Emigrant Mission: ?. Heyer's Gem. at Minnesota Lake 10.25.

Jewish Mission: By ?. Friedrich, Theil einer gem. Missionsfestcoll. in Waconia, 12.50.

BaukassseinMilwaukee: ?. Strölins Gem. near Fairfield

Building fund in Addison: ?. Clöters Gem. to Valley Creek 3.50. ?. Strölin's Gem. lei Fairfield 22.50. (S. -26.00.)

Free Church in Germany: By ?. Vomhof, part of a joint missionary festival coll. of the ??. Lange, Maurer and Vomhof, 15.70.

?. HübenersGem. inHannover: By Mr. W. Kastner at Lewiston, Kinderfestcoll. on July 4, 7.20.

?. Biedermann's Gem. in St. Paul (church building): ?. A. Müller's schoolchildren 1.36.

Inner Mission for Minnesota, Dakota and Montana: ?. Mäses Gem. in Town Waverly 2.50. ?. Clöters Gem. in Town Woodbury 3.03 and 3.75, at Valley Creek 3.46, 4.11, 3.36 and 3.49. ?. Hitzemann 2.50. ?. Ross's Gem. at Willow Creek 9.00. ?. Horst's congreg. at Courtland, church coll. 23.00 and 17.00, mission festival coll. 35.00. ?. Pfotenhauer's congreg. at Lewiston 10 a.m. ?. Bernthal's parish at Cologne 29.00. ?. Wichmann, refund to Fuhrwerk, 20.00, from sr. Gem. at Fisher 3.00, from sr. Gem. at Green Meadow 4.54, from sr. Gem. at Pleasant View 5.56. ?. Kollmorgen's Gem. at Atwater 4.83, Gem. at Mannanah 1.74. ?. Grabarkewitz's gem. at Elmore 8.59, gem. at Emerell 3.65. ?. Lange's comm. at Hay Creek 10.03. ?. Rupprecht's comm. at Hart 7.30. ?. Hertwig's parish at Effington 5.00. ?. Schaaf's Gem. at Potsdam 8.79. Gem. at Plainview 2.36. By ?. Rubles, refunded by Schneider's horse, 40.00. ?. A. Müller's gem. 8.64. ?. Maas's gem. at Watertown, Minn. 5.20. ?. Maurer's gem. at Belvidere, Minn. 3.00. ?. Bösch's Gem. at Stanfort 2.00. By Stud. G. Ferber of Zion congreg. near Madison, 2.35. By ?. Friedrich, part of a comm. mission festival coll. at Waconia, 115.50. ?. Heyer's congregation at Minnesota Lake, mission festival coll. 20.50. By ?. Vomhof, part of a mission festival coll. of ?. Lange, Maurer and Vomhof, 50.00. (p. -481.78.)

St. Paul, July 10, 1888. T. H. Menk, Cassirer.

Revenue to the Western District's coffers:

Synod treasury: From?. Rehwaldt's congregation in Clarks Fork - 11.00. ?. Tönjes' congregation in Farmington 5.60. ?. Hansel's congregation in St. Louis through Mr. Schuricht 13.50. (S. -30.10.)

Progymnasium at Concordia: ?. Hafners Gem. in Leavenworth 6.00.

Inner Mission in the West: Through Mr. E. F. W. Meier from the aüg. Missionskasse 300.00. ?. Demetrios Gem. at Concordia 3.35. (p. -303.35.)

Inner Mission in Kansas: By ?. Matthias in block of Mr. M. Werlz 1.00.

Negro mission: Mr. Heinr. Sievers Sr. in Braunschweig, III, for the construction of a Negro church 3.00. ?.. Meyrs Gem. in Friedhethm 3.45. (p. -6.45.)

Mission to the Jews: Through ? O. Mencke by Dietr. Harms in Mora 2.00.

Widow's fund: ?. Lükers Gem. in Pittsburg 3.50. By ?. Meyr in Orphanage near West Roxburv: By ?. Rehwaldt in Clarks Fork, surplus from children's party 6.30, from Mr. C. Bosau 1.00. (p. -7.30.)

Institution for the deaf and dumb: Through Mr. Schuricht in St. Louis by Mrs. Breßler .50, by L. Lütge .50. (S. -1.00.)

Pilgrim House inNewUork: By ?. Rehwaldt in Clarks Fork by etl. members of sr. Gem. 13.00.

St. Louis, July 24, 1888. H. H. Meyer, Cassirer.

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For da- orphanage in Wittenberg, WiS., received: By ?. Ebert, Palm Sunday Collecte sr. Parish in Hartland, Wis., -4.92. By ?. Luebker's Parish in Hammond, Ind. part of the festive coll., 5.00. ?. C. S. 5.00. By ?. Daib of Mother Böttcher in Norwood, Wis-, .50 "gratitude money." ?. I. S. Hertrich in Hollywood, Minn, 5.00. By ?. Fuhrmann in Clintonville, Wis. by W. Vierguts, J. Eßmann, L. Kluth, C. Paschen, F. Töpke, C. Speerbrecher, W. Ebert, T. Wisnewsky, 1.00 each, J. Fischer, Th. Sengstock, .50 each, L. Wedde, I. Gast, .25 each. By same, ges. at Aug. Malüg's wedding, 5.03. Christian teaching coll. by ?. Arnold at Houghton, Mich. 10.50. teacher Brandenstein's pupil 3.00. By ?. Jank by I. W. Rösler 1.00. ?. G. Reisinger 5.00. By ?. Swan, s. at Schröder's wedding in Embarrass, Wis. 4.53. By ?. Strolin, school dedication coll. sr. Gem. in Fairfield, Minn, 7.00. By ?. Dicke in Town Washington, Wis. of Gust. Hein .50, C. Zaddach 1.00. By ?. Ebert, at children's festival in Hartland, Wis. s., 5.70. By ?. Swan, s. at wedding of M. Roasch in Town Herman, Wis. s. 7.60.

Antigo, Wis. July 16, 1888.

S. W. H. Daib.

For the students of our Progymnasium from May 30 to June 30, received with heartfelt thanks: For Heinr. Markworth by ?. Dicke -2.00 and by Prof. W. Müller 1.00; for Dav. Ehmann from the congregation of ?. I. F. Müller 12.55; for G. Gotsch from members of the congregation in Cincinnati 18.25; from the Virgins' Association of the congregation of ?. H. Sprengeler for Th. Schurdel 8.00; by ?. Feustel at Mr. Rucks' wedding for poor students 5.05, also at Mr. Schulz' wedding 3.00; also from the women's association of the local Trinity congreg. through Mrs. Pritzlaff: 8 white, 1 colored shirt, 5 towels, 2 covers.

Milwaukee, July 11, 1888, Ch. H. Loeber, Dir.

For poor students, undersigned has received with hearty thanks: from the congregation of Mr. ?. Holls, Babbtown, Mo., -8.00; from the congregation of Mr. President Hilgendorf, Arlington, Nebr., 17.54; from N. N., Webster City, Iowa, 2.00.

F. Pieper.

Correction.

In No. 13 of the "Lutheran" read instead of "for student Karl Brauer in Fort Wayne": For Stud. Karl Brommerin Fort Wayne -25.00 u. s. w. I. C. Bahls,

Nebraska District Treasurer.

For the Pilgrim House

Received April 1 to SO. June 1888: offering money of St. John's parish, Norwalk, Wis. -3.83. From Adolf Reinhold.25. Kaff. I. C. Bahls 4.00. Francis Mathiesen 1.00. Kaff. H. H. Meyer 65.00. August Brusewitz 5.00. Julius Icke 5.00. Kaff. C. Spilman 35.00. Z dozen sheets, j dozen. Towels by P. G. Johannes in Baltimore. Kaff. C. Spilman 22.00. Kaff. D. W. Roescher 22.65. P. G. Kreth, Lyons, Wis. 9.65. Kaff. T. H. Menk 15.00. Kaff. G. W. Freye 2.00. John Sinkenberg 1.00. Kaff. H. H. Meyer 10.65. caf. G. Renfer 1.00. St. John's Comm. at Peshtigo, Wis. 13.45. (Summa - 216.48.)

In the past three months, non-interest-bearing loans of -2857.00 were received and -650.00 were repaid. The debt of the "Pilgerhaus" has again been paid off -3,000. S. Keyl.

For emigrant mission

Received from April 1 to June 30, 1888: From P. P. Schwan - .85. Louise Klute.50. Kassirer I. C. Bahls 2.00. Mrs. Otto 1.00. Kassirer C. Spilman 6.75. Gustav. Müller 1.00. Louise Mertz 1.00. Mrs. Kretzmann 1.00. P. Meißner 2.00. Friedrich Schulze 1.50. P. Eckhardt 2.00. H. Fichtner 2.00. Mr. Korff 2.00. Kassirer D. W. Röscher 9.00. Kassirer C. Spilman 44.84. N. N. 1.50. N.N. 1.00. N. N. 5.00. N.N. 1.00. N.N. .25. W. Müller 2.00. P. W. Busse 1.00. (S. -89.19.) S. Keyl.

New printed matter.

Vorspielbuch. A magazine of organ preludes from ancient and modern times to the common chorales of the Evangelical Lutheran Church. Collected and edited by Dietrich Meibohm. Booklet 5. 48 pages transverse quarto. Self-published by D. Meibohm, 1431 Salisbury St., St. Louis, Mo. price: 1.00.

It is gratifying that in our circles such a collection with good ecclesiastical taste and with consideration of the practical needs of selected pieces of music finds such a reception as this "Vorspielbuch" has been allowed to experience so far and through which the publisher is enabled to continue the enterprise, which is connected with not insignificant expenses, without interruption, as can be seen from the present fifth issue. It contains sixty-six numbers for the chorales "Laßt uns alle fröhlich sein" to "Nun singet und seid froh", including six original compositions. In some cases, where the most commonly used chorale books differ in key, the chorale is printed along with it without taking up much space. Frequently occurring chorales are more richly scored, usually with introduction of the melody, also with alternation in range and ductus for festive occasions and for ordinary Sundays. Short numbers such as 262, 275, 287, 299, 303 are especially suitable after the sermon, when a longer prelude to the main song has already been performed and now the remaining verses are to be sung. Numbers 266, 270 and 284 are freely composed and can also be used for other chorales than those to which they are assigned here. No. 260 is shortened. May the next issue follow soon. C.

Dr. C. F. W. Walther. Statue in Gyps by C. H. and A. F. Griesel. 20 inches high. Price: \$3.00.

Whoever knew the blessed Doctor Walther in life, especially whoever saw and heard him at synods or other church meetings, will be vividly reminded of him by this statue. According to the posture in which he is depicted here, one can imagine the dear man at the moment when he has risen to speak and is just about to begin one of his magnificent lectures, which made his participation in such meetings so extremely valuable and beneficial for the church. But even those who would not have known Walther face to face, would feel at the sight of this statuette something of the impression one has when one comes face to face with a man of unusual importance. The painters of the statue have succeeded to an appreciable degree in overcoming the difficulties encountered in modeling an image of Walther and in portraying in him the Kircken man, the learned theologian, the orator, the sharp polemicist.

Source of supply in St. Louis is L. Volkening's bookstore. C.

Changed addresses:

1^ok. II. xueppel, 6on6orckiu, 6o., No.
Rev. H. 6. rolllünA, ckeLker8ov No.
6. ck. lloerber, 16 n. (üdoresl 8tr., Lelleville, III.
Dtl. Nerteus, 214 N. Rrouckrva^, sollet, III-

The **Lutheran** is published every fourteen days for the annual subscription of one dollar for the outside subscribers, who must pay the same in advance. Where the same is brought to the house by carriers, the subscribers have to pay 28 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.28. Letters containing business, orders, cancellations, funds, etc., can be found at the address: Imtk. Oonvordiu-Verlas (ül. 0. Lurtdel, ^ueirt), Corner otLinmi 8tr. L Indian ^ve., 8t. Conls, Uo." anher" send.

Letters containing information for the journal (articles, announcements, receipts, address changes, etc.) should be sent to the editors at the address: "Lutheraner", Öonoorckl" Seminar^.

Lubereck ab tde cost OKee ab 8b. I-ouls, No., "8 8600Q<1-elL88 matter.



44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Examination - tutor - vocation to Bräunsdorf - ordination -
 inaugural sermon - state of the congregation.

In the parental home he now prepared for the first exam (pro licentia concionandi), which he passed in September in Leipzig. Here we share a letter in which he informs his brother about the upcoming exam and, strangely enough, already expresses reservations about entering the service of the Saxon state church. He writes:

"Chursdorf, August 1833.

"Beloved brother!

"As little time as I have, I must tell you some things in writing, since Wilhelm is returning.

"The most important thing for me is that last Thursday I received the citation for the exam, namely for September 13 and 14, where I am to pass the written one; September 19 is to be the oral one. It is now up to you whether you want to be present (on the 19th), which I would certainly like very much; however, you will take your circumstances into consideration: I do not demand any sacrifice. By the way, I also received the text for the sermon and catechization at the same time as the citation, which I should submit next Thursday. The text for the sermon is Act. 26, 24-29. I am still wavering between the two themes: I. The preaching of the divine word to those who are not obedient to its effects. - II. The effects of the testimony of Jesus in those who do not want to be obedient to the power of the divine word. - The text for catechization is 2 Thess. 3, 10. 11. with the prescribed theme: faith in the divine preservation of human life does not release us from the duty to care for our preservation ourselves. - Now good counsel is expensive:



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, August 14, 1888.

No. 17.

it does not want to go at all with the elaboration: stand by me yes with your prayers! I rely on it!

"You also want to have the recipe *) for lung patients; it is as follows: Take fresh unsalted goat's butter, six spoonfuls; melt the same and then mix it well with three spoonfuls of honey and stir both together until the butter has coagulated; take a tablespoonful of it daily early in the morning and in the evening shortly before going to bed, endure a few months, avoid the sour, ask God for its prosperity and in a short time you will be cured of consumption.

"Have you also read in the Landtagsblättern the proposal of Minister D. Müller for the establishment of a spiritual college, which is to draft the dogma of the future Saxon church, with the regulation and the good advice to put it in such a way, 'as it should find the most acceptance among the educated of the people God seems to want to impose great judgments on the Saxon church; in this way we would probably never, at least in Saxony (incl. Schönburg), not be able to enter the spiritual state. Who can be committed to such symbols without putting his blessedness in the redoubt? In Keyl's case, the suppression of orthodox doctrine seems to be the first step; he has already received a letter from the Oberconsistorium forbidding him to continue teaching the doctrine of man's natural perdition, accusing him of Manichaeism, Schwenkfeldian and Donatist errors. He is said to have confused two people by his crass teachings about the proximity of infernal punishments; therefore, he has been tried; he is to pay more than 80 Reichsthaler in costs. He still has no answer to his appeal to the highest secular court of appeal with reference to the oath he swore on the symbolic books at the same place where they wanted to force him to recant.

"God be with you, as he was with me yesterday when I preached in Chursdorf and Langenberg. Let us praise him, fear him and call upon him for new grace.

"You are greeted on all sides. Farewell and answer soon
Your distressed brother

F. W."

In the following year, 1834, he wrote from Langenchursdorf to Candidat Brohm on January 15, among other things: "My external situation is not enviable. I therefore certainly pray to God that he may soon assign me another place, but I must expect that I will have the same enemies everywhere, both internally and externally. Soon after that, he received an application to take over a position as a tutor with Mr. Friedemann Löber in Cahla in Altenburg. He wrote about it to a friend (probably Cand. Brohm):

"Dearest friend and brother!

"A few hours ago I received your dear letter of the 10th. It has put me in no small embarrassment. The first thing I have done is that after a few sighs I have gone to God in Frohna to ask Pastor Keyl for his advice in this matter. I hasten to answer you as follows: For some time now, the desire to leave my father's house has become more and more intense, as my relationship with my father has become more and more difficult; the latter also wants me to leave. This external circumstance therefore makes my deliberate request very acceptable. However, if I look at my fitness for such an office, I would rather flee it. However, I would have to consider and recognize it as God's will, if no other puffing subject should be found for it; therefore, I believe I can also assure myself of God's mighty help.

"From this you can see what guides me and how you should regard it, if I agree to accept the proposal in God's name under the aforementioned condition.

*) It is probably the home remedy that God had blessed for his recovery.

"I have not been able to tell my father anything before hand; I am sure of his approval, but I could not give him your letter to read. If it were God's gracious will that I go to Cahla, would you perhaps be so good as to make the application for this position in such a way that I could show it to my father without hesitation?

"Night is falling; I must hurry to get home, as my father knows nothing of my being here.

"God be with you.
Your
NiederfrohnaWalther ."
the 15th of March, in the evening 6 o'clock 1834.

He accepted this position as a tutor in Cahla around Easter 1834 and held it until the end of November 1836. The councilor Löber, in whose house he now stayed, was the oldest brother of the same pastor G. H. Löber in Altenburg, Perry Co, Mo. Walther also taught the children of the younger brother, August Löber. Among them was also Richard Löber, now court preacher in Dresden. The same pastor, G. H. Löber, was then pastor in Eichenberg, an hour from Cahla. Walther therefore had a lot of contact with him and the intimate relationship, in which both always stood to each other, already stems from that time.

But now the time was approaching when he was to serve God in the holy preaching ministry. In the same year (1836), after passing the second examination (pro candidaturaL) in Dresden, he was called by the sincerely believing Minister of State Count von Einsiedel to the pastorate in Bräunsdorf near Penig in Saxony, a position of his patronage. On the third Sunday of Advent he preached a guest sermon and on the second Sunday after Epiphany in 1837 he was ordained. How he moved in, how he was ordained and held his inaugural sermon, how he found his congregation and how he intended to work in it, we let him tell us himself. He wrote to his patron as follows. *)

"Highborn Count,
Highly territorial Cabinet Minister, Gracious Sir!

"Your Eminence has always shown such sympathetic attention to everything that concerns the Church and the Kingdom of God, both on a small and a large scale, and especially when it concerns the individual parishes, which may honor their church patron in Your Eminence. I am therefore certainly not mistaken if I consider myself assured in advance of Your Eminence's gracious approval to inform Him about the experiences I have made in the previous administration of the ecclesiastical office, which was transferred to me by Your Eminence's grace.

"On the 15th of this month I finally moved in. With some reluctance, however, at the request of several local parishioners who could not have been present, I had to agree to move into the halls already on the 10th of the same month. On the latter day, more than a hundred people gathered in Chursdorf, where I was staying, to see me.

*) After a design by Walther's hand.
**) 716 Jan, day of ordination.

themselves into their midst. An even larger number, among them the local school youth with their teacher, awaited me at the border of the Bräunsdorf area. Arriving in front of the parsonage, the schoolmaster greeted me in the name of the parish in a well-meant salutation, which I answered with assurances of thanks and with my . . Wishes and requests. It was not without some apprehension that I now awaited the day in Bräunsdorf itself on which I was to be most solemnly ordained, with prayer and the laying on of hands, to the office that preaches reconciliation. I feared that I would have to see changes made on the part of Ephorus, which might deprive me of the consolation that comes from the certainty of not only being legally called, but also ordained and sent out. But God - I praise him for this - has heard my prayer for the heart to be turned against his adversaries in a way that I had hardly dared to hope for. To my great joy, the Superintendent had just chosen Pastor P. to be my confessor for the aforementioned day, so that I could now immediately enjoy the comfort of absolution through the ministry unabridged at the beginning of this day, which was above all important and holy for me. With equal joy and gratitude, I also took it as if from God's hands that the superintendent not only gave me Holy Communion unadulterated, but also performed the act of ordination, accompanied by an unchristian speech, but nevertheless according to the practice of our and the apostolic church, that by the same the right obligation was imposed on me, as well as before God the power and authority to preach the gospel, to handle the office of the keys and to administer the holy sacraments according to the institution of Jesus Christ was validly given to me in the name of the triune God. This moment must have been doubly touching for me, since in addition to the pastor from Kaufungen and another nearby clergyman who was a friend of mine, my old father, my older brother and my brother-in-law, the pastor Keyl, spoke the words of consecration over me from the bottom of their hearts, laying on their hands.

"All this was preceded by the reading of the vocation handed out by Ew. Exc., an account of my life and the censure granted to me by the High Consistory in Dresden, along with the investiture of the posture of the suit sermon. Richly strengthened by the preceding, I now preached on Jerem. 1, 6-8: "But I said, O Lord, Lord, I 2c. - saith the LORD.' After I had shown in the introduction how the consideration of the importance and the gravity of the office and the greatness of the former account to be taken over by me with the same and the feeling of my powerlessness and ineffectualness, which is very much alive in me, want to depress me very much today: so I treated, in order to let my future congregation on this day immediately take a look into my heart, after the remaining text the topic: What makes a Christian preacher confident and joyful at the beginning of his office. I said that this is threefold: 1) that he does not come according to his own choice, but according to God's calling; for with this God also comforted Jeremiah when he said to him: Thou shalt go whither I send thee';

2.) that he does not come with his own wisdom, but with God's word; for God also comforts the prophet with this when he calls out to him: 3.) that he does not come in his own strength, but under God's support; for nothing else is it, with which the Lord still finally sends out his prophet among many peoples, when he promises him: Do not be afraid, for I am with you. Then I concluded with a prayer, in which I asked God in particular to be the retributor of the attention which Your Excellency, as the high work of His grace on me, has thrown on me, the unworthy one, by His bodily and spiritual blessing.

"The following day was of almost equal importance to me; on this day I was confirmed at the superintendency in Penig and committed to the confessional writings of our church with an oath. God be praised for all eternity that through His great grace and mercy I do not need to regard this oath as a fetter on my conscience, but that through it the feeling, which strengthens me so much, has come alive that I now have freedom to teach, namely the freedom to teach the pure Word of God, to which my poor heart clings as the firm anchor of my hope for the present and future world.

"Yes, I may well consider such a repeated communication about this from time to time to be a duty.

"There are three main things about which I believe I must inform Your Excellency: first, the condition in which I found the community and its school; second, what I have already undertaken to do; and third, what success I have been able to achieve in my service to the Word.

"Now, what first will be the . . . As far as the condition of the local congregation is concerned, I soon came to the conclusion that spiritual life is not really present in any of its members. How could it have been awakened, since the living Word of God has not been preached here for almost forty years, perhaps even longer! It seems that only a few are infected with naturalistic unbelief here; among these few is, to all appearances, the local paper miller K. An outward respect for God's word and the preacher is predominant, but of course only insofar as it is compatible with a complete carnal security. The sins of fornication, desecration of the Sabbath, gluttony, impudence and crudeness prevail, the ignorance in the word of God is boundless; at the same time the congregation is on a very low level of worldly knowledge; only very few of the adults are able to write their names correctly. - As far as the local school is concerned, it undoubtedly stands out from many others; there is order, diligence and obedience; even among the young people of the community one can easily find those who have enjoyed N.'s instruction; they are usually partly more instructed, partly less crude than the others. The religious instruction is moralizing, a strange mixture of truth and lies.

"My main endeavor has now been to present, first of all, the basic teachings of the divine Word as clearly, as simply, as thoroughly, and as urgently as, by God's grace, I have been able to....



and in this way to bring my listeners to a living knowledge of their blindness, powerlessness and depravity and at the same time of the infinite riches of grace in Jesus Christ and to a right insight into the true essence of the saving faith and a truly Christian life. In doing so, I have always aimed to awaken in them a love and desire for their own research in the Word of God, and to remove as far as possible the many prejudices they have against the Holy Scriptures and pure doctrine, and especially against serious godliness. It seemed to me especially necessary to pay attention to the not uncommon reliance here on respectability before the world and a Pharisaic righteousness, and on the merely outward use of the holy sacraments. In addition to the sermons, of which I preach two on each communion and feast day, I mainly benefit from the introduction of the fortnightly church examinations on the catechism with the unmarried; here I can speak about many things that either cannot be said at all in sermons, or cannot be said in a way that is so appropriate and fruitful for the understanding of the congregation. A major part of the pastoral care consists of visiting the sick.

(To be continued.)

Something of the communion of saints.

When we look at the world through all ranks, we become aware of how the like-minded and those who are outwardly equal to each other unite and connect. Everything seeks fellowship. It is seldom that one is content with his quiet home and with the company of good friends and faithful neighbors. One feels really happy when one belongs as a member to a larger alliance and wears the same color and the same caps with many brothers. New associations and cooperatives are springing up like mushrooms. The secular newspapers fill their columns with reports about meetings, big and small festivities. And at these festivities, unity and brotherhood are praised and exalted to heaven. The children of this world want to rejoice in this life and, by sticking together and close association, console themselves about the transitoriness of all earthly pleasure. This spirit of fellowship sweeps away the individuals. And also Christians are easily carried away by this spirit of the time and drawn into the community of the children of the world. And where does it come from that Christians often look so longingly and covetously toward the community of the world? To a large extent, it is because they have lost sight of their own fellowship and have almost forgotten what the fellowship of the saints is all about. So let us shortly remember this delicious thing that is so easily forgotten.

We confess in our faith One Holy Christian Church. We consider ourselves members of the Church. That is what we want to remain. And now a Christian child of seven years knows what the Christian church is; nothing other than the congregation of the saints, the believers. But let us always remember and keep in mind what this means! The Christian church is not a laudable foundation and institution,

that the Lord Christ has only ordained the ministry, and now everyone who wants to can go and hear and learn what serves his salvation; whoever wants to, goes to the church, seeks something for himself, his edification, and then returns home and does not ask anything about the others who are doing the same. No, it is not like that. No, the Christian church is the congregation, the community of believers. All those who have accepted God's Word, who believe, believe with all their hearts, are one among themselves, yes, one church, one people, one herd, one family, one body. We Christians believe in the Savior Jesus Christ. And through faith we are most intimately united with our Savior. Whoever believes has fellowship with the Father and the Son. Through faith, Christians are also connected to each other in the closest possible way. We who believe also have fellowship with one another. Believers are scattered to and fro in the world, and through faith are separated from the world, the unbelieving world, and are chained to one another through faith, even though they live scattered. Faith is the chain that holds them together. This bond holds more firmly than the closest ties that bind people together, more firmly than the ties of blood. Physical brothers and sisters can never deny that they are related. They are of one flesh and blood. Christians can just as little, even less deny that they are brothers in Christ. As long as Christians are Christians, that is, as long as they have a little faith in them, they are brothers and comrades of all the saints on earth.

In Ephesians, Cap. 4, v. 3-6, St. Paul writes: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, just as you were called to one hope of your profession. One Lord, One faith, One baptism, One God and Father of us all, who is over you all, and through you all, and in you all." Here the apostle indicates exactly which are the true Christians. These are those who believe in the Lord Jesus Christ, in whom they were also baptized, and who through Christ also have God for their Father and call upon God the Father, and who through Christ hope to be saved. And now the apostle emphasizes: One Lord, One faith, One baptism, One God and Father, One hope of salvation! All Christians have one and the same faith, one and the same Lord and Savior, one and the same God and Father, they have all become children of God through baptism, they all hope to be saved through the grace of Jesus Christ. They are one in faith. And faith makes them one, united. They are, because they have one and the same faith, have one Savior, call on one God, because they all hope for the same heaven, one body. One Spirit is in them all. All believers are One Body, as closely united to each other, as the members of One Body. This is what the Scripture says. This is what we are to believe. This is also an article of faith. We must believe it and accept what God's Word tells us about the community of believers. But this word of God is also true and certain. The communion of the saints exists without the Christians' involvement. The apostle exhorts the

Christians: "Be diligent to keep unity in the Spirit through the bond of peace." He does not say: Be united! Be diligent to establish harmony and unity among yourselves! No, the unity is there, and the Christians are to keep, hold fast, preserve what they have, preserve the unity by keeping peace among themselves. A worldly association is a work and a power of men. A secular association comes into being when people who first live separately join together for a certain purpose, make all kinds of agreements with each other, draw up association statutes, commit themselves to them and then comply with them. It is quite different with the church. A Christian congregation is not a thing that is made and brought into being by Christians. It is true that when the gospel is preached in a place and is received, those who now believe draw up a congregational constitution; a congregation is formally organized, as they say. But these Christians do not become a Christian congregation in the first place. No, they have fellowship with each other, are connected to each other from the hour they became believers. When a stranger comes to a Christian congregation and comes to know Christ, he becomes and is a member of the congregation in the true sense of the word, a brother in Christ, from the moment he believes in Christ. Thus our children have already been received into the Christian congregation through baptism, in which they have put on Christ. The apostle speaks of unity in the Spirit, in the Holy Spirit. It is the Holy Spirit, the Spirit of God, who works faith and makes the believers one body. The Holy Spirit gathers the Church and keeps it with Jesus Christ in the right united faith. The Spirit of God, God Himself, makes, creates and maintains this unity, which Christians rejoice in. As little as a Christian has contributed to his faith, so little have the Christians themselves contributed to the fact that they are now one, One Church. The community of believers, like faith, is God's work, God's gift. This community therefore rests on solid ground, cannot be dissolved and separated as easily as other communities, worldly cooperatives.

Admittedly, the communion of saints is, because a spiritual one, an invisible communion. It is communion of faith. And faith adheres to that which is not seen. It is an inward communion. Faith unites hearts with one another. Such inward fellowship and unity, such a union of hearts, is truly worth more than mere outward fellowship, than the fellowship and unity of the children of this world, who wear the same color and cap, embrace one another, and yet are inwardly at odds, alienated from one another. Admittedly, the heart often feels very little of the communion of the saints. But the communion of the saints is there, the unity in the spirit is unshaken, even if one sees, feels and senses nothing of it. It is the same with the communion of believers as with faith. Sometimes the believing Christian feels almost nothing of his faith, of the closeness of the Savior, of the communion with God, his heart feels cold and dry; nevertheless, he still carries faith in his heart, nevertheless, Christ still dwells through

the faith in his heart. Similarly, it often seems to us that the community of believers is a beautiful pious delusion. The Christian brothers pass us by so indifferently. Our own heart is cold and sullen and lacking in love. Nevertheless, it is truth and reality what we confess, that there is a communion of saints, and we ourselves, like our fellow Christians, are members, living members of the Christian church.

However, this invisible community also manifests itself outwardly. The Christian church is, as our Lutheran confession says, "the assembly of all believers in which the gospel is preached purely and the holy sacraments are administered according to the gospel. Word and Sacrament are the outward marks and characteristics of the Christian Church. Christians do not need to make special efforts to prove that they are one and united. Where Christians are there also the preaching ministry is established, there the Gospel of Christ is preached, there the Sacraments are administered. And when a Christian diligently and regularly attends the worship meetings, he certainly feels something of the communion of the saints. When Christians gather together, listen to God's word with each other, sing and pray with each other, it is really something different than when the children of the world come together, discuss with each other have fun with each other. They only discuss temporal advantages and rejoice with each other, and when they have left each other again, the joy is gone. Their singing, jumping, and noise is an empty, hollow sound that fades into the air. When Christians unite and listen to God's word with each other, the words of eternal life, they make common cause in the highest, most important things, they create the bliss of their souls with each other. And it is nothing small when the congregation praises God with one accord, from one mouth. This is worship of God in spirit and in truth. And through the prayers, especially through the communal praying, praising and thanking of Christians, God's kingdom is built and increased, the world is preserved.

Certainly, a Christian who is always mindful of what the Christian church is, the communion of saints, and what he has in this communion, will find his pleasure and joy in it, will be satisfied with it, will no longer desire the communion of the unholy, the unbelievers; he will thank God that he is separated from the world and saved and has nothing more to do with those who are lost.

G. St.

(Submitted.)

Examples of divine protection.

(From the lives of our traveling preachers.)

A traveling preacher wrote in the fall of last year: "I myself experienced a wonderful preservation eight days ago. On a freight train of the Manitoba Railway I was going to H. About a quarter of a mile from that town the train stopped. The passengers who were with me in the caboose cursed and conspired not to get off under any circumstances so far from the town. At last I made a start on getting off, and when I

I was on the platform when I saw another train approaching. No sooner had I got off than the other passengers followed my example by the skin of my teeth, and the carriage in which we had been sitting was crushed to small splinters. This is only one wonderful salvation among many that I have already experienced as a travel preacher. Often I can grasp it with both hands, how God always sends the holy angels as servants after his messengers.

The winter before last, another reported: "As I was setting out with the intention of making the rounds of all my places with the wagon before the onset of winter, suddenly, on November 22nd, such a terrible snowstorm came as I have never experienced; thirty-six miles from my home I was attacked by it on the open prairie. It was a miracle that I did not perish in it. The ponies get stuck in the snow, dead tired; I, half frozen, can do no more than cut the harnesses and free the poor animals from their burden. Thus I find myself without way and without shelter in the most terrible of all blizzards on the prairie. Although I often sank down exhausted and miserable, now continuing my journey on foot, and sleep threatened to overpower me, I was nevertheless brought to the right path by my sturdy pony, which I had fastened to my body. As often as I could not go on because of tiredness or sank down in the snow, my pony did not let me rest. It needed feet and teeth, which is usually never the case, to get me on my feet and to march forward. By a true miracle of God, I did make it home. I will never forget that trip. In all the weather, storm and cold, sweat was running from my forehead. Well, thank God! I got away quite happily. I would like to describe this trip to you in more detail, but it is often impossible to do so. It's not possible to describe the state of affairs in such a blizzard to others; you have to be experienced.

3 Another reported last winter: "I cannot thank God enough that I am still alive. I was lost in the blizzard with my wife and several other church members, and we had to spend a whole night out in the storm; but in the morning, praise God, we found our way again."

The fact that the terrible snowstorm, which claimed so many human lives in the bitterly cold January of the previous winter, began in the middle of the week, was also under God's government a great fortune for our traveling preachers and for our mission. If that cold wave had swept over our prairies at the beginning or end of the week, there is no doubt that one or the other of our dear traveling preachers would have perished in the storm and cold.

Not only traveling preachers, but also other preachers, and Christians in general, often make the most glorious experiences of divine help in terrible hardships and dangers, according to the promise, Ps. 91. All who heartily thank the guardian of our lives for this, also want to and will ask and plead for themselves and for others, also for our dear traveling preachers, that God's holy angels may protect them on all their ways. Br. S.

To the ecclesiastical chronicle.

I. America.

There are currently 100 children, 61 boys and 39 girls, at the orphanage in **Addison**. The orphanage society consists of 31 parishes.

Superstition. In one of the New York daily newspapers, the following is reported from Brooklyn, among others: "A Healing Spring" became Ridgewood water. On the lawn in front of St. Peter's Catholic Church, corner of Warren and Hicks St., a bubbling spring was first noticed on July 5. In time, miraculous healing powers were attributed to it. Superstitious women knelt before it daily and carried the water home by the bucketful. One drunkard is even said to have given up his vicious lifestyle after drinking the noble liquid. Those who expressed doubts about the miraculous effect of the spring were threatened with ruin and damnation. Yesterday morning, the "Plumber" Milne commissioned Thomas Burke, a laborer, to investigate the source of the spring. Burke dug seven feet deep and came upon the tubular pipe, from whose multi-inch crack flowed quite ordinary Ridgewood water. - This is where Papist superstition leads people, that they would rather sit and seek salvation at fountains gushing out of the earth from defective tubular pipes than drink water of eternal life from the fountain of the divine word. (Z. d. W.)

St. Joseph to help. St. Stephen's Parish in New York, where the well-known McGlynn was a priest, has run into an unexpected debt of nearly a quarter of a million dollars. The Roman Catholic "Freeman's Journal" of New York now seriously makes this suggestion to the parish: "Would it not be good to organize a special devotion to St. Joseph to cover the debt? It would be advisable to keep a light burning in front of his statue until the debt is paid. This would cost only a little and would nevertheless bring quite wonderful results to light. Try it with St. Joseph not for a week or a month, but for a longer time and without interruption; give him no rest until he does what you want him to do - and then pay attention to what happens.

Socialist Sunday Schools are the latest addition to the Chicago educational system. So far the Socialists have organized six such schools, and they meet every Sunday morning. Among the teachers in these "Sunday Schools" are Christianson, editor of the Arbeiter-Zeitung, Paul Grottkau, Mrs. Lucy Parsons and other equally famous anarchist personalities. These schools have been in operation only about four weeks; but the number of pupils is very large and always increasing. Paul Grottkau estimates that 25,000 persons, including children, will soon be on the rolls of these schools. Many of the children are not over ten years old. - Poor children!

II. foreign countries.

"The New and Last House of Israel." In the English village of Woodlands died the head of the strange sect which calls itself "the new and last house of Israel", Esther Jezreel, revered by her followers as Queen Esther, Mutier of Israel. The sect believes to have the mission to gather the 144,000 mentioned in Revelation, who will never see death, but will walk on earth until the Second Coming of Christ. The faith of the sect already received a jolt some years ago when their prophet James Jershom Jezreel died, and now the death of his



wife, who became his successor, would result in the collapse of the enthusiastic religious community.

France. In the midst of Catholic France, a surprising desire for the Gospel to be spoken aloud often emerges. A Protestant pastor received a letter from a village with 4000 inhabitants asking him to come and preach the gospel. It was in an entirely Catholic area. He came and found a large room full of people listening with the greatest attention to his talk. Eleven years before, a colporteur had come there and sold a Bible to a peasant. Through this man a Protestant congregation was formed in the course of time. (Monthly Gazette)

Paris. At the annual celebration of the Protestant Church Aid Society of Switzerland in Basel, Pastor Frisius from Paris, among other speakers, drew a picture of the conditions in the giant city of Paris. We emphasize only the following passage: "The public spirit is impudently opposed to everything religious. On Sunday morning, the teachers take the children to the theater so that they will not go to church or Sunday school. A local council member said publicly: "It is not true that we throw God out of the school; what is not, cannot be thrown out. The Catholics establish their own schools and build veritable school palaces, which accommodate hundreds of thousands of children. The state schools, however, attract many children with free teaching materials, lunches, etc., and it becomes apparent that the poorer German youth, when they attend such French schools, quickly learn their mother tongue and leave their parents at an early age.

In Italy, judicial authorities are instructed to bring to justice priests who incite "disobedience to the laws of the land".

The young German Emperor Wilhelm II is not a Freemason because he is convinced that Christianity is not compatible with Freemasonry. A Masonic journal, the "Bauhütte", complains that he has an invincible prejudice against the Lodge.

Mission in China. About 35 years ago, there were only about 350 Gentile Christians in all of China. The gospel could only be preached in some coastal cities and areas. Now the preaching of the gospel, though unfortunately not the pure gospel, resounds in every province of the Chinese Empire, which is populated by many millions, and the number of Gentile Christians is reported to be about 32,000. C. D.

The end justifies the means. The German "Ev. Kirchenzeitung" reports from Osterberg in the Rheinpfalz: "A court hearing, which had as its object the intolerance of a Catholic clergyman, brought to light, among other things, the following conjured statement. Mrs. Höfli said: She herself was a Catholic; she lived in a mixed marriage with a Mennonite. The boys from the marriage were baptized Protestant, the girls Catholic. Not satisfied with this, the pastor Holländer, who had only been employed here for a short time at that time, demanded that Mrs. Höfli see to it that her boy also became Catholic, that is, that he first attend the Catholic school. However, for the sake of her husband, the wife did not want to know anything about it. Now the Catholic clergyman revealed to her the following means to make her husband wear down and willing to accept his proposal: she should make her husband's life so miserable and excite him so that he would mistreat her. Then she should shout so that people would come as witnesses; and if one then said to her husband: 'Either you will now be sued for maltreatment or - you must let your boy become a Catholic', - then he, in his fear, would certainly give his consent to the latter."

In Australia, too, God-pleasing means are used to raise funds for churches and schools.

to bring. Thus the "Luth. Kirchenbote für Australien" reports of "a great fair, connected with all kinds of worldly creatures and devil spooks", which the congregation belonging to the united synod of Victoria held in Sydney for the benefit of their school. "The large exhibition building was placed at the disposal of the Germans for this purpose, and the governor's wife (Lady Carrington) opened the whole thing with a few words in German, saying: 'With love (?) the German fair is now open.' - The stalls were set up to represent a German street and the 'beautiful' saleswomen were seen in the various national costumes and Frau Fischer was dressed as the wife of a 16th century mayor. There was also no lack of games of chance, and what is most frightening, there was also a sorceress, as the English report tells, in this romping place of worldly lust, whose gift, it seemed, was sought by many who were eager to know what the future would bring them. The lady, who represented the witch, wore a strange-looking robe, on which all kinds of red figures, as lizards, elephants, etc., could be seen, which also covered the high pointed hat. On the other side of the building was a young gypsy woman with a red turban, who was also sought out by many, probably also because of her divination skills. - It has indeed come a long way, when in such a way open works of darkness, as for example sorcery, are promoted for the good of the Christian, yes, 'Lutheran' parish school, in which the children are to be warned against the sin of sorcery when the second commandment is explained! Or does one try to make the children understand that one can lie, cheat, steal and thus also practice sorcery for general amusement and for a 'good purpose' without sinning?

The Christian Church

is a city of God, Ps. 46; therefore it is reasonable that we as citizens of it lead a godly life with Enoch, Gen. 5. The Christian church is a holy city, Revelation 11; therefore it is reasonable that we as citizens of it lead a holy life. The Christian church is a spiritual city; therefore it is right that we, as citizens of it, should lead a spiritual life. The Christian church is a heavenly city; therefore it is reasonable that we, as citizens of it, dwell spiritually in heaven and that our walk be in heaven, Phil.3. J. Gerhard.

Wanted to burn the Bible.

A number of people who had fallen away from the faith often came together with the intention of mocking the truths of Christianity and fortifying themselves in unbelief. At last they agreed to burn the Bible ceremoniously on a certain day. The day came; a great fire was lit and the Bible was placed on the table. A young man of high rank was appointed to carry it out, and he assumed the office. To the applause of the whole company, he approached the table, took the Bible and strode defiantly to the fire. But looking at the holy book, he became discolored and trembled. He went back, put the Bible back on the table, and said in a serious emphatic voice, "We won't burn the book until we have a better one." - This lively, healthy youth became ill and his sickbed became his deathbed. In the sickness he sought and found forgiveness of sins, and the book he had wanted to burn now became for him the source of the hope of eternal life.

Luther as a Prayer.,

It happened to me, writes Veit Dietrich, that I once heard him (Luther) pray. Help God, what a spirit, what a faith is in his words! He prays so devoutly, as one who talks with God, with such hope and faith, as one who talks with his Father. "I know," he said, "that thou art our dear God and Father; therefore I am sure thou wilt destroy the persecutors of thy church. But if you do not, the danger is yours as well as ours. The whole matter is thine; what we have done, that we must do; therefore mayest thou, dear Father, protect them." When I heard him praying these words with a bright voice from afar, my heart burned with great joy, because I heard him speaking kindly and devoutly to God, but especially because he was pressing so hard on the promise from the Psalms, as if he were sure that everything he desired must happen.

Well-being in silence.

Old Mathesius, formerly a preacher in Jáchymov, tells that several hundred Jáchymov coins were secretly given to him by Christian men and women (to be distributed among the poor with concealment of their names), which I also, he says, distributed on a certain account, and God willing, most of it was well spent. There he adds that the leaders have at one time found up to 20 gold coins in the poor people's coffers (in the poor box). So the children of God do good in silence without boasting and lavish vain glory. (Scriver.)

The Anabaptists

say that baptism is nothing if the person is not pious beforehand; they do not want to become pious through and from baptism, but want to make baptism holy and good through their piety. That is, I think, to lose this cornerstone (Christ) thoroughly, and not to become holy through Christ's grace, which baptism gives, but first by itself, so that baptism gives nothing. Nothing creates, nothing brings, but we bring and give everything to baptism beforehand, so that it is nothing but a merely unnecessary sign, so that such holy people may be known; so that baptism also cannot be such a lasting sign or characteristic, so that someone may be known, but happens once, after which it can no longer be seen by anyone. So do the enthusiasts with their sacrament: it must not make pious nor give grace, but show and testify how pious and holy they are without such sacrament. (Luther, 40, 327 f.)

The preacher's forgiveness - God's forgiveness.

This is a great and excellent thing, that the mouth of every righteous pastor and preacher is Christ's mouth, and his word and forgiveness is Christ's word and forgiveness. If you have sinned and confess it and believe in Christ, the pastor and preacher shall forgive you the sin in Christ's stead, and you shall accept the words he says to you on God's account as if Christ himself had said them to you. Therefore it is right to call the word of the pastor and preacher, which he preaches, God's word. For the office is not of the pastor and preacher, but of God; and the word which he preaches is also not of the pastor and preacher, but of God. (Luther, 3, 376.)

Ordinations and introductions.

By order of the Honorable President of the Western District, Mr. C andidate Frederick Lorraine was ordained and inducted at Trinidad, Colo-, on July 29; he was inducted at his parish in Las Vegas on July 31. H. Rau h.

Address: Rov. ?. l^otkrin^er, 2?rtniciudl, l.U8 ^nimu8 Oo., Oolo.

On behalf of the Honorable President Wunder, on the 10th Sunday after Trin. Mr. Candidate G. Sievers in Roseland, Cool Co, Ill, ordained and inducted by the undersigned. C. Noack.

Address: R "v. 6. 8iever8, Uulliun P. O., Oook Oo., 1U.

On behalf of the Reverend Mr. President Wunder, the undersigned conducted a meeting at his previous branches in Marengo and Union on the 1st Sunday after Trin. Mr. ? Otto Döderlein solemnly. J.L. Crämer.

Address: Rov. Otto vosclorloi", Llurou^o, LloUeur^ Oo., 111.

By order of the honorable Mr. Praeses Wunder, on the 7th Sunday after Trin. Mr. ? J. Bergen with the assistance of Prof. Gräbner and ?? Göhringer and Weisbrodt in the newly founded Zion congregation at Litchfield, Montgomery Co, Ill, introduced by the undersigned. C. Schroeder.

Address: kov. ck. LonAeu, Lox 465, lUteüüolcl, lU.

On the 9th Sunday after Trin. Mr. ?. C. S eltz, by order of the Honorable Presidency of the Nebraska District, was introduced to the congregations in Gosper County and Arapahoe by

I. Brewer.
Address: O. 8vltx., ^rapulloo, ?urrm8 Oo., Avbr.

By order of the Honorable Presidium of the Eastern District. ?. C. F. H. Kretzmann, heretofore of Athenia, N. l., introduced into his new congregation at Bleecker, Fulton Co., N. N-, on the 10th Sunday after Trin. by C. A. Germann.

On behalf of the honorable Mr. President Biltz, on the 10th Sunday after Trin. Mr. ? H. C. Rohlfing introduced in Jefferson City, Mo-, byE . T. Richter.

Address: Rev. L. O. UotUünA, Lox 58, ^6Sor8on Oitx, Llo.

Church dedications.

On the 7th Sunday after Trinity, the Lutheran congregation of St. Andrew's in Chicago, Ill, dedicated its newly built school and church to the service of the Triune God. The festival preachers were UU.. H. Engelbrecht and W. Bartling. Mr. U. Lochner said the dedicatory prayer. W. C. Kohn.

On the 7th Sunday after Trin. the newly built church of the Lutheran Zion congregation near Georgia, Cherry Co., Nebr. was dedicated to the service of the Triune God. H. Westphal.

On the 7th Sunday after Trinity, St. John's Lutheran Parish in Sherman Township, Osceola Co., Mich. dedicated their newly built church (26X40 with steeple) to the service of the Triune God. TheH. Jüngel and E. G. Franck preached, the former in German, the latter in English. The undersigned said the consecration prayer. Joh. Harsch.

On July 18, St. John's Lutheran Church (frame building, 20X30) of my mission parish, 8 miles southeast of McCo ok, Nebr. was dedicated, assisted by Messrs. F. Düver, E. Flach and J. Oesch. C. L. Orbach.

On the 8th Sunday after Trinity, the German Lutheran Trinity congregation at Venango, Nebr. consecrated their little church (12X20) to the service of the Triune God. The festival preachers were ? I. Oesch and C . H. Seltz.

On the 9th Sunday after Trinity, the church of the Lutheran St. Paul's parish at Fulda, Minn. was solemnly consecrated. Mr. K. F. Schulze and Mr. J. F. Rubel preached.

H. Hannemann.

Mission Festivals.

On the 3rd Sunday after Trin. the congregation at Effingham, Ill, celebrated Mission Feast. Preachers: ?? F. Brockmann and G. Hild. Collecte: 438.61. W. Lewerenz.

On the 4th Sunday after Trinity, the Lutheran St. Paul's congregation in Sioux City, Iowa, celebrated a mission feast. Festival preachers: the?? P. Schulte and W. Lebr. Ccllc-rc H t0.43.

C. Runge.

On the 5th Sunday after Trin. the congregations of the ??.: Lange, Maurer and Vomhof in the St. John's parish of the undersigned at Goodhue, Minn. celebrated mission feast. Festival preacher: ?? F. Pfortenhauer, C. W. Nickels and W. Lange. Collecte: P70.25. W. Vomhof.

July 15 was the congregation's mission festival at Sterling, Nebr. Collecte: -46.05. Festival preachers: C. Vetter and G. Bürger. Joh. Burmeister.

On the 8th Sunday after Trin. the congregation celebrated the mission feast at Pierce, Nebr. Festival preachers: ?? H. Mießler and Th. Möllering. Income: -75.25. H. Bremer.

On the 9th Sunday after Trinity, the congregation at Council Bluffs, Iowa, celebrated a mission feast, in which the congregations of Omaha and South Omaha, Boomer and Oakland participated: Festival preacher: ? C. A. Bretscher and C. F. Herrmann. Collecte (for the congregation in Council Bluffs) -77.50. A. C. Dörffler.

On the 9th Sunday after Trin. the congregation of the undersigned at Josco, Minn. celebrated Mission Feast. Festival preachers: the ?? F. Johl and G. Rumsch. Collecte: 42.00. T. Krumsieg.

On the 9th Sunday after Trin. the congregation of the undersigned at Crozier, Iowa, celebrated a mission feast. Speakers: the ? Hesse and Lehr. Collecte: -29.00. W. C. Lauer.

HThe congregation near Paullina, Iowa, celebrated mission feast July 29. Income: -37.50. Preachers: Budach and Brüggemann. Zürrer.

On August 5, the Jefferson, Niles, Niles Centre, Evanston, Glencoe, and Northfield congregations celebrated Missionsfest at Niles Centre, Ill. festival preachers: ?? H. Wehrs and F. Brauer. Collecte: -107.00. Fr. Detzer.

Conference - Displays.

The Southern Illinois Pastoral Conference will meet, God willing, Aug. 30-Sept. 3 at the Rev. M. Luecke's church at Troy, Madison Co. Ill - Registration requested by Aug. 19. J. Bergen.

The Northern Districts - Conference of Minnesota and Dakota will hold its meetings Aug. 31-Sept. 4 in the midst of the community at Benton, Carver Co, Minn; Station Cologne. People should register at times with G. A. Bernthal.

The Southern Districts Conference of Minnesota and Dakota will meet, s. G. w., Sept. 7-11, at the congregation of the Rev. Schulz at Faribault, Minn. I. F. Ruble.

The Texas District Conference will meet, s. G. w., Sept. 16-19, at the church of the Lord? F. Wunderlich, Perry, Falls Co, Tex.

Early registration (at least 14 days in advance) along with whether or not you are traveling via Waco is highly desired.

For those traveling via Waco, pickup will be Sept. 15, 10.45, x. Li., for those not traveling via Waco, 3.55 ?. ri. the same day. J. Barthel.

The Iowa District

of our synod will meet, s. G. w., from September 5 to 11, at the congregation of the Rev. B. J. Ansorge at Fort Dodge, Iowa. - Early registration is requested.

Br. Brust, Secr.

The Nebraska District

of the Synod of Missouri, Ohio, &c. St. will meet, s. G. w., September 13-19, at the congregation of the Rev. G. Bürger, near Hampton, Hamilton County, Nebr. - Timely registration is necessary.

Kiowa, Thayer Co, Nebr, Aug 2, 1888.

Joh. Meyer, Secr.

The Kansas District

Assembles, v. v., from September 25 to October 1, at Mr. ? Hafner's congregation at Leavenworth, Kansas.

Subject of the doctrinal negotiations: Of the blessing of an orthodox synodal community.

Early registration with the local pastor is strongly encouraged.

F. J. Biltz.

School Teachers' Seminar at Addison, Ill.

Applications for admission to the seminary should be sent to the undersigned by August 21. As soon as a postcard informs me that a student is to be sent, a questionnaire will be sent to the pastor or teacher concerned, by means of which I will make the necessary inquiries, and a printed sheet will be sent to the student and his parents, giving them all the necessary information.

All students of the I. class and all new entrants must arrive here Tuesday, September 4, in the morning; also those who have to pass a post-examination. All other students must arrive on Thursday, September 6.

The safest and most convenient way to send money is by orders (payable in Chicago or Elmhurst, but not in Addison) or by bills of exchange. The latter must be payable in Chicago or New York, otherwise the student will incur a loss of 25 cts.

All money sent to students under 18 years of age should be addressed directly to Professor J. L. Backhaus, Addison, Du Page Co, Ill.

July 26, 1888.

Dir. E. A. W. Krauß.

Announcement.

With God's help, we will be able to reopen the institution here on the first Wednesday in September, and our dear students and new entrants can come here quite confidently, since the last traces of the evil epidemic have already been eradicated.

Concordia Seminar, Springfield, Ill, August 2, 1888.

A. Crämer.

The New York Progymnasium.

The new school year of the above institution begins Monday, September 3, in the morning at 9 o'clock. Admission to the Sexta requires previous education at a municipal school. Applications for admission should be sent to the undersigned by August 15.

On behalf of the supervisory authority

E. Bohm, Director.
341 L. 18tk 8tr, N.

For correction.

Classes at the Progymnasium will begin Wednesday, September 5, rather than Wednesday, September 1.

Those who intend to devote themselves to the service of the church at one time will not have to pay H30.00, but only H20.00 tuition.

Registrations are requested from now on at the following address: H. Käppel,

Oouoorciia, Luku^etto Oo., Llo.

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The curriculum includes the following subjects: religion, German, English, Latin, arithmetic (common and commercial arithmetic), algebra, geometry, geography, world history, natural history, physics, accounting, writing and drawing. The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are encouraged to the extent that they can enter the Quarta.

At the end of each quarter, the parents of the pupils receive a written report on their performance in the various subjects and on their moral conduct.

The school fees amount to H40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. - For board and lodging, please contact the undersigned.

The admission of new students will take place, God willing, on September 3. Applications for admission to the institution should be addressed to A

. C. Burgdorf, Director.

1041 ^llkn ^ve., 8t. Louis, Llo.



Progymnasium in Milwaukee.

On September 6, God willing, the new school year will begin. On the day before, each student must report to the institution. New students should be registered immediately. So far, the school comprises the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and knowledge of a good community school are required for admission. -

For food - including firing - -15.00 per quarter, or -60.00 per year is paid. To this sum must be added: -2.00 for the doctor, -1.00 for the student library, -1.00 for light, making a total of -64.00 per year, or -16.00 per quarter. This -16.00 is to be sent in at the beginning of each quarter, not to the students, but always directly to the undersigned. The same should be done with the rest of the students' money, at least in the two lower clasps.

Those students who want to enter the service of the church have the lessons for free; those who do not want to, have to pay -20.00 per year for the same. The same amount must be paid by all those who abandon their first decision to serve the church and choose another profession. Each student has to bring a suitcase, personal and bed linen. Table, chair, mattress, lamp, as well as the necessary school books are best purchased here and the amount for them will not exceed the sum of -14.00.

Milwaukee, July 11, 1888, Ch. H. Loeber, Dir.

Suspension.

On the basis of an official investigation it is brought to the general knowledge that Mr. J. Merkel, until now pastor in Mascoutah, Ill, has made himself absolutely unworthy of the sacred office of preaching, and is therefore hereby suspended from his membership in the synodal body.

Chicago, Ill, Aug. 9, 1888, H. Wunder,

President of Illinot4 District.

Urgent call!

I hereby request the pastors, teachers and other customers never to send money or money orders to our house without any written comment. With our customers counting by baptism, it is quite impossible for me to remember the handwriting of each individual, and I have various letters of value in safekeeping whose sender I find impossible to determine, especially since the postmark has been obliterated.

I therefore urge you once again to take my request into consideration, and in this way to save both sides loss of time and annoying confusion.

Yours sincerely

M. C. Barthel.

Address changes for the 1889 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1888 calendar are hereby requested to send us their new addresses by Bostal 6arcl, exactly according to the following scheme, for correction in the calendar.

The same applies to the candidates who are now entering office.

First and last name:

Pastor or Teacher:

Place of residence (if necessary also street):

Postal station:

County:

State:

To which synod belongs:

Finally, urgently ask to put on named ko8talOarck only the answers of the above questions, no orders, notifications ec.

Those who fail to send in their new or changed address by the end of August will themselves bear the consequences.

Luth. Concordia Publishing House.

For your consideration.

Treasurer of the Emigrant Mission at Baltimore, Md. is, in place of the late W. Schaumlöffel, J. H. Schäfer, 887 Baltimore 8tr, Baltimore, Llcl.

On behalf of the Commission

G. John.

Correction.

The book: "The History of the Parish at Addison, Il l.", now costs 50 cents, to which must be added 10 cents postage. It is available in Addison.

Proceeds to the Illinois - District treasury:

Synod treasury: Collecte at the 50th anniversary of the congregation at Addison in connection with the congregations at Schaumburg, Rodenberg, Elk Grove, Uork Centre, Proviso and Hartem -283.15. From the congregation at Homewood 5.27. First Pentecost coll. of the congregation of ? L. Lochner 17.60. comm. at Danville 12.35. comm. of P. C. A. Mennicke at Rock Island 30.00. comm. of P. Uffenbeck 11.35. from the latter's synodal box 2.78. comm. at Pecatonica 6.87. comm. at Collinsville 9.10. Jmm.comm. at Belvidere 10.35. comm. at Mattison 8.70 and 6.30. (Summa -403.82.)

Building fund in Addison: 1. payment of the Gem. of P. L. Lochner 47.31. Gem. of ?, Leeb 8.00. out of the gem.xof D. Wunder 5.00. gem. in Homewood, 1st cl., 36.00. ars I'. Wunders Gcm. 2.00. From N. N. by D. Leeb 2.00. By k. Bartling by K. Schuricht 1.00. (p. -101.31.)

Students in Springfield: *Gem. at New Berlin for Bulk 5.50. By Kassirer Eißfeldt 1.00. Gem. at Homewood for H. Wacker 6.38 and 13.35. At the wedding of Mr. M. Arfmann at Sollitt s. 10.25. Jmm. Gem. at Belvidere for Wolter 9.00. For the same by W. Schult .50. By P. Hieber's Gem. at Mattison 7.23. (p. -53.21.)

Washing box office in Springfield: By Kassirer Eißfeldt 2.50.

Inner Mission: Coll. at the Mission Festival of the Gemm. of the kk. Th. Bünger and Döderlein 40.00. By H. Ehlcrs 5.80. Mrs. N. N. 1.00. C. Hellberg 1.00. H. B. Stelter 1.00. Fritz Stelter .75. Mrs. Butz .25. From the mission festival in Des Plaines by the Gemm. in North and Northwest Chicago, Des Plaines and surrounding area 698.10. from members of Fr. Succop's Gem. 30.00. teacher Classen through Fr. Succop 6.00. I. Lentz through k. Engelbrecht 2.00. Mrs. Schubert through U. Hölter 1.00. mission feast coll. of the Gem. in Effingham 19.35. Wittwe Gils from D. Wunders Gem. 1.00. Coll. at the mission feast of the Gem. at Woodworth 15.00. D. Schröders Gem. at Hinckley 5.70. Mission collecte of the Gem. at Thornton, Seesters and Lansing 87.00. P. Bartlings Gem. at Chicago 8.36. By D. Reinke from P. Bräunling 2.00, Ch. Karneboge 1.00, Mrs. M. .50. (S. -926.81.)

Heathen Mission: N. N. by D. M. Great 3.00.

Negro Mission: Gem. to New Berlin 4.50. Gem. Cbampaign, in mission hours ges. for N> w Orleans, 3.50. From missionary box of P. Schwartz's school .62. N. N. by U. Merbitz for Springfield 2.50. Coll. at mission festival d->w Gemm. of Uk. Tb. Bünger and Döderlein 13.70. From the Mis sionfest in Des Plaines by the Gemm. in North and Northwest Chicago, Des Plaines and vicinity 233.00. Missionfestcollecte of the Gem. in Effingbam 9.60. By K. Michow from D. Wunders Gem. for the Negro Church in New Orleans 5.00. M. Dürr through Fr. Krebs 1.00. N. through Fr. F. Schaller .75. Coll. at the Gem. mission feast at Woodworth 20.00. Mission collecte of the Gem. to Tbornton, Seesters and Lansing 40.00. From the school cent fund of Fr. Hiebei 2.77. To Mr. F. Hcnningsmcyer from Fr. Namelow's congregation in Elk Grove for the church building in New Orleans 2.00. (S. -339.02.)

Widow's fund: N. N. by ik. Merbitz 2.50. Thank-offering of Mrs. G. Lüdde by U. Rabe 1.00. Wedding coll. at H. Niefeld by P. Döderlein 21.00. By the same, wedding-

coll. by E. Sckmädeke 5.00. comm. by D. Burfeind 10.75. comm. by U. C. A. Mennicke, Rock Island, 10.00. By teacher A. Weder from Abdison Teachers' Conference 8.37th N. by U. F. Schaller .50th N. N. from P. Brauer's Gcm. in Bcecher 10.00. U. A. H. Brauer 4.00. By D. Reinke from P. Bräunling 1.00. (S. -74.12.)

Jewish mission: from the Des Plaines mission festival by the congreg. in North and Northwest Chicago, Des Plaines and vicinity 80.00. Mission festival coll. by the congreg. in Effingham 4.84. (p. -84.84.)

Tsubstummen-Anstalt: Of etl. schoolchildren of U. L. Frese .50. coll. on the 2nd day of Pentecost in P. L. Lochners Gem. 3.55. (S. -4.05.)

Church building in Springfield: congregation at Secor 12.35. R. Gabl by P. Succop 5.00. congregation of P. Schröder at South Litchfield 12.50. B. Schneidewind 2.00. H. Just by U. F. Schaller 3.50. Coll. at the mission feast of the congregation at Woodworth 10.00. By Professor Crämer of Mr. Böckler from Seneca, Mo, 5.00. Durck D. Reinke from C. B. 1.00, P. Bräunling 1.00. (p. 52.35.)

Studying orphan boys from Addison: F.Nemitz through P. Succop 1.00.

English Mission: From Benj. G. by P. A. I. Bünger 1.50. From the Des Plaines mission festival by the congregations in North and Northwest Chicago, Des Plaines and vicinity 36.0i>. Mission festival coll. of the Gem. in Effingham 7.00. P. Bräunling by D. Reinke 2.00. (p. -45.50.)

For the sick students in Springfield: At Mr. Vetter's wedding s. by U. G. Koch 7.36.

Emigrant mission: Pentecost coll. of the congregation of D. L. I. Schwartz 5.67. Mission festival coll. of the congregation in Effingbam (for New York) 4.85. From the branch of P. Hieber (for Balt.) 5.00. (p. -15.52.)

Orphanage near St. Louis, Mo.: N. N. by D. Merbitz 2.50. P. H. W. Heumann at Farina 13.96. N. by 1". F. Schaller.50. (S. -16.96.)

Hospital in St. Louis, Mo.: N. N. by Fr. Merbitz 2.50.

Gem. in Fremont, Nebr.: By ik. Reinke by P. Bräunling 1.00.

German Free Church: H. Just durck P. F. Schaller 3.00.

Gem. in Clay Center, Kans.: H.Just by k.F. Schaller 3.50.

Church building in D. Seltz branch: Gem. in Eagle Lake Sept. 23. Gem. in Red Bud Sept. 1 (S.-24).

Household in Fort Wayne: Gem. of D. Schroeder in South Litchfield 6.00. Coll. at mission feast at Woodworth 9.00. (S. -15.00.)

Sick pastors and teachers: By Mr.W.Hülskötter through D. Mangelsdorf 5.00. Karl Schuricht by P. Bartling 1.00. By D. Reinke by P. Bräunling 1.00. (S. -7.00.)

Household in Springfield: Durck Kassirer Eißfeldt 5.00. Gem. of D. Schroeder in South Litchfield 6.00. Gem. in Prairie-

town through Bergen 8.80. Coll. at mission festival at Woodworth 15.00. At wedding of Fr. Albrecht and Laura Laßner in Lake Zurich ges. 9.61. (p. -44.41.)

Students in Fort Wayne: From the Gem. of Hölter in Chicago for Stark 20.00.

Orphanage in Addison: Kassirer H. Elbers through Döderlein 8.00. Mich. Dürr by P. Krebs 1.00. (S. -9.00.)

Springfield, Ill, July 28, 1888. i. s. Simon, Cassirer.

Income to the Middle District coffers:

New construction in Addison: D. Stock's congregation at Ft. Wayne, 2nd count, -35.00. P. Rupprecht's congregation at North Dover 20.00. Of etl. members D. Koch's congregation at Pürcells 13.50. D. Seemeyer's congregation at Schumm 40.75. Sewing society D. Franck's congreg. in Zanesville 50.00. D. Betbke's congreg. in Goodland, 1st inst. 20.75. P. Siek and congreg. in Taylors Creek 11.20. D. Schumm's congreg. in Kendallville 10.00. (p. -201.20.)

New construction in Milwaukee: D. Betbke's comm. in Reynolds, 1st inst. -20.00. P. Berg's Gem. in Adams Co. 10.00. (S. -30.00.)

Synod treasury: D. Franke's comm. at Fort Wayne-10.50. D. Gotsck's comm. at Hoagland. 2nd figure. 60.00. D. Husmann's Gem. bet Arcadia 7.05. H. Dorn in Akron d. P. Lothmann 1.00. P. Gößwein's Gem. in Vincennes 14.40. P. Kühn's Gem. in Dndleytown 5.56. D. Engelder's Gem. in Logan 3.65. k. Michaels Gem. in Goeglein 10.10. D. Jox's Gem. in Logansport 14.40. P. Hassold's Gem. in Huntington 4.50. P. Jox's Gem. in Logansport 5.00. P. Siegers in Archbold Joh.Gem. 7.78. D. Siegers in Archbold Jacobi Gem. 5.59. D. Lienhardt's Gem. in North Amherst 17.23. P. Scheips' Gem. in Hobart 14.00. Whose Gem. in South Creek 8.00. P. Mohr's Gem. in Jnglefield 7.75. D. Katt's Gem. in Terre Haute 28.25. By D. Lehmann at Brownstown by Unnamed .25. k. Gotsch's Gem. at Hoagland 3.15. D. Evers' Gem. at Convoy 8.65. D. Schutz's Gem. at Vallonia 5.00. P. Niemann's Gem. at Cleveland 181.25. D. Rupprecht's Gem. at North Dover 30.70. From D. Heintz's gem. in Crown Point 2.00. k. Zschoche's Gem. in Marion Township 22.00. P. Bauer's Gem. in Weites 4.00. P. Heid's Gem. in Mishawaka 6.50. Spec. to cover debt incurred by visitation in Springfield: D. Werfelmann's parish in Neudettelsau 5.00, by P. Henkel in Aurora 2.00. (p. -495.26.)

Inner Mission: From P. Schmidt's missionary box in Seymour 1.00. From D. Goesswein's church box in Vincennes 5.25. Through U. Sauer in Fort Wayne, coll. in the missionary hours on Coldwater Road 2.41. Through D. Biscoff of the Gem. in Friedheim 15.00. By P. Werfelmann from the estate of the blessed Mrs. Scheiderer in Neudettelsau 2.50. Coll. in Wednesday evening services U. Weselob's Gem. in Cleveland 12.25. By P. Niemann in Cleveland of A. 5.00. D. Zschoche's Gem. in Marion Township 10.00. k. Dröges Gem. in Fryburgb 6.00. N. N. from D. Henkel's Gem. in Aurora 10.00. (p. -69.41.)

English Mission: St. Peter's Comm. Fr. Thiemes in Columbia City 5.00. On H. F. Nahe's wedding in D. Wambsganß' Gem. in Newburgb coll. 8.00. (S. -13.00.)

Jewish mission: St. Petri-Gem. D. Thiemes in Columbia City 4.27. By P. Ruppreckt in North Dover from Mrs. K. 1.00. Durck P. Heintz in Crown Point from G. P. Germann 1.00. (S. -6.27.)

Emigr. mission in New Uork: G. P. Germann in Crown Point 1.00.

Negro Mission: school children teacher Grosses in Evansville 4.10. school children teacher Zitzlaffs das. 6.15. By dens. of Louise Beyer das. .50. Zions congreg. D. Tbiemes in Columbia City 6.00. P. Siegers in Archbold Joh.Gem. 4.35. Dessen Jakobi-Gem. 2.41. Mrs. Keßler das. 1.00. From the estate of the blessed Mrs. Scheiderer in Neudettelsau 2.50. Coll. in the Wednesday evening services D. Weselobs Gem. in Cleveland 12.00. Through Fr. Henkel in Aurora from the Missionary Society 5.00. Durck Fr. Rupprecht in North Dover from Mrs. K. 1.00. Mrs. E. das. 1.00. G. P. Germann in Crown Point 1.00. Through Shepherd by F. Borgmann 1.00. D. Zschoches Gem. in Marion Townsbip 7.00.

For New Orleans: By P. Lothmann of N. N. in Akron 1.50. School children D. Thieme's St. Petri-Gem. in Columbia City 3.65. By dens. of W. Lücke the. 2.00. By k. Sauer in Fort Wayne, from the piggy bank of Adolf, Etfride and Emilie Reese 2.34. Bro. Schumm sr. in Schumm 2.00. Miss Einest. Wolfram in Columbus 5.00. (S. -71.50.)

Heathen Mission: H. Nahrwold from Fr. Michaels Gem. in Göglein 5.00.

Gem. in Sarcoxie, Mo.: P. Walker's Gem. in Cleveland 5.00, N. N. that. 1.00. K. Beier from D. Weseloh's comm. in Cleveland 1.00. (S. -7.00.)

Gem. in Springfield, Ill: 2 links from P. Loth-mann's Gem. at Akron 2.50. I. Sattler from D. Schöneberg's Gem. at Lafayette 5.00. D. Bischoff's Gem. at Bingen 18.00. k. Gotsch's Gem. at Hoagland 3.00. Aug. Weber's at Vincennes 3.00. By P. Henkel's at Aurora 3.00. (S. -34.50.)

Brethren in Germany: From some members of k. Wambsganß' congregation in Indianapolis 7.00. Fr. Werfelmann's congregation in Neudettelsau 10.00. (S. -17.00.)

Poor students in St. Louis: By D. Sauer, s. at Br. Baade's wedding in Fort Wayne 15.85.

Poor students in Springfield: wedding coll. at Buuck-Heckmann's in Friedheim 10.65. Virgins' Association D. Niemann's Gem. in Cleveland for Hemann 10.00. Mrs. K. in North Dover by P. Rupprecht 1.00. (S. -21.65.)

Poor students in Fort Wayne: By ?. Sauer in Fort Wayne: Ges. auf Fr. Kiel's Hcobz. 9.68. Ges. auf Louis Niemeyer's Hochz. 11.37. N. N. das. 1.00. By P. Husmann ges. on S. Waltz's wedding in Arcadia 6.75. D. Bauer's Gem. in Weites 5.55. (S. -34.35.)

Household in Fort Wayne: P. Schmidt's Gem. in Seymour 11.70. Same Gem. .50. P. Lothmann's Gem. in Akron 12.17. D. Kaumeyer's Gem. in Lancaster 5.25. By teacher Zeile v. Singing Society in Lafayette 10.00. D. Scköneberg's Gem. in Lafayette 26.60. By dens., coll. on Stecker-Schüßler's l wedding, 10.50. Mrs. Pultz's. .50, Mr. Stitz's. 1.00. k.

Scheips' Gem. in Hobart 5.55. His Gem. in South Creek 4.90. ?. Betbke's gem. at Reynolds 7.20. ?. Markworth's comm. at White Creek 7.85. P. Evers' comm. at Convoy 9.35. P. Hiller's comm. at Minden 8.00. Virgins' comm. ?. Franks' Gem. at Zanesville 10.45. (p. -131.52.)

Orphanage in Indianapolis: Teacher Hormel's school children in Fort Wayne 2.30. Teacher Kastrop's school children in Scymour 2.00. By B. Schmidt in Seymour, coll. at Huber-Mattschen's wedding, 6.15. By Mrs. F. Haker, ges. of children at Nädschule l?. Zorn's Gem. in Cleveland, 5.00. Teacher Lindemann's school children at Fort Wahne 2.59. Mrs. Begemann by ?. Trautmann in Columbus 1.00. From k. Heintz's Gem. at Crown Point 1.00. (p. -20.04.)

Orphanage near Pittsburgh: By Mrs. F. Haker, s. of children at P. Zorn's sewing school in Cleveland 5.00. P. Walker's congregation in Cleveland 7.14. (p. -12.14.) Orphanage near St. Louis: Schoolchildren of Zion's congregation ?.. Tbiemes in Columbia City 3.00. G. P. Germann in Crown Point 1.00. (S. -4.00.)

Orphanage in Wittenberg: Through Mrs. F. Haker, ges. by the children in the sewing school ?.. Zorn's parish in Cleveland 5.00.

Hospital in St. Louis: G. P. Germann in Crown Point 1.00.

For the Waltber monument: By ?. Lothmann in Akron by N. N. 1.00.

Deaf and Dumb Institution: From the school mission box Huge's congregation in Briar Hill 2.00. Fr. Gross' congregation in Fort Wayne 50.00. From the God box Teacher Fedder's school in Valparaiso .75. By ?. Werfelmann in Neudettelsau from A. V. .50. By l?. Zschocke in Marion Township, ges. at Dauer's wedding, 3.77. (p. -57.02.)

Pilgrim House in New York: ?. Schumms Gem. in Kendallville 10.00.

Distrctcs support cassc: N. N. in Zanesville 5.00. P. Sieving's gem. in Fairfield Centre (for Steinbach) 10.05. B. Husmann's gem. bet Arcadia 5.45. Whose gem. in Tipton Co. 3.25. By P. Walker in Cleveland, ges. on Dorow - Dreiers wedding, 1.53. ?. Huge's Gem. at Briar Hill 7.50. l*. Stocks Gem. at Fyrt Wayne for Schroeder 22.00. k. Trautmann's Gem. at Columbus 11.00. P. Gotsch's Gem. at Hoagland 5.00. P. Werfelmann's Gem. at Neudettelsau 5.80. l?. Siek at Taylors Creek 1.00. By Niemann from Wittwe H. at Cleveland 10.00. l?. Seuel at Indianapolis 4.00. Dessen's Gem. that. 15.75. B. Jungkuntz at North Judson 2.00. k. Huxhold in Trach 2.00. ?. Berg's gem. in Adams Co. 7.50. out ?. Heintz's Gem. in Crown Point 2.00. teacher Engelbrecht in Logansport 2.00. p. Betbke in Reynolds 5.00. ?. Scheips in Hobart 3.00. (p.-130.83.) Total-1395.54.

Fort Wayne, July 31, 1888, D. W. Roescher, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation of l?. W. A. Freys -27.35. Gem. ?. Stechholz' 10.71. O. H. in Rockville 1.00. Gem. P. Sennes 10.75. By ?. Ahner by Wittwe M. E. Succop 10.00, Hein. Hacke 2.00. Gem. l?. Walkers 21.13. Gem. k. O. Schröders 20.00. Gem. in Ellicottsvillc 9.50. Gem. in Asbford 5.00. Gem. ?. Kochs 10.00. Gem. P. Behers 15.67, 16.31, 14.12. Gem. P. Sennes 60.55. Gem. Siecks 26.00. (Summa -260.09.)

New construction in Springfield: From Washington: by Geo. Emmert 5.00, Mrs. A. Heitmüller 12.50, Geo. Willner 3.00, Wm. Witheft.50, Mrs. Wm. Heiny 2.50, Fried. Stutz 10.00. (S. -33.50.)

New construction in Addison: Gem. ?. Sennes, 2nd Sdg, 50.00. part of mission festival coll. at Wellsville 10.00. Gem. P. Tramms 25.00. From Washington: from Geo. Emmert 5.00, Mrs. A. Heitmüller 12.50, Geo. Willner 3.00, Wm. Witheft .50, Mrs. Wm. Heiny 2.50, Fried. Stutz 10.00. (p. -118.50.)

College maintenance: Gem. ?. Beyers 16.40.

Pilgrim House: O. H. in Rockville 1.00.

Progymnasium inNew York: Gem. ?. Ebendicks 7.00. O. H. in Rockville 1.00. Gem. ?. F. Königs 10.00. By k. Beyer of H. Dick at the baptism of s. son 25.00. (Summa -43.00.)

Inner Mission: part of the Gemm. mission festival coll. in Boston 21.50. By Fr. Ahner from Wittwe M. E. Succop 10.00. (pp. -31.50.)

Inner Mission in the East: Gcm. P. Ahners 4.25, from the missionary box 5.00. Part of the missionary festival coll. of the Gemm. in Boston 30.00. By teacher Krieger from Mrs. Doatz 2.50. By ?. Steup from Mrs. Merkel 1.00. St. Paul's comm. in Bayonne 10.00. P. Dubpernell's comm. 3.25. (p. -56.00.)

Mission at Buffalo: part of mission festival coll. at Wellsville 20.00. Comm. ?.. H. Schroeder's 12.75. (p. -32.75.)

Heathen Mission: By Fr. Bohm of Mrs. Altorf in Union Hill 2.00.

Jewish Mission: O. H. in Rockville 1.00. F. K. in Baltimore 1.00. Part of Mission Festival Coll. in Wellsville 5.00. (S. -7.00.)

Negro Mission: Through l?. Walz by F. Kammholz 1.00 for Springfield. For New Orleans: through B. Ahner by teacher Engelbert 1.00, D. M. in Baltimore 5.00, by P. Walz by F. Kammholz 5.00. ?. Ebendick 6.40. F. K. in Baltimore 2.00. part of the missionary festival coll. in Wellsville 5.00. E. von Ette in Boston 1.00. (p. -26.40.)

?. Bertram in New Zealand: Pastoral Conference of the Eastern District 31.00, Lehhrcnconfrenz 6.84, Deputies' Meeting 26.16. (p. -64.00.)

k. Brunn in Steeden: By ?. Walker of N. N. in Lancaster, Pa. 5.00.

Parish in Springfield: By ?. Biewend from a parishioner 5.00.

Lutheran Free Church in Germany: O. H. in Rockville 1.00. By P. Engelder of M. M. in Clearfield, Pa. 5.00. (S. -6.00.)

Poor students in St. Louis: F. K. in Baltimore 2.00. By Fr. Beyer from W. Dick at s. grandson's baptism 25.00. By ?. Bohm by Mrs. G. in Union Hill 5.00 for students from Southern Dist. (S. -32.00.)

Poor students in Fort Wayne: Through P. W. A. Frey from Mrs. N. N. 5.00 for Theo. Fleckenstein.

ArmeSchülerinAddison: By B. Stechholz, ges. auf Lebrer Lückes Hochzeit, 12.35.

Deaf and Dumb Institution: Gem. ?.. Beyers 25.50.

Hospital in E. New York: By P. Stechholz from Mrs. A. M. Wieck 2.00.

Orphanage near West Roxbury: Through B. W. A. Frey by Mrs. F. 1.00, Mrs. H. 1.00. By Teacher Krieger by Mrs. Doatz 2.50. By P. Steup by Mrs. Merkel 1.00. Part of the Mission Festival Coll. at Wellsville 4.00. (S. -9.50.)

OrphanageinCollegePoint: Women's Association of the Gem. k. Steups 25.00.

Widow's fund: St. Paul's parish in Bayonne 10.00. Total 829.49.

Baltimore, July 31, 1888. c. spilm^e, cassirer.

Income into the coffers de- Western District:

Synodal treasury: From Dr. Schade in St. Louis through Prof. Gräbner 10.00. ?. Köstering's congregation in St. Louis 23.45. By P. Gräbner from Chr. V. at Clinton 1.00. ?. Bundcnthal's parish in Augusta 4.10. Fr. Schülke's parish in Palmyra 6.30. l'. Janzow's Gem. in St. Louis 17.25. (S. -62.10.)

Progymnasium in Concordia: By P. H. Sieck in St. Louis from Nolkemper Sr. 5.00. ?. Jehns Gem. in Kansas City 6.60. (p.-11.60.)

Inner Mission in the West: Dr. Schade in St. Louis durck Prof. Gräbner 10.00. Kösterings Gcm. in St. Louis 22.10. Durck k- Gräbner of Chr. V. at Clinton 2.00, of D. B. at Clinton, .50. (S. -34.60.)

Interior Mission in Kansas:!. Kauffolds Gem. in Newton 5.26.

Inner Mission in the Northwest: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Negro Mission: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

English Mission: Through B. Janzow in St. Louis for sermons sold 3.00.

Em igrant Mission in New York: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Widow's Fund: Dr. Schade in St. Louis through Prof. Gräbner 20.00. Fr. Alexander's Gem. in Palmer 3.71. (S. -23.71.)

Sick pastors and teachers: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Orphanage near St. Louis: Dr. Schade in St. Louis by Prof. Gräbner 10.00. By ?. Köstering in St. Louis by s. Jünglingsverein for new building 20.00. By P. H. Sieck in St. Louis by Marie and Wilhelmine Walkenhorst each .50. and by Mrs. Ph. Wolf, "Dankopfer" .50. (S. -31.50.)

Hospital in St. Louis: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Deaf and Dumb Institution: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Poor students in St. Louis: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

ArmeSchstlerinFt. Wayne: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Poor students in Springfield: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Poor seminarians in Addison: Dr. Schade in St. Louis by Prof. Gräbner 10.00.

Gem. in Sarcoxie: By Kassirer Röscher 7.00.

Pilgrim House in New Uork: ?. Johannings Parish in Jamestown 5.00. St. Louis, Aug. 7, 1888. H. H. Meyer, Cassirer.

1328 X. ölarke 8dr.

income into the coffers of the WiSeonfia distriCts?

For inner mission of the Wisconsin District: part of the mission festival collection in Needsburg \$60.00, Cascade 30.00. From the congregations of Kothe, Holst and Rathjen 51.00. By ?. F. Leybe 22.00, Sheboygan 100.00, Janesville 50.00, Milwaukee 342.33. ?. P. H. Dickes St. PaulsGem. 44.79. Herm. Eggert in Pcilwaukee 1.00. l. C. Koch, Milwaukee, 5.00. ?. Schlerfs Gech. in Aston 4.29. Misfionsfcstcoll. in West Bloomfield 84.00. (Summa \$794.41.)

For preachers and teachers widows and orphans: ?. F. Leyhe 4.00.

For emigrant mission in Baltimore: part of the mission festival coll. in? Leybes Gem. 2.06.

ForMigrantMissioninNewYork: partofMissionfestcollecte in Needsburg 7.25, Cascade 10.00, Milwaukee 82.50, in P. F. Leybe's comm. 4.10. (S. \$103.85.)

For new construction in Milwaukee: P. Petersen 15.00.

For new construction in Addison: P. A. G. Döhler 3.00. ?. A. Mueller's comm. in Almon 5.75. (p. \$8.75.)

For the Negro mission: part of the mission feast coll. in Needsburg 25.00, Cascade 15.00, the community of ? Kotbe, Holst and Ratbjen 20.65, the community of ? F. Leyhe 5.00, Sheboygan 35.00, Janesville 10.00, Milwaukee 82.50. P. H. Dickes St. Pauls parish 15.00. Women's club in Hancock 6.00. Thank offering of Mrs. G. Gross in Racine 2.00. For New Orleans of P. A. G. Döhler 1.00, ?. G. Präger 1.00. (p. \$218.15.)

For the Saxon Free Church: A. Müller, Alma City, 5.00.

For the Pilgrim House in N. A.: Theil of the Mission Festival Coll. in Sheboygan 35.00, Janesville 10.00. (S. \$45.00.)

For the deaf-mute institution in Norris: Gem. of ?. Ph. Wambsganß 10.65.

For Jewish mission: part of mission festival coll. in Needsburg 20.00, Cascade 10.00, Sheboygan 1.0.65, Janesville 5.00. (S. \$45.65.)

For comm. in Dillmann, Wts: St. Stephen's comm. in Milwaukee 29.00.

For household in Springfield: wedding collcete at Hilger-Pfeiffer in Batavia 10.00. Gem. of Ph. Wambsganß 11.60. (S. \$21.60.)

For the synodal treasury: By Dir. Cb.H.Löber, Schulaeld, 12.00 and 22.50. ?. l. C. T. Bräuers Gem. 7.55.

A. E. Winter .50, whose gem. at Lavalte 6.50. ?. Ledeburs



Trinity Gem. 4.03. B. E. Grothe's Gem. 6.81. B. F. Keller's Gem. in Racine 6.58. P. Schlerf's Gem. in Zanesville 27.35. B. A. Mueller's Gem. in Tigerton 3.40. I'. C. I. Schwan's Gem. in Pella 2.38, in Pella Opening 2.56, first branch Herman 2.11, second branch das. 1.56. (p. -105.83.)

For the orphanage in Wittenberg: Kassirer of the Middle Distr. 3.50. B. Fr. Schneider.50. Wed. coll. at Loppnow in Wayside 4.50. Jmm. comm. in Milwaukee 3.10. (S. -11.60.)

Milwaukee, July 31, 1888. C. Eißfeldt, Cassirer.

Received **for college household in Fort Wayne:** From Brudi and Co, New Haven, 1 barrel of flour. From B. Zschoche's parish: from L. Dudenhöfer, 1 bag of oats, 1 p. of grain. From B. Frankes Gem.: M. and C. Frosch 3 s. oats, 2 s. wheat. From B. Michaels Gem.: Martha Brück 108 lbs. beef, 1 p. wheat; Bro. Volmer 1 p. do., 1 p. oats; Heinr. Gehrke 2 p. grain; Wittwe Kern 1 bushel potatoes; C. Dannenfelser 1 p. wheat, 1 p. oats; Jac. Barall 1 bush. Potatoes; I. Göglein 5 p. grain; Wittwe Bartels 2 bush. Potatoes; Aug.Dreßler 1 p. wheat; Joh. Hoffner -1.00; Anton Kohlmeier 1 p. potatoes, 1 p. wheat, 1 p. oats; Fritz Gehrke 2 p. wheat; H. Göglein 1 p. oats; P. Lahmeyer 1 p. wheat; Ernst Busche Sr. 2 p. oats; Fr. Buhr Sr. 1 bush. Wheat, 1 bush. Oats; Karl Mengelson 1 S. grain; I. Auer 1 S. wheat, 1 S. oats, P. Sauers Gem.: Chr. Rose jun. 1 S. oats, 1 S. wheat; from the sewing club 14 towels; for student F. Laukant 1 wadded blanket, 2 sheets. Mr. B. Daib 3 gaü. Fat. From?. Großes Gem.: from the Gerting family (father and two sons) 2 p. wheat, 3 p. oats, 1 p. grain. From the sewing club of Mr. P. Sauer 10 kiffen covers.

Warmest thanks to all kind donors!

A. Aehnelt, Property Manager.

Received **for the orphanage at Addison, Ill-:** From congregations 2c. in Illinois: By I. O. Piepenbrink from B. Brauer's congregation in Crete -8.18. By Joh. Föh from B. Eißfeldt's congregation in South Chicago 12.50. By Herm. Marquardt in Addison from Wittwe Rosenwinkel .50. by Prof. I. S. Simon 23.72 and 9.00. by Joh. Harmening from Mrs. N. N. in Addison .50 and Nie. Muehlberg 1.00. By P. Frederking at Dwight, thank offering by N. N., 10.00. By B. L. W. Dorn, Collecte of the Gem. at Lynnville, 8.63. By B. Streckfuß in Chicago by Christian Teufel, 10.00. (S. -84.03.)

From congregations 2c. outside Illinois: by Cassirer H. Tiarks at Monticello, Iowa, 11.75. by Cassirer G. Renfer at Wellesley, Ont. 5.60. by Cassirer I. C. Bahls at Lincoln, Nebr. 3.00. by B. E. Strolin's Gem. at Fairfield, Minn. s. at Children's Festival, 5.99. (p. -26.34.)

From children: Of teachers' pupils: Amling at Defiance, O., 2.25, Eschenbacher at Alta, Iowa, 4.00, Wiedmann at Chicago, Ill, 3.50, Rvck there 5.30, Kambeiß at Paullina, Iowa, 3.00. (S. -18.05.)

In cost money: By Joh. Harmening from Wittwe Stünkel in Richton, Ill, for M. Lobmann 1.00, F. Hansen in Chicago, Ill, for Hansens 2.00. (S. -3.00.)

Correction.

In this year's Orphan Building Report, page 24 should not read, "From Danville," but "From Decatur." -On the same page the typesetter has omitted: "From Danville: by the pupils of teachers Tbeiß 1.25 and Benecke 2.55."

Addison, Ill, Aug. 8, 1888.

H. Bartling.

Received with thanks for the church building at Venango, Nebr. from the congregation at Valparaiso, Ind. -18.34, from the Young Men's Association of the comm. 10.00, and from the comm. at Eagle Lake, Ill. 23.09.

C. H. Seltz, B.

Correction.

In the last number of the "Lutheraner" read instead of "B. Biedermanns Gemeinde in St. Paul (Kirchbau): B. A. Müller's school children -1.36.": For negro mission of St. Paul's parish in New Orleans from 1?. A. Müller's school children 1.36. T. H. Menk.

Misprint.

In previous number, p. I, column 2, line 4 from top, read Aug. Hahn, instead of "Aug. Hase".

New printed matter.

Proceedings of the Fifth Annual Meeting of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888.

The doctrinal negotiations reported in this report are based on the following theses: 14. "It (a well-established, truly Lutheran congregation) practices on its members the church discipline commanded by God in doctrine and life, but in an evangelical manner." 15. "She brings her children to baptism and cares for them as God's faithful children entrusted to her." May the report find wide circulation not only in the Wisconsin District, but also in other districts. It can be obtained from the Concordia publishing house against payment of 13 cents.

Changed addresses:

kev. lcl. lldreelit, 9l4 leeeir 8tr., 8b. chew, llinn.

Rev. , 1st Lraner, Oxkorck, Burnus 6o., Hebr.

Rev. 6. B. Lbert, Berlin, Wis.

Rev. 6. Il'. ckoianin^, Orixada, 6iiampaiAN Oo., III. liev. IVin. Xoopeden, 67 Lailook 8tr., New Laven, 6ono. Rev. 6eo. Reisin^er, 8prinKviiio, Rrie 6o., N. V.

Rev. Illeo. Woikram, Blneoin, Bee 6o., 1?6X.

ck. O. Walther, 6th R. LI., 507 Rarra^nt 8tr, La^ 6it^, Lliek. O. Roid, 1190 N. Western ^ve., OdieaKO, III.

**Intersck from tde kost OLee from 8t. Bonis, Llo., as sseoncl-
elass matter.**



44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Hostility because of his resolute appearance - oppression of conscience - Shuddering condition of the Saxon regional church.

Walther thus found himself in an exceedingly difficult situation. He was under a godless rationalistic superintendent, who did him all the heartache and united against him with his unbelieving and hostile village schoolmaster, as his spy. Because of his firm stand on the Word of God, the confession to which he was still committed, and the old ecclesiastical orders, and because of his protest against rationalistic innovations in church and school, Walther was repeatedly put on trial, overwhelmed with official reprimands, and involved in costly lawsuits. The rationalistic agendas he was supposed to use, and the rationalistic hymnal and textbooks he was supposed to tolerate, lay heavily on his conscience. In a letter to Candidate Brohm of August 17, he pours out his heart about it. He writes:

"Bräunsdorf, Aug. 17, '37.

"Beloved Brohm!

"First of all, I would like to thank you most sincerely for the Christian brotherly service you have rendered me by your last answer to my questions. Be convinced that I am well aware that you sacrifice much for me when you give me some of your time, which is certainly precious to you. Again I come with the same request. (Here follows a question concerning a person in the congregation of his brother-in-law, who during the time of his absence directed his people to him). - Would you be so kind as to communicate the above to the pastor and then send me his answer?



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, August 28, 1888.	No. 18.
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As for the questions that concern me directly, I will have to be given to the parish. According to § 48 of the School to "spare" them until my imminent arrival in Dresden, since I Law Ordinance, the introduction of such a textbook seems need a great deal of advice. There is only one thing I cannot to be at the sole discretion of the parish priest and the district well wait for, since it has already caused me much anxiety school inspector has to decide something only in the case and doubt. The bitterness against me is rising here very when the parish priest cannot come to an agreement with much, and especially one complains that I only punish in the school board and the schoolmaster. (Here follows the every sermon. I am therefore often challenged by the thought wording of the order.)

that my sharpness in preaching is not in the right order, and "I am heartily sorry to have to trouble the pastor again yet I always see clearly again that sharpness is needed in with this wretched matter; but it is something terrible to me the congregation here, for people sin here without hesitation to be at all uncertain here in what I am doing whether it is and put up with the preaching of the divine word indifferently also right. The fear of man does not guide me in the least, as long as it is not sharpened for their particular sins. My but only the fear of unwise and illegal steps. If God's honor question concerning this matter is this: What are the demands it, I am gladly prepared to sic the superintendent, characteristics of an unseemly zeal, which, even in otherwise district directorate, consistory and ministry on me. If it were not malicious minds, must only arouse bitterness? And what God's will, I would only be happy if the burden of my office were lifted from me, for it is very, very heavy; but I am also willing to bear it as long as I can do it in God's name and with the consciousness: He is with me.

whether in season or out of season; punish, threaten, exhort with all patience and teaching. ?

"But before I close, I must ask one more thing. The local school board members and the schoolmaster have learned that the superintendent wants Hempel*) to be introduced. They therefore do not dare to vote against him; I am therefore all alone. However, if I wanted to take it upon myself, I would dare to bring Eckhart *) into the school without the Superintendent's prior knowledge. Am I now obligated to first report it to the Superintendent? And if I have to, what should I do if the superintendent nevertheless insists on Hempel? Should I explain to him that I could not approve the introduction for the sake of God's word, even if it were enforced by force? - The day before yesterday, the church patron Gr. v. Einsiedel was here and, as honorary head of the school board, he declared that he would only vote for Eckhart and, in the event of his introduction, he would give a batch of copies to the school.

"Dear Brohm, do not become unwilling that I ask for your services again and for the soonest possible fulfillment of my wish. If only I could soon repay like with like.

"Yesterday my brother-in-law, richly burdened and well, arrived here. You will recommend me most obediently to the pastor. I sincerely greet everyone, especially the dear Wetzels, Klügel, N. Wege, Fürbringer (whom I expect soon), Dr. Vehse and Zöge.

Your
Walther."

Walther's father was not satisfied with the firm position of his sons Ferdinand and Hermann, as well as his son-in-law Keyl. When they had once talked to each other about it, the sons said to him: "On the last day it will be revealed", namely that the pure Lutheran view is the right one. Their position towards their dear father was therefore certainly a rather difficult one. Already when Ferdinand was preparing for his exams, his father urged him not to appear so openly against the rational teachings of the professors.

*) A textbook.

otherwise he would certainly get the repulse.

What kind of man the above-mentioned superintendent was, we can see from what W. communicates about him in Bün­ger's curriculum vitae. Walther had testified in a so-called circular sermon held before him that death had only come into the world through the fall of our first parents. His reverence rebuked this as a long outdated idea; and when Walther then reminded the superintendent that he himself had sworn him a year ago, in the same place where he now stood before him, to the symbolic books of the Evangelical Lutheran Church, in which this doctrine was contained, the superintendent replied: "You have not been committed to the letter, but only to the spirit of the symbols." Walther replied: In the formula of obligation there had been no mention of this; besides, it was clearly written in the Holy Scriptures, "Which day thou eatest thereof, thou shalt surely die." The superintendent replied: "Oh no! There the spiritual death is meant." Walther replied: "Doesn't God say to Adam immediately after the fall: 'You are earth and shall become earth'? Is spiritual death also meant?" The superintendent then narrowed his eyes, fell silent and dismissed Walther. (p. 32 f.)

The pressure of faith under which true Lutherans in Saxony lay was quite appalling. Walther describes the terrible condition of the Saxon state church in Bün­ger's biography. We like this description all the more, since Walther also gives examples from his own experience. "Just as at that time the unconditional oath to the Concordia Book was nothing but an empty comedy play, so at the same time the most important regional church institutions were just as many factual, obvious denials of the sworn ecclesiastical confession, which clearly proved that one could only claim on the basis of Jesuit moral principles that the Saxon regional church was still a Lutheran, i.e. a true-believing church, because in it the confession still rightly existed. First of all, since 1812 a church book or a so-called agendum had been introduced, which a Lutheran preacher could only use with a bad conscience, since it contained forms that obviously denied the divine truth, and at the same time miserably watered down the Christian doctrine. In addition to this, while no one asked whether the rationalistic unbelieving preachers followed the Agenda, for whom it still sounded too Christian, a believing Lutheran preacher, on the other hand, could not dare to deviate from it in any way. If he did so and came before his superiors, he was called to account in the most serious manner. When, among others, the scribe of this (Walther) had used the old formula of absolution, which the agendas did not contain, and his unbelieving school teacher sued him for it with his superintendent, the latter immediately reported the matter to the state consistory, which thereupon strictly forbade him the use of the old absolution formula, obliged him anew to proclaim only the forgiveness of sins in all cases where absolution was granted, and obliged him to bear the costs incurred by the written negotiations.

condemned. Incidentally, a believing preacher was in almost even greater distress of conscience when he had to read from his pulpit and recite to God the wretched prayers prepared by the Consistory for special occasions and sent to him. - Furthermore, a miserable rationalistic hymnal was introduced. - Also the schoolbooks in use were almost all completely leavened by the leaven of rationalism, so that a believing preacher, as a so-called spiritual local inspector, was in severe trouble of conscience. Wherever reasonably pure textbooks had survived, the rationalist superintendents worked diligently to have them abolished and replaced by rationalist ones. When the writer of this (Walther) tried to work towards the introduction of a school reading book written in a Christian spirit, his godless schoolmaster immediately sued him with his superintendent, who now joined forces with the ignorant local school board and wanted to force the immediate introduction of a so-called 'school friend' that was just as miserable as it was unchristian. However, by God's gracious providence, this did not succeed, because Schreiber this (Walther) turned to his pious church patron, the Minister of State Count Detlev von Einsiedel, who not only, in order to win over the congregation, gave them a large number of copies of a good school reading book as a gift, but also pleaded the case with the district directorate, which had to decide in this matter in the highest instance. The writer of this (Walther) had to bear the not insignificant costs of the lawsuit (which he of course did with pleasure), but on the very day before his emigration, his community reimbursed him without being asked, with the explanation that the lawsuit had only been conducted for the sake of the well-being of their children. - For Lutheran pastors of the Saxon regional church, it was a great burden of conscience that they were forced, against God's clear word, by virtue of their regional church office, not only to ecclesiastical, sacramental and brotherly fellowship with false teachers, yes, with the most obvious heretics, They even had to accept them as their chief shepherds, to be examined and ordained by them, to be sworn in on the confessions and to be initiated into the office, and they even had to allow them to blaspheme the divine truth in front of their own congregations and to spout their doctrine of the devil in front of them. When Schreiber this (Walther) held his trial sermon and was soon thereafter ordained before his congregation, the officiating superintendent blasphemed Elijah and David as common murderers in his addresses to him, warning him against a Christianity that despised the joys of this life and blasphemously challenging him to preach such a cheerful Christianity as Christ had indeed preached at the wedding in Cana! Of course, this caused a Lutheran preacher no small pain in his conscience, that he was forbidden to practice confession, to suspend even the unrepentant from Holy Communion, and in general all practice of church discipline. In no small distress of conscience, however, even at that time in Saxony there were also

the Lutheran believing laity. They should recognize obviously false prophets as their shepherds and pastors, have them baptize and confirm their children, have them absolve them in confession and serve them Holy Communion. They should leave their children to unbelieving schoolmasters for religious instruction and Christian education, and for this purpose buy godless schoolbooks and give them into their own hands. As often as a child was born to believing parents, there was great need. Among the five baptismal forms contained in the agendas, there was only one that was tolerable to a certain extent. The father had to hurry to his unbelieving pastor and humbly ask him for the use of this one form; and even this request was rarely granted, so that he usually carried his child, baptized by an enemy of Christ in the name of the Father and of the Son and of the Holy Spirit, but with the addition of rationalistic gibberish, back home from church with deeply wounded cries. *As hard as it became for many poor Lutheran laymen to have to walk many hours if they wanted to hear a Christian sermon, this was the least they had to bear. Many of them, after having worked hard in the sweat of their brow throughout the week, from morning until late evening, in order to earn their daily bread, regularly set out soon after midnight, at the dawn of Sunday, to refresh their weary hearts in a distant church with the sermon of the pure beatific Word of God. Once this had been done, they happily set out on their way back on Sunday evening and on Monday, strengthened in their souls, they again began the weekly work that had been so miserably nourishing for them and their families. How gladly the Lutheran preachers and laymen would have done their utmost at that time to obtain permission to join together in a Lutheran Free Church separated from the deeply corrupt apostate national church! But their release for such a purpose was absolutely out of the question at that time. Therefore, they saw emigration to a country where religious freedom prevailed as the only way out of the increasingly unbearable oppression of conscience, which threatened to suffocate all religious life in them. (p. 33 ff.) (To be continued.)

(Submitted.)

School Sermon

delivered at St. Stephen's Church, Milwaukee, Wis. and communicated by F. Lochner, by resolution of the Northwest Teachers' Conference assembled July 17-19, 1888.

Show us, O Lord, your way, that we may walk in your truth. Keep our hearts in one, that we may fear thy name. Teach us, O Lord, to do according to thy good pleasure: for thou art our God, and thy good Spirit lead us in the paths of righteousness. Amen.

*At that time, by the way, there were also such preachers in Saxony who did not even baptize in the Trinity according to the wording. However, we know of no case in which they dared to do so with the children of such parents, of whom they knew that they were believers. W,



Luc. 10, 41. 42.

"And Jesus answered and said, Martha, Martha, thou hast much care and trouble: but one thing is needful. Mary hath mentioned the good part; it shall not be taken from her."

Beloved in the Lord at all times, especially dear brethren in the school ministry of the Church!

After these words we find the Lord as a guest of Martha and Mary in Bethany. Hardly had he arrived on his journey to Jerusalem in this market town, which is situated on the slopes of Mount Oel, and which seems to have been made for quiet contemplation, when the industrious Martha immediately invited him to be her guest and then hurried and hurried to entertain the guest in the best possible way. At first, Mary might have helped her in serving at the table; but seized by the beatific truth, and recognizing that Jesus had accepted the invitation, not so much to be served by the brothers and sisters as to serve them with his word, she sought to buy out the precious time. She sat down with devotion at the feet of the Lord.

Her heart burned to hear this only, What Jesus, her Savior, wanted to teach her, Her everything was completely immersed in Jesus and was given to her all in one.

The fact that the Lord now lets Mary go is disconcerting to Martha. At last she cannot refrain from going to the Lord and saying: "Lord, do you not ask why my sister lets me serve alone? Tell her that she also attacks it!" But behold, while she rebukes her sister and wants to involve her in her busyness, the same is rather presented to her by the Lord as an example and she is reminded not to forget the main thing above the otherwise praiseworthy secondary matter. "Martha, Martha," the Lord calls to her, "you have much care and trouble. But one thing is necessary! Mary has mentioned the good part, and it should not be taken from her.

In view of the occasion which has brought us together with a large number of teachers from our northwestern parochial schools this evening in the house of God, I am permitted to make a corresponding application of this call of the Lord. The subject of my sermon is namely:

The Lord's call to Martha of the one thing that is necessary, as applied to our community school system today.

In this application, too, I will try to show, even if only in hints, under the Lord's gracious assistance, how the exclamation contains an equally necessary admonition as it does a comforting encouragement.

1.

"Martha, Martha, you have much care and trouble. But one thing is necessary!" is the first part of the Lord's call. This was a **necessary reminder** for Martha, for no matter how well-intentioned she was in her care and toil to entertain the Lord, she was in danger of losing sight of the main matter during this visit, namely, the kingdom of God and His righteousness, the truthfulness of the Lord's will.

To seek the food of the word of life and to buy out the precious time to the end. That is not the case. Here and there, however, they are already going in the direction of the improper and unnatural,

This is indeed a necessary reminder, also with regard to especially in the urban state schools. Progress and salvation our present-day community school system. This is to ensure are sought in the education of the people, especially in the that, in view of the increasing demands on elementary multiplication of the subjects taught in elementary schools. education today, we do not gradually lose sight of the one Children are to be taught everything possible, and they are to thing that is necessary for our community schools. be enlightened about everything possible. Hence the

Whoever has lived through the history of our synod from increase in the number of textbooks. Even from the ranks of the beginning, must of course be surprised at the upswing the advocates of a religionless education of the people, some that our parish school system has taken in the period of four people of understanding already feel compelled to call an decades. How small, how meager were the first school imperious halt to this increasing striving for polyglotism in beginnings, when the parish school teachers were still elementary education, because it seems to them to be so extremely few and therefore we pastors usually administered superficial as to be pernicious. In this way, children are the school office in addition to our parish office; when we thought to be made quite useful for this world - useful, gathered a bunch of children around us either in our limited however, no longer in the sense that they become useful parish apartment or in another private apartment and the members of human society, but in the sense that they might children had only some primer and the Small Catechism in one day attain a position in life in which they can get as rich their hands in addition to their slate! Or let us think of the as possible and with it enjoy the world for which they have beginnings of our now so stately school teachers' seminary, been educated all the more abundantly.

which, after all, are to be sought here in this city, namely, Our community schools should compete with such when our four, the blessed Pastor Fleischmann, the first schools. With regard to the knowledge and skills necessary pastor of this then only recently branched off from the Trinity for this life, they should in no way lag behind them in their Parish, St. Stephanusgemeinde, and the blessed pastor achievements. Blinded by appearances, not a few of our Dulitz of the St. Johannismgemeinde with me and my teacher people, in their best opinion, believe that they have to assert at that time, the music teacher Diez, who still lives here, at the this all the more, since it cannot be denied that the more our beginning of the year 1855 quite a few boys from the local parochial schools are able to achieve in these matters, the parishes and a few young men sent to us by the blessed more our local and foreign school-age children can be kept pastor Bunger from St. Louis. Louis, supported by several from attending the non-religious state or private schools. gifts of love, privately sought to train as school teachers; yes, Now, the religious element, through the teaching of biblical how small everything still was here, when the newborn child history and catechism, through the memorization of Bible showed more and more viability and the poor little private verses and spiritual songs, along with the cultivation of institution then became a synodal institution in 1857 and spiritual singing, takes up a not insignificant portion of the came to live under one roof with our practical seminary in Fort teaching time, while in the non-religious school the time Wayne with Pastor Fleischmann, who was appointed as the belongs undivided to the teaching of secular subjects; at the first director by the synod. same time, in our German parochial schools it is essential to

But as much as our hearts swell with joy and our mouth teach in two languages. Shouldn't we be tempted, the longer, overflow with gratitude to the Lord, especially for us who have the more, to gradually discontinue religious instruction here lived through all of this, about the upswing that our parochial and there, reassured by the fact that we still have Sunday school system has taken since then, the longer, the more Christian instruction and, above all, confirmation instruction concern is mixed in with our joyful and grateful wonderment for our school children?

whether we are still standing in the simplicity of Mary, of And is there also such a lack of inclination nowadays to whom an older poet sings:

Simplicity thinks only on the One, in which
everything Andre stands, Simplicity hangs only
alone on the eternal magnet.

give in more and more to the urge to cut back on religious instruction? Oh, we do not want to hide the fact that now and then the old power of resistance against the nature of this world already looks rather weak. The time of first love, in which the jewel of pure doctrine is above all things to one and for whose preservation, spreading and propagation one gladly gives everything - this time is here and there, especially in old communities, in decline. The sense of Mary, which was once planted by the pure doctrine and gradually became a spiritual power among us, is still present with the pure doctrine, praise be to God; but an earthly sense and a worldly nature are hindering it everywhere, if not hostilely opposing it, trying to restrict it and gradually displace it. A sign of spreading lukewarmness

Whether God's word, whether the striving for the kingdom of God and his righteousness still appears and is valid in our community school system as the one thing that is necessary? If not already here the Lord must call out to us: "Martha, Martha, you have much care and trouble. But one thing is necessary!

At least the temptation to gradually lose sight of the one thing that is necessary is lacking today due to the increasing demands on elementary school education in the

The reason for this is, among other things, the ever-increasing desire to make spiritual things as short as possible everywhere.

In view of such perceptions, let us therefore apply all the more to our church school system the words of the Lord "Martha, Martha, you have much care and trouble. But one thing is necessary!" Especially in the present times and circumstances, we may understand it as an increasingly necessary admonition to take care that, in the face of the increasing demands on today's elementary schools, we do not gradually lose sight of the one thing that is necessary for our parochial schools as planting places of the church, of the Kingdom of God. By taking this admonition to heart, we want to examine our actions and our heart's position from time to time, and if we somehow become aware of a slackening in the pursuit of the one necessary thing, then we, preachers, teachers, parents and congregation, want to humble ourselves before the Lord again and again and then, praying and pleading for the Holy Spirit's help, pick ourselves up to new faithfulness, to new zeal, to new fervor.

We are well! In such an application of the first part of the Lord's call to Martha, the second part of the same will be all the more a **comforting encouragement for us** to continue to seek and do the one thing necessary in our parochial schools with a fervent spirit.

(Conclusion follows.)

Effect of the Word of God.

Henning Kuse was a shepherd on the farm of Tangenitz in the parish of Casneriz, and was converted only in the 44th year of his age. The preacher who tells of him came to this extremely overgrown parish in 1718, and Henning Kufe was the first of the graces bestowed upon this faithful servant in the new parish. It had fallen into such disrepair that not only were the lessons of the young entirely neglected, but few adults could even read. Few possessed only hymnals and used to prowl around the church while the sexton sang almost alone during the service. The heavy warlike times and the constant burdens imposed on the poor peasants of this area had been the cause of such a great and general decline of the Casneriz community. The new preacher discovered this decay with pain, and now made it his most important business to exhort the poor souls to buy catechisms, so that they could read or spell what they had still retained of Christian doctrine: the dear Lord would already give his blessing, so that they would learn to read properly again, become fond of their catechism, and then feel like going from this little Bible to the big one. They should only buy the small Bible immediately and pray and sigh.

This was heard by the shepherd Henning Kuse. He had learned to read in his youth, but had forgotten it so completely that he only knew the letters. He followed together with some others the

He took his preacher's admonition and bought a catechism at the next fair. Immediately, with heartfelt sighs and pleas for the Lord's blessing, he began to spell out the first commandment. He succeeded in doing so, and proceeded to the second commandment, and thus, spelling and reading more and more, brought the catechism to an end. Then he tried the questions and Bible verses under the commandments and articles of faith; he also made good progress with these, and so his dear catechism accompanied him everywhere he went to feed his sheep, but at the same time he carried with him the eager desire to get to know his Beatificator, Jesus Christ, better and better. When he was able to read better, he bought a New Testament with the Psalter, then a Canstein Bible, and now he became a ready reader of the Bible, to the joy of the faithful caretaker of his soul! But he did not merely read, but grasped what he read in such a way that everything he read became a prayer and a sigh for him. When God told him in the first commandment that he should fear, love and trust him above all things, he immediately said to God: "Ah, eternal, dear Father, you see that I have no real fear of you, no real love for you, no heartfelt trust in you, and can have no real faith; ah! have mercy, have mercy on me, I do not know how to help myself, but you know that I lack everything; therefore, for the sake of Jesus Christ, who came into the world to make me a poor sinner blessed, give me your truth, your fear, your love, your faith. Thus, everything he heard in the sermon and sang in the hymnal became his fervent wish and heartfelt plea that everything he heard and sang there would also come true for him. The word of the Lord became such delicious food and such a need of his heart that he once said to his preacher when he came to him in the field: What grass is to my sheep, what air is to the birds, what water is to the fish, that is now the word of God to my soul! How it grieves me that I have lived so long in blindness! I am not worthy of the great mercy with which God has pulled me out of darkness; so I will serve him all the more faithfully. For I am not afraid, as if the Lord Jesus had me by the hand and led me out and in, and called to me: We go to eternity! My Jesus Christ is in my thoughts wherever I go and wherever I stand, and does not depart from my heart: I will not therefore depart from him all my life:

He is the feast of my eyes, the highest joy of my heart, the most beautiful adornment of my soul, I love him forever.

It is true that now and then his heart poured out in such words; but, by the way, he spoke little and kept in a fine devout heart what God's love worked and begat in his heart. He was quite one of the quiet ones in the country, and therefore also one of the despised. But when people mocked him, ridiculed him and reviled him, he listened quietly, patiently and kindly, and thereby humbled and shamed many a heart. Thus his whole life and walk was a walk before the Lord and a testimony of his blessed faith.



In addition to the Catechism and the Bible, in time he read other edifying writings and learned spiritual songs as he grew older. He had drawn the main sayings in the margin with red pencil, and those about Jesus, the Lamb of God, about self-denial and following Christ were underlined twice. At the same time, he not only kept his three children in school diligently, but also repeated with them morning and evening, especially in the winter time, the catechism doctrine and the sayings that occurred in school or church. When one of his children helped him to tend the sheep, he fell on his knees in the field and prayed in the name of Jesus to the Father in heaven, sang, praised and glorified the name of the Lord. Thus he once had his youngest child, a nine-year-old girl, with him in the field not long before his end. Come," he said to the child, "you are the smallest, you are still the least able to guard against evil and you do not yet know your Lord Jesus well: come, let us pray together that you may become wise and learn to love your Lord Jesus. So he fell on his knees with the child behind a bush and begged his Savior cordially to have mercy on the girl, to expose her sin and all the dangers of her soul, and to pour his Holy Spirit into her heart so that she might learn to love him from the bottom of her heart. This prayer had such a powerful effect on the child that tears came to her eyes whenever she saw something bad.

He died after much suffering in the 60th year of his age. On the day before his death, he had his dear preacher, who had shown him the way to heaven, serve him Holy Communion once again. How is it, Henning? asked the preacher. Very well, answered Kuse, my heart lives in God's word, and in my heart lives the Lord Jesus: for

Jesus is in my thoughts, Jesus is always
in my mind. From him I will never waver,
Because I am here in life.

Soon, soon I shall see him now with great joy! O, how glad I am that I have found the way to him!

Let us also seek it, this blessed path, then we will die as gladly and as joyfully as Henning Kuse died.

(Submitted.)

The Canada District

held its meeting this year from June 28 to July 4 at the congregation of the Rev. Merkel at Tavistock, Ont. The same consisted of 16 pastors, 2 teachers, and 14 congregational delegates, in all 32 synodical members. Admitted were 1 pastor and 7 small congregations.

The main subject of discussion was the doctrine of infant baptism. The theses presented by Pastor Andres on this subject were thoroughly discussed in all directions, illuminated with passages from the Holy Scriptures, and in particular it was clearly demonstrated that infant baptism had been clearly commanded by God in His Word and had also always been in use in the Christian Church. -The doctrine of the legitimacy of the baptism of underage children, however, is not accepted today,

This is contradicted at all ends, especially here in Germany by the Anabaptist sects. Also, infant baptism is increasingly underestimated from year to year by all kinds of sects of the English and German tongues. Unfortunately, even in Lutheran congregations there are people who lack the right understanding of this. But where the necessity of infant baptism and its glorious blessing are vividly recognized, all the deplorable laziness and carelessness of many parents who bring their children to holy baptism only after weeks, even after months, will fall away. Instead, they will be told early on about their God and Savior and reminded of the great things God has done for them in their holy baptism, and their blessed baptism will be praised as their best treasure, as their highest good, as their most precious treasure, as their greatest honor.

The more the sects disregard baptism, even infant baptism, the more we Lutherans want to praise this wonderful, precious treasure, want to stand freely before the world with our confession, want to eagerly seize all the means offered. We want to use the right weapons from the armory of the divine Word, with which we can victoriously confront all the rational and bogus reasons of the enthusiasts.

Whoever wants to be sure that our dear Lutheran Church also rests here on the unshakably firm foundation of the divine Word, and whoever wants to strengthen his faith concerning infant baptism, should buy and study the soon to be published synodal report.

Among the business matters, the most important was the report of the Mission Commission on the mission in the Parry Sound District. According to the report, the mission has been richly blessed by God's grace. In order to promote this godly work, the student Bickert, who had already joined the mission there as a helper five months ago, was definitely employed there as a second independent missionary.

On the part of the General Praeses, the support of the synodal and missionary treasury was warmly recommended to all synod members. - The election of officials resulted in the following: Praeses: Father Bente; Vice-President: Father Weinbach; Secretary: Father Borth; Treasurer: Georg Renfer.

(Submitted.)

The Middle District

assembled at Evansville, Ind. on July 25 of this year, and held its sessions in the Rev. A. Saupert's Trinity Church there. What was discussed and decided there will be brought by the synodical report which will appear in print in its time. By decision of the synodal assembly, our "Lutheran" shall give a short report for the time being. Here it is.

In all our gatherings, the teaching of the divine word is the most important thing. In order that this may remain pure and clear among us and that we in

In order to promote and strengthen the recognition of the same, it has not only always been the order that doctrinal discussions take place in the morning sessions, but also that the minutes of the various pastoral conferences, as well as the constitutions of those congregations which apply for admission to the synodal association, are reviewed and examined by committees appointed for this purpose, which have to report to the synod. The subject of this year's doctrinal proceedings was: The Presence of the Body and Blood of Christ in Holy Communion. The body and blood of Christ are truly and essentially present in Holy Communion, for Christ clearly testifies to it in the words of institution. No matter how many objections proud reason may raise against the true and essential presence of the body and blood of Christ in Holy Communion - "He has spoken it, therefore it is true. He is almighty, therefore no thing is impossible with Him."

Many business matters were before the synod. From them, only the following should be emphasized here. That missions are also being carried out within the Middle District was especially evident this time. One report after the other brought the pleasant news that new congregations and new preaching places had been founded and won. From Toledo and Louisville, where the congregations planted not very long ago are flourishing, it was reported that a second congregation had been formed in both places. A congregation formerly belonging to the Ohio Synod at Elmore, Ohio, has appealed to us and has been supplied with a preacher. A new congregation has also sprung up in Brazil, Ind. and has its own preacher. New preaching places are Canton and Springfield, both in Ohio. All of the above congregations, however, are in need of support, which has also been promised to them by the Synod. If they are to receive the promised help, the treasury for internal missions must not be empty. The dear congregations of our district therefore want to remember this fund diligently and provide it with abundant gifts. God be with you! It should not be superfluous to repeat here what the honorable General Praeses has urged all districts to do, namely: The funds that must be considered before all others are the synodal and mission funds. Let us help wherever help is needed, but let us take special care of these two funds. This is done by regular collections for them and by wide distribution of the publications of our synod, especially the "Lutheran".

From the Lutheran Zion congregation in Columbus, Ohio, a request has been made to the Synod to help cover a debt of \$2750 that is oppressing them. The congregation has been a member of the Missouri Synod for two years. It has met with special difficulties, but is growing from year to year, and is now bent on getting a parochial school started as soon as possible. The synod unanimously decided to help the community in such a way that in the near future, even before the Reformation holiday, a collection will be levied in all our communities to pay off the above debt. The collected money is to be handed over by the District Treasurer to the Mission Commission, which then has to see to it that it is used in accordance with the spirit of our Synod.

W. L.

To the ecclesiastical chronicle.

I. America.

The Lutheran Minnesota Synod, belonging to the Synodical Conference, held its meeting this year at the congregation of the Rev. K. Schulze in Mankato, Minn. Present were 47 pastors, 11 teachers, and 30 congregational delegates. The doctrinal proceedings were based on theses on church discipline presented by Mr. Pastor K. Gausewitz of St. Paul. The president of the synod is Pastor C. J. Albrecht, the vice-president is Prof. O. Hoyer.

The Norwegian Lutheran Synod moves its theological seminary from Madison, Wis. to Minneapolis, Minn.

Luther's writings. Again, several previously unknown manuscripts by Luther's hand, sermons and commentaries have been found at the Königsberg University Library.

Catholics of color. According to the Roman newspaper "Catholic Review", in the United States, there are There are about 70,000 colored Catholics.

A commission consisting of members of the General Council, the General Synod and the United Synod of the South is in the process of revising the English translation of Luther's Small Catechism and the Augsburg Confession.

II. foreign countries.

The Synod of the Evangelical Lutheran Free Church of Saxony and elsewhere held its meeting this year in Allendorf a. d. Lumda, Grand Duchy of Hesse, from July 4 to 10, after a general pastoral conference had been held the day before. With one exception, which was only too well justified by the circumstances, all of our synodal congregations were represented by the teaching staff as well as the audience, and we had the pleasure of seeing, in addition to Candidate G. Storm, three pastors from our dear sister synod, the Missouri Synod in America, Pastors Sieker from New York, Achenbach from St. Louis, and Eckhardt from Anderson, Texas, as guests. Mr. Pastors Hagen in Crimmitschau and Matzat in Tilsit were admitted. Pastor Hübener preached at the opening service of the Synod on the motto of our "Free Church", John 8:31, 32, on the basis of which he presented the true disciples of the Lord, namely those who abide in His words, as well as the unspeakable benefit and profit that such disciples have, namely that they recognize the truth and the truth makes them free. This was the beginning of the following doctrinal discussions, the subject of which was "Christian freedom". "Christian liberty" is not a natural-earthly or worldly-civil liberty, such as the children of this world also have, for which they long and long, for which they fight and contend, which they praise and extol, but it is the inward liberty of a Christian man, the liberty of the soul and conscience from all spiritual enemies and their dark tyranny. Christian freedom is therefore also something that no human being has by nature or can give to himself, but a good acquired through Christ alone and granted to us by the Holy Spirit in faith. It is therefore in its essence freedom from sin, from death, from the devil, from the world, from the law, not, of course, that we as Christians should henceforth be without law, but that we are in the law of Christ, the law of freedom, just as the bondage of God is true freedom. Oh how thankful we should be for such a high good of freedom, which we have in Christ through God's grace, but how carefully we should also watch over such a treasure, in which we have no right to be free.

Our whole Christianity, faith, life and blessedness depends on us not losing it, but rather becoming more and more aware of it, preserving it all the more firmly, enjoying it more and more, and learning to use it properly for God's glory, for the service of our neighbor, for the preservation of the truth of the gospel, and for our own advancement in godliness. Thus the doctrine of Christian freedom has a profound effect on the whole Christian life, and just as we always have to learn the right way to recognize it, so we also have to learn the right way to use it, until one day we will reach the point where our knowledge here on earth, which is so fragmentary, will come to perfection and we will see God Himself face to face in eternal freedom and clarity, where we will eternally and unlosably possess and fully enjoy what we have believed and hoped for here. - This is the approximate course of the doctrinal negotiations according to the theses put forward by Pastor Hübener, as they were discussed in turn. - Thus reports the "Free Church". - God bless and promote the work of our brothers in Germany.

In Amares, Portugal, a converted Catholic was taken to prison for distributing Bibles and tracts. When he appeared before the judge, he gave a detailed account of the reasons that had led him to leave the Catholic Church and now distribute Protestant writings and books. Finally the judge told him to stop defending himself, otherwise he would turn all his listeners into Protestants. He was acquitted.

How Valerius Herberger and Martin Chemnitz came to study theology.

It is noticeable the example of the famous preacher Valerius Herberger, to whom his father, although he was a bad (simple) craftsman, prophesied in his childhood that he would become a preacher, taught him also therefore first at home in reading" and writing and otherwise and later, when he wanted to bring him to the city school, first led him into the church and by heartfelt prayer on his knees entrusted him and his studies to the dear God. When this pious father died prematurely, however, and God still wanted to accomplish with this boy what he had planned, he raised up his godfather, a godly preacher of the place, so that he became his other father and faithfully cared for him and his studies until God, as Herberger himself says, took him out of his hands and provided for him himself.

It is reported of the highly deserving teacher of our church, Martin Chemnitz, that his father was a poor clothier, and although a special love for books and a wonderful spirit was soon felt in him, he was still not able to persuade him to do so. But when his father died, he had to help his poor mother to the trade until his fourteenth year. But because God did not want to make a clothier out of him, but a great teacher, he sent for one of his relatives to come to the mother and take him from her with much coaxing and almost against her will, who then brought him to Magdeburg, until he subsequently had further promotion by God's grace and became such a theologian, who had few equals.

Scriver.

Christians do not suffer alone.

This is the highest consolation in all the sufferings of Christians, where they are challenged by the devil or attacked by the world, that they do not suffer alone, but that all Christianity on earth, yes, all the angels in heaven, together with Christ and the Father Himself, are aware of their suffering.

and nothing can happen to them, it must happen to all of them. He who knows and believes this is able to bear and overcome all kinds of misfortune; just as no other thing makes suffering or adversity so heavy and so unmistakable, for where the heart feels that it is suffering alone and sees no example or fellow member of the same suffering, it is as if it were alone forsaken and extinguished, as all the sufferings of Christians appear in our flesh's eye. Therefore faith must hold to this word (John 17:11) against its own feeling and against the cries of the world, which, when it attacks a Christian, thinks that it has subdued him, that no one can help or save him, as it praised and rejoiced over Christ Himself when He hung on the cross. (Luther, 50, 225 f.)

Ordinations and introductions.

On the 10th Sunday after Trin. Mr. Cand. Wm. Köpchen was ordained and inducted by the undersigned on behalf of Praeses Beyers at Zion Parish in New Haven, Conn.

H. Feth.

Address: liev. IVm. Loepeken, 67 IlaHeok 8tr, New Haven, Dornn.

By order of Praeses Niemann, Cand. I. H. Stelter was ordained on August 8 in his congregation at Gundrum and was introduced the following day in the branch congregation at Medaryville by the undersigned. H. Jungkuntz.

Address: liev. II. 8tolt "r, Onnünmrn, Dulaski 6o., Inü.

By order of the Reverend Sievers, Cand. H. A. Brauer was ordained on the 10th Sunday after Trin. Morning at St. John's parish at Crystal, Dak. ordained and inducted, afternoon at St. Paul's parish at St. Thomas, Dak. and August 6 at Zion parish at Aiton, Dak.

M. Fülling.

Address: Dev. Hermann Uraner, 8t. Uromas, Dembirra 6o., Dak.

By order of the Honorable President Hilgendorf, on August 3, Cand. Ernst Julius Stahlke was ordained by the undersigned in the congregation near Sidney, Cheyenne Co., Nebr. and introduced into his mission field in the following days.

Jos. Oesch.

Address: Rev. L. 8taülk6, DoclAS Dole, (üüe^enne Oo , Nebr.

By order of the Honorable President Bild, Mr. Cand. H. Kionka was ordained and inducted by the undersigned on the 11th Sunday after Trinity at St. Paul's Lutheran Parish in Clarence, Kans.

Aug. Hering.

Address: liev. 8. Nlouka, Rox 14, Oreat Lenü, Kans.

By order of the Honorable President Niemann, Cand. G. J. F. Koch was ordained and introduced on the second Sunday after Trinity in the Lutheran congregation at Elmore, O., by

H. W. Querl.

Address: Rov. 6. D. Loob, DImore, O.

By order of the Honorable Presidency of the Western District, Mr. Cand. W. A. Brauer was ordained and inducted on the II Sunday after Trin. in Appleton City, Mo. by

A. H. Brauer.

Address: Rev. ^V. Brewer, ^ppetou Oit^, 8t. Olair Oo., IAO.

On the second Sunday after Trinity, Cand. Aug. Heerboth was ordained and inducted by me in the congregation at Wheaton, Ill, by order of the Honorable Mr. President Wunder; on the Sunday following he was inducted in the branch at Turner by Mr. D. H. Sieving.

C. Steege.

Address: Uev. Beerbotb, Box 513, ^Vbeaton, Du DaZe 60th, Ill.

By order of the Honorable Mr. President Wunder, Mr. Cand. A. Grimm was ordained and inducted by the undersigned at St. John's Parish, Ash Grove, Ill, on the 12th Sunday after Trin.

G. Blanken.

Address: Bev. Orlmm, ^sb 6rove, Iroquols Oo., Ill.

On behalf of the honorable Mr. Praeses Wunder, on the 12th Sunday after Trin. Mr. Cand. D. Jäger in Pleasant Plains, Ill, ordained and inducted by the undersigned with the assistance of Mr. D. M. H. Feddersen.

A. Crämer.

Address: Bev. D. ^ae^er, Box 163, Dleasaub Dlaius, 8auMMou Oo., Ill.



At the request of the Honorable Mr. H. F. Sprengeler, President, on August 19, 12th Sunday after Trinity, Mr. Cand. E. Kuchle was ordained and installed in the congregation at Polar, Norwood and Antigo, Wis. H. Daib.

Address: Uev. L. Lnookle, Box 473, ^nU^o, ^Vis.

By order of the honorable Mr. Praeses Bente, Mr. ? V. Bickert as missionary in the Parry Sound District and at the same time as pastor of the congregations Magnetawan and Deer Lake in the latter on the II. Sunday after Trin. into his office by me.

H. C. Landsky.

Address: Uev. V. Liekert,
LlaAneta^van, karr^ 8onnd Oistriot, Ontarlo, Canada.

On the II Sunday after Trinity, by order of Mr. Sievers, Mr. ?- L. Krüger was introduced to the congregation at Canistota, McCook Co., Dak. by E. G. Starck.

Address: liov. B. KrueZor, Canistota, LloCoolr Co., Hak.

Mr. ?. C. F. Ebert, appointed by the congregation in Berlin, was introduced there by G. A. Feustel on the Second Sunday after Trinity by order of the honorable Mr. Praeses Sprengeler.

Address: Rev. C. ?. Lbert, Berlin, Creen Bake Co., IVis.

On behalf of the Reverend Wunder, on the 12th Sunday after Trin. M. Fülling was introduced to the newly formed Emmaus parish by the undersigned.

H. Succop.

Address: Uev. N. BuellinA, 100 Oakle^ve., Cdioa^o, III.

Church dedications.

On the 9th Sunday after Trin. the Lutheran Hope Congregation at Blumenau, Custer Co., Colo. dedicated their newly built church (30X50) to the service of God. Mr. ?. C. H. Demetrio preached in German, undersigned in English.

Hy. J. Müller.

On the 10th Sunday after Trin. the Trinity congregation at Arcadia, Manistee Co., Mich. dedicated their newly built church (36 X60, steeple 106 feet) to the service of the Triune God. Celebrant preachers: ?. H. Lemke, ?. W. Hagen and undersigned (English). H. Schmidt.

On II Sunday after Trin. the newly formed LutheranJmmanuels congregation at Staplehurst, Nebr. dedicated its church (24X40) to the service of the Triune God. Undersigned preached. G. Weiler.

On the second Sunday after Trinity, the Lutheran congregation of St. John in Cordova, Seward Co., Nebr. consecrated their little church (28X36 with tower) to the service of God. Celebrant preachers: the ?? S. Meeske and W. Gans (the latter English). G. Jung.

Mission Festivals.

On the 8th Sunday after Trin. our congregations in Milwaukee, Wis. celebrated Mission Feast in the Exposition Building. Festival preachers were ?? A. Reinke and J. Schlerf and Prof. O. Hattstädt. Collecte: 502.88. I. Penalties.

On the 9th Sunday after Trinity, the Detroit congregations celebrated a mission festival with the participation of the Wyandotters. The collection, -311.10, is intended for the Negro and Inner Mission as well as for poor students. Festival speakers: the?? Link Jr, Bernthal and Tresfelt. K. L. Moll.

On the 10th Sunday after Trin. the congregations of Bergholz, Martinsville, and St. John'sburg, N. N-, celebrated mission feast at the latter place. Collecte:-146.91. H. A. A. D o rn, ?.

On the second Sunday after Trinity, the congregation of Ashippun, Wis. celebrated a mission festival with the participation of the neighboring congregations. Festival preachers: the?? D. Kothe and W. C. Schilling. Collecte: -46.00. P. Plaß.

On the II Sunday after Trin. the congregations in Elgin, Dundee, Algonquin, Huntley and Crystal Lake, Ill, celebrated Mission Feast in the latter place. Festival preachers: the ?? H. L. Hölter, H. F. Fruchtenicht and W. v. Schenck. Collecte: -224.00.

Karl Schmidt.

On II Sunday after Trin. several congregations celebrated mission festival in Riverdale, Ill festival preachers: ?? E. Werfelmann and C. Brauer. Collecte: 139.00. C. Noack.

On II Sunday after Trin. the congregation in Concord, Wis. celebrated Missionsfest. Preachers were: Dir. A. Bäpler and ?. G. F. Schilling. Collecte: -47.40. W. Gr ä f.



On August 19, Fr. Mueller's and my congregation celebrated Mission Feast at Hooper, Neb. Preachers: kk. A. Lange and I. M. Maisch. Collecte: -73.46. Ad. Bergt.

On the 12th Sunday after Trinity, the two rural congregations near Indianapolis celebrated Missionsfest. Festival preachers: Fr. J. G. Kunz, Prof. E. Seuel and Stud. H. Kleinmann. Collecte: -83.55. C. G. Hiller.

On the 12th Sunday after Trin. Mission feast of my parish. The ck. H. Voß and L. Huber preached. Collecte: -37.50. Tobias, Nebr. S. Meeske.

On the 12th Sunday after Trinity, the congregations of Hanover Township, Crawford Co, and Grant Township, Jda Co, Iowa, celebrated Mission Feast. Festival preachers: ck. L. Müller and C. A. Bretscher. Collecte: -57.00. M. Herrmann.

On August 19, the congregations of kk. M. Herrmann and Bretscher in Crawford County, Iowa, mission feast. Collecte: -54.00. Preachers: L. Müller and C. A. Br etsch er.

On the 12th Sunday after Trinity, St. Peter's congregation near Lakefield, Minn. celebrated Mission Day. Festival preachers: Uk. Ph. Laux and H. Hannemann. Collecte: -30.00. J. F. Rubel.

On Aug. 19 and 20, the Benton County, Mo. congregations celebrated Missionfest at Lake Creek, Mo. Prof. H. Käppel preached, and Ck. Nething and C. F. Gräbner. Lectures were given by U. O. Mencke and undersigned. Collecte: -125.40. W. Heyne.

On the 12th Sunday after Trin. the congregation at Block, Miami Co., Kansas, celebrated Mission Feast, Rev. C. H. Lüker and undersigned preached. Collecte: -30.00. J. Matthias.

On the 12th Sunday after Trin. the congregations of the UU. W. Steffen and Th. Kohn in the congregation of the undersigned (Belvidere, Ill.) Mission feast. Festival preacher: kk. H. F. C. Ch. Grupe and F. Schröder. Collecte: -48.00. Theo. Kohn.

On the 12th Sunday after Trin. the congregations of kU. Hild, Graf and those of the undersigned celebrated mission feast. Speakers: Uk. M. Lücke, D. Gräf and Fr. Brockmann. Collecte: -86.11. Altamont, Ill L. J. Schwartz.

On the 12th Sunday after Trin. the congregation at North Ridge, N. A., with the congregations of the neighborhood mission feast. Festival preachers: Uk. H. Koch, A. T. Hanser (English), and H. Dorn. Collecte: -120.00. G. Rademacher.

On the 12th Sunday after Trin. the churches at Fort Dodge and Colfax, Iowa, celebrated Mission Feast. Collecte: -65.00. B. J. Ansorge.

Conference - Display.

The Buffalo Districtsconference will meet, s. G. w., Sept. 25-27, at Olean, N. A- F. Weidmann.

The Western District

of the Missouri Synod will hold its sessions this year from October 4 to 10 at Altenburg, Perry Co, Mo. - Subject of doctrinal discussions: The Second Coming of Christ (Prof. A. Gräbner).- People are asked to register with the local pastor, A. G. Grimm, at least 14 days before the meetings begin.

I. Schaller.

The Iowa District

of our synod will meet, s. G. w., from September 5 to 11, at the congregation of the Rev. B. J. Ansorge at Fort Dodge, Iowa. - Early registration is requested.

Br. Brust, Secr.

The Nebraska - District

of the Synod of Missouri, Ohio, &c. St. will meet, s. G. w., September 13-19, at the congregation of the Rev. G. Bürger, near Hampton, Hamilton County, Nebr. - Timely registration is necessary.

Kiowa, Thayer Co, Nebr, Aug 2, 1888.

Joh. Meyer, Secr.

The Kansas District

Assembles, v. v., from September 25 to October 1, at Mr. P. Hafner's parish at Leavenworth, Kansas.

Subject of the doctrinal negotiations: Of the blessing of an orthodox synodal community.

Early registration with the local pastor is strongly encouraged.

F. I-Biltz.

Announcement.

With God's help, we will be able to reopen the institution here on the first Wednesday in September, and our dear students and new entrants can come here quite confidently, since the last traces of the evil epidemic have already been eradicated.
Concordia Seminar, Springfield, Ill, August 2, 1888.

A. Cramer.

In my correction

an error has crept in. Instead of "who once devoted themselves to the service of the church" 2c., it should read: "who did not devote themselves to the service of the church" 2c.

H. Kappel.

(Submitted.)

A heartfelt request.

As at the meetings of other districts, so also at the meeting of our Eastern District, the Reverend Mr. President Schwan pointed out that among the funds to be provided by us with gifts, the Synodal Fund and the Fund for the Inner Mission were the most important, and that we wanted to cover the deficit in the Synodal Fund as soon as possible.

Then he drew attention to other works of love, which, although not demanding such large gifts, are nevertheless worthy and necessary of our support. Among these is also the support of the Saxon Free Church, for which the undersigned was commissioned by the Pastoral Conference of the Eastern District to say a few heartfelt words.

In vivid remembrance of the blessed hours I spent last year among my dear fellow believers, I would like to express my request first of all: Those of us whom God has granted the privilege of seeing our old home again should not refrain from taking their steps on their travels, especially to places where congregations or members of the Saxon Free Church live. Not only is it a great joy for the fellow believers when the American brothers and sisters visit them and take part in their worship and synodal meetings, but the visitors themselves have the greatest blessing when they experience the love of those who are so completely in agreement with us Missourians. Those of us who have returned from a visit to Germany will describe the hours and days spent in the company of our dear brothers in the faith as the most beautiful.

If a heartfelt request is made here for the Saxon Free Church to support its poor congregations, then it must first be remembered that our fellow believers over there do what they can themselves. A number of congregations not only support their own budgets from their own resources, but also contribute abundantly to the poorer congregations, as well as to all kinds of other works of love that serve to spread the Kingdom of God.

But if, as much as we are concerned, their work is to continue, we must continue to support them. Just as I am writing these lines, I have received the last number of the Synodalblatt of the Saxon Free Church, in which the secretary writes with regard to the small Tilsit congregation that its synodal budget has experienced a further burden through support for this congregation, so that it must count all the more on the helping love of its fellow believers from outside, in addition to its own efforts.

This year, however, the support for the Saxon Free Church has not only not been greater, but, on the contrary, has been less. - In earlier years, the modest sum of 1000 dollars could be sent out; this year, however, as we were informed at the meeting of our Eastern District, only 250 dollars have been sent so far.

Therefore, dear fellow believers, the heartfelt request: Consider the treasury for the poor congregations of the Saxon Free Church as soon as possible with a donation, even if it is only a small one. If, as can happen so easily, smaller and larger gifts from many donors flow into the district treasurers, then the much needed 750 dollars can be sent over in the course of this year, and perhaps an extra fletch will fall for the poor little Tilsit congregation.

W. Chr. Mr. Lubkert.

General Widows' and Orphans' Fund.

Once again the undersigned must address to all our Christians, congregations, pastors and teachers the heartfelt, urgent request to remember our dear pastors' and teachers' widows and orphans. The general widows' and orphans' fund is in need of a little over 5000 dollars this year, in order to provide for the poor widows and orphans in need of support, who are dependent on it.

to do the meager handouts. Of this sum, only about half has been received by the end of August, so that we still need 2500 dollars from now until the end of the year. Committees will be appointed this year in the district synodal assemblies, which in the future will have to provide for the support within the districts; however, this institution will not come into effect until the first of January 1889. Until then, the general support fund will be responsible for the care of all needy preachers' and teachers' widows and orphans of our Synod, with the exception of those of some districts which have already taken the matter of support into their own hands before the last Delegate Synod.

So hear it again, dear Christians and friends of the widows and orphans: We still need about 2500 dollars for the next four months. We have received several letters recently, which report that some of our widows are already in distress and worry. We must help them as soon as possible. Contributions should be sent to the district treasurer. .

Bloomington, Ill, August 1888.

C. F. W. Sapper, General Treasurer of the above Treasury.

Revenue into the Michigan District's coffers:

Synod treasury: From Lansing congregation -6.55. Hemlock congregation 5.72. P. A. Arendt's congregation 6.10. Frankenlust congregation 30.00. C. I. G. White congregation 5.00. (Total -53.37.)

Building fund in Addison: Gem. in Frankenlust 12.40 and 10.10. On I. Eschenbach's wedding ges. 7.50. Gem. in Saginaw City 10.00. (S. -40.00.)

Milwaukee building fund: comm. in Saginaw City 3.50.

Negro Mission: From the Mission Festival in Grand Raptds 40.00. Gem. in Reed City 6.50. Gem. in Frankenlust 9.00. C. P. Lang 1.00. From the Mission Festival in Detroit 103.78. (Summa -160.28.)

Deaf and Dumb Institution: Gem. in Frankenlust 30.00.

Poor Michigan students: from A. in M. as joy offering for obtaining all synodical reports 5.00. By G. Bernthal, at I. Hecht's wedding sent, 10.70. From mission festival in Detroit 103.78. (P. -119.48.)

Inner Mission in Michigan: From Mission Festival in Grand Rapids 40.00. Cong. in Jonia 7.25. Surplus of a Coll. in Synod meeting 3.00. From Mission Festival in Detroit 103.79. Cong. in Saginaw City 15.50. (p. -169.54.)

?. Bertram in New Zealand: By ?. F. Sievers Sr. by A. Gotz Sr. 1.00. F. Sievers Sr. 1.00. (p. -2.00.)

Health insurance in Springfield: community in Mantstee 35.56.

Inner Misston in the West: From the Mission Festival in Grand Rapids 40.00.

Jewish mission: from mission festival in Grand Rapids Nov. 18. comm. in Frankenmuth 23.25. (p. -41.36.)

Emtgrants-Misston:From the Mission Festival in Grand Rapids 19.00.

Emigrant MtssioninNewUork: Gem. in Frankenlust 7.50.,

Emigrant Mission in Baltimore: Gem. in Frankenlust 7.50,

Heathen Mission: By Teacher Appold from his school's missionary box 1.80.

Orphanage in Addison: Through teacher Appold from the missionary box s. School 1.80.

Pilgrim House: By teacher Wendt of s. Singing Society 5.00. (Total -737.69.)

Detroit, Aug. 20, 1888. Chr. Schmalzriedt, Cassirer.

Income to the coffers of the NebraSka DistrirtS:

Inner Mission: Through ? E. Holm from sr. Gemeinde bet Wernd -3.00, N. Uhlman 1.00. ?. H. Frincke from the communion box 1.70. P. I. Hilgendorf from Mr. Schottger 1.00. ?. A. Baumhofener from etl. members of sr. Grand Island-Gem. 17.00, from sr. Zions-Gem. 1.00. ?. I. M. Maisch from sr. U. I. P. Muller's Trinity congregation 5.00. By Mr. C. Schneider, Coll. of Louisville congregation, 8.70. E. Holm of his congregation near Scotia 15.75. Gem. at Scotia 15.75, bet North Loup 10.00. ?. H. Wehking of sr. Jmm. comm. 2.80. P. Th. Haler of G. Barthels 8.15. P. Aug. F. Ude, coll. sr. Gem. 2.00. ?. E. Holm, s. at a wedding, 3.05. From Kassirer E. F. W. Meier from the Allgm. Miss.-Kasse 300.00. ?. A. Baumhofeners Gem. 2.00. k. I. Burneister, mission festival coll. sr. Jmm.-Gem., 12.35. k. M. Adam of Jurg Ropers 5.00. Aug. Leuthauser of Mr. Heinrich Reusch 1.00. N. N. 1.00. 1?. H. Bremer, mission festival coll. sr. Zions-Gem., 57.50. P. W. G. Bullinger from sr. Gem. at Clearwater, 14.00, at Cash Creek, 5.25. I'. E. Holm a squat poll. 3.05. (Summa -485.30.)

Negro Mission: ?. I. P. Muller von sr. Dreieinigk.-Gem. 2.50. ?. I. Hoffmann from C. Prauner 1.00. ?. I. Burneister from sr. Jmm.-Gem. 25.40. (p. -28.90.)

Jewish mission: 1>. Joh. Hoffmann by C. Prauner 1.00.

Emigrant Mission in New York: ?. Bro. King Jr., Communion Coll., 9.06.

English Mission: ?. Geo. Weller by Mr. C. Abrahams 5.00.

Synodal treasury: P. I. P. Muller von sr. Dreieinigk.-Gem. 2.75. P. A. Hofius, desgl., 13.00. P. G. Gruber, desgl. 11.15. (S. -26.90.)

Preacher and teacher widows and orphans: M. Adam, ges. on Mina Ha wedding, 4.40. P. Aug. Leuthauser from Hrn. Fried. Backhus 1.00, N. N. 2.00. (S. -7.40.)

Orphanage near St. Louis: ?. I. P. Muller, Kinderfestcoll. sr. Trinity congregation, 8.00. ?. Joh. Hoffmann, s. at Langhoop-Warneke's wedding, 6.15, from Jac. Praumr 1.00. P. C. H. Becker from sr. Gem. 7-00. (p. -22.15.)

Orphanage at Addtson:?. J.P. Müller by F. Steinhöfel 3.00.
PoorStudentsinSpringfield.R. I. Hoffmann by C. Präuner 1.00.
Church building in Springfield: R. I. M. Maisch by Fritz Rebwinkel 2.00.
R. I. P. Müller by Wm. Schröder 5.00. <S. -7.00.)
Bau-tn Milwaukee: 1'. Br. King of etl. members of sr. Gem. 5.00.
Omaha church building: R. I. P. Muller by Wm. Schroeder 3.00.
R H. Kämmerer: R. H. Wehking 2.50. R. M. Adam, ges. on Jda Heller's wedding, 4.80. (S. -7.30.)
Deaf and Dumb Institution: R. Joh. Hoffmann by C. Präuner 1.00. Mr. L. Gnekow, s. at Joh. Gierhans' birthday party, 5.40. (p. -6.40.)
For the flooded Lutherans tn Germany: R. J.P. Müller by W. Hamann 5.00. Total-623.41.
Lincoln, August 1, 1888. I. C. Bahls, Cassirer.

Revenue to the Western District Fund:-

Synodal funds: From Fr. Wangerin's congregation in St. Louis through Mr. Umbach \$23.95. ? Hüschen's congregation at Cape Girardeau 9.00.
? Umback's parish in Prairie City 6.25. Fr. Hanser's parish in St. Louis through Mr. Schuricht 7.00. ? Mencke's branch 4.00. P. Koch's parish in Purcells 7.10. (Summa \$57.30.)
Progymnasium in Concordia: ?. Umbachs Gem. in Prairie City 5.50. F. W. Schuricht in St. Louis 5.00. By ?. Wangerin in St. Louis by Mrs. N. N. 1.00. (p. \$11.50.) New building in Milwaukee: ?. Grimm's Gem. in Altenburg by Mr. Weinhold, 2nd Sdg., 25.00.
Church building in Springfield: by 1'. Gravedigger in Saint Charles by Mrs. Damage 1.00.
Inner Mission in the West: ?. Germann in Ft. Smith .50, of Mrs. Abrens 1.00. ?. Jben's Gem. in Harvester 4.20. ?. Friedrich's Gem. in Chattanooga 15.61. By ?. Wartens in St. Louis by F. W. Kublmann 2.00. By ?. Wangerin in St. Louis by F. Grüne 1.00. (p. \$24.31.)
Inner Mission in Kansas: Through Fr. Polack at Bremen by Bro. Friedrichs 10.00. ?. Senna's congregation in Alma, mission festival coll., 25.00. (p. \$35.00.)
Negro mission: ?. Mencke in Stover 1.00., from N. N. 5.00. Through Fr. Wartens in St. Louis from F. W. Kuhlmann 1.00. ?. Sennes Gem. in Alma, Mlsstonsfestcoll., 10.00. By Kassirer E. Nelbner from the German Free Church 25.00. By ?. Wangerin in St. Louis by F. Grüne 1.00. (p. \$43.00.)
Jewish Mission: By Kassirer E. Neldner from the German Free Church 9.00.
English Mission: From A. Rauk in St. Paul, Minn. 1.00. By ?. Wangerin in St. Louis from Miss N. N. .50. (p. \$1.50.)
Widow's fund: By ?. Frese in Hanover, Coll. on Heinr. Meyer's wedding, 14.50. By 1?. Gräbner in St. Charles from Mrs. Schaden 1.00. By ?. Bartels in St. Louis, Coll. on H. Kuhlmann's wedding, 10.00. By ?. Wangerin in Saint Louis by Miss 9t. N. 1.00. (SEE \$26.50.)
Sick pastors and teachers: By ?. Bartels in St Louis by Mrs. Albus 1.00.
Orphanage near St. Louis: By ?. Umbach in Prairie City by C. B. .20. By ?. Rohlfing in Jefferson City by Conr. Schmidt 3.00. (p. \$3.20.)
Deaf and Dumb Institution: By?: Wangerin in St. Louis by F. Grüne 1.00.
Poor students in St. Louis: By ?. Wangerin in St. Louis by Mrs. N. N. 2.00.
PoorStudentsinSpringfield: By Mr. Brassas from Mrs. Schaap in St. Louis 5.00. By ?. Rohlfing in Jefferson City by Konrad Schmidt 2.00. (p. \$7.00.)
German Free Church: ?. Senna's congreg. in Alma, Missionary Festival Coll., 5.00.
Gem. in Sedalia, Mo.: By ?. Wangerin in St. Louis by Mrs. N. N. 2.00.
Pilgrim House in New Uork: ?. Senna's comm. in Alma, mission feast coll., 10.00.
Correction.
In No. 15 read: ?. Rohlfings Gem. instead of "?. Mießler's Gem. in Alma" 2c.
St. Louis, Aug. 21, 1888. H. H. Meyer, Cassirer.

1328 Llurlret 8tr.

For the Institution for the Deaf and Dumb in Norris, Mich:

From I. Runge, Detroit, specifically for the school \$1.00. Through ?. P. Schwankovsky, Baden, Mo. thank offering from Mrs. N. N. 2.00. By Teacher Falck, Waldenburg, Mich. from the congregation there in arrears for the fall collection ,20k T. H., Caldwell, Mich. 5.00. By G. Minkus, Jr. Cale(donia, Mich. 1.00. By E. Anger, Watertown, Wis. from the Joh. comm. that, cost money for Laatsch, 30.00. By ?. K. A. Meyer, Hoffmann, III. for pupil Huge for clothing, 5.00. By teacher Fink, Port Hope, Mich. of, .25. By Cassirer Frye, New Orleans, La. of, 3.50. By A. Bendel, Reading, Pa. of, M. D. of, 2.00. Coll. of the comm. at Monroe, Mich. at confirmation of tbstn. Pupil Born 26.66. Mrs. Holtz, Evansville, Jnb. of 5.00. Mrs. C. Mueller this. 1.00. By ?. W. Hudtloff, Bclle Plaine, Wis. coll. sr. Filialgem., 1.75. To effecten 2c.: From Mrs. Zerb, Pittsburg, Pa. 1 box of old clothes, bed, books 2c. F. Waltz, Detroit, seedlings, H. Knorr, Detroit, 1 dozen each. Pants and skirts and 1 vest. Mrs. Triebe, Detroit, 16 bales of cotton. Mrs. ?. Farmer, Tandy Creek, Mich, 7 pr. stockings. Painter Wehle, Milwaukee, 3 lithographs "Behold what a man." Buehler and Nanz, New York, 10 biblical art sheets.
Many thanks to all dear donors!
Norris, Mich.
Received with heartfelt thanks: \$125.00 from the congregation in Sebewaing, Mich. for the reconstruction of our church property, which was destroyed by fire on. July 11, 1888 was destroyed by fire.
Alpena, Mich., Aug. 14, 1888.

H. Uhlig.

H. C. Kühle.

For the Martin Luther Orphanage at Wittenberg, Wis. received with thanks since March 1: By R. Fuhrmann, Clintonville, 1 bag of oats; ?. Sievers, Milwaukee, 28 pr. pants, 16 pr. stockings. 10 jackets, 4 shirts, 4 undershirts, 3 undershorts, 1 hood, 5 hats, 1 worn overcoat, 1 pair tr. and 4 pr. new shoes. From Buess, Pella, 1 p. flour. By Lindsey Bro., Milwaukee, 1 garden plow. By R. Fuhrmann, Clintonville, 1 p. flour. R. Weber, 2 p. flour. By I. Kiefer, Bear Creek, 12 dtzd. Eggs, 8 lbs. butter. C. Stüps, Embarrass, 1 p. flour. Aug. Kuehn and Wilh. Bartz, Belle Plaine, 1 p. flour each. F. Vorpall and C. Haut, Belle Plaine, 1 p. potatoes each. F. Koehn and Son, Sheboygan, j barrel trouts. R. W. Hudtloff, Belle Plaine, 2 p. potatoes. I. Meissner, Clintonville, 1 ham. R. Fuhrmann, Clintonville, of I. Hitzke, W. Bruß, W. Zirbel, L. Korb, G. Roloff, R. Roloff, F. Kartbein, 1 p. each flour. I. Splittgerber, I. Schröder, C. Froh, W. Reinke, W. Tornow, W. Böttcher, each j S. Mebl. I. Meißner, C. Elßmann, H. Kusckel, Aug. Wenschlag, C. Heling, T. Klemp, H. Freund, C. Feuerharmel 1 p. potatoes each. T. Klemp 1 p. mebl. L. Korb 1 box of soap. I. Hupke 1 piece of meat. I. Meissner, Clintonville, 1 ham, 1 p. flour. By ?. Thickness of Ferd. Lädtke, T. Washington, Wis. I. D. Käst, Shawano, Wis. 4 p. flour. Aug. Schuttpetz 50 lbs. of corn meal, Ferd. Schüttpelz, Wilh. Schüttpelz 1 p. each of potatoes. Friedr. Drews potatoes. Wart. Schüttpelz 1 shoulder. H. Jäckel and Wilh. Bartz 1 ham each. Young Fr. club of the community ?. Küchles, Alpena, Mich., 4 calico dresses, 8 aprons, 6 shirts, 3 boys' underpants, 2 girls' underpants, 3 bodices. F. Rieger, Oshkosh, 1 boy's suit. Women's club in ?. Webers Gem. in New London 1 quilt, 4 pr. stockings, 2 pr. pulse warmers. Boot and Shoe Co, Sheboygan, 2 pr. shoes.

A. Muller.

New printed matter.

Fifth Synodal Report of the Minnesota - and DakotaDistricts of the German Lutheran Synod of Missouri, Ohio and other St. 1888. St. Louis, Mo. Lutheran Concordia Publishers.

We live in a country where on the one hand the sects insist with legal strictness on the sanctification of Sunday as the Sabbath appointed by God, and on the other hand so many, especially among our German compatriots, are guilty of an appalling Sunday desecration. Therefore, a proper understanding of the third commandment is of great importance. The present synodal report contains an excellent paper on this subject. It shows that the establishment of the Sabbath belongs to the ceremonial law intended only for the people of Israel, that Sunday is only an ecclesiastical order from apostolic times, but that for this reason the third commandment has not been abolished, but obligates us not to despise the sermon and God's Word, but to keep it holy, to hear it gladly, and to learn it. So it is shown how we have to look at Sunday, why and how we should celebrate it. The 73-page report costs 15 cents postage.

Immanuel's Choral Society. 100 festive songs for male choirs. Selected and edited by J. G. Kunz, teacher and organist of the Lutheran Jmmanuelsgemeinde zu St. Louis, Mo. Concordia Publishers. 1888. 140 pp. tall quarto; half-folio. - Price: -1.50.

"The many collections for male choirs, which are at our disposal, over and over, all suffer from the error (at least for our circles) that they offer too little selection of festive songs. In order to meet our needs, our societies would have to acquire half a dozen such collections, or make do with the tiresome copying." With these words, the editor of this collection, who is known among us as a capable musician, expresses his and many other choir conductors' experience in his preface, and if one considers that our choirs mainly participate in the festive services of the church year, then one will agree, even without extensive experience, with the opinion that such a collection of church choir songs, brought to light by a knowledgeable hand, is a real service to our church, and hopes that many will gratefully make use of this gift. The hundred numbers are distributed as follows: For Advent 7, for Christmas 8, for New Year 6, for Epiphany 4, for Passiontide 5, for Confirmation 4, for Easter 7, for Ascension 2, for Pentecost 6, for Michaelmas 2, for the Reformation Festival 5, to the Bible Festival (of the Word of God) 6, to the Church Consecration 4, to the Day of Penance 2, to the Harvest Festival 1, to weddings 6, to the reception of a new pastor 1, to birthdays 2, to funerals 6, still some festive chorales 14, to all festivals 2. - The equipment is excellent.

A. G.

The Duty of Faithful Lutherans in the Present Distress of the Church.

Submitted for examination and consideration by O. H. Th. Willkomm, pastor of the separated Lutheran congregation of St. John's U. A. C. in Planitz. Dresden 1888, published by Heinrich Naumann.

The "Freikirche" (Free Church) says about this little book, which initially takes German conditions into account: "With pleasure we hasten to announce the appearance of the above book. With the bright torch of the divine Word it illuminates in a thoroughly calm and objective manner the crying states of emergency in the national and state churches that are openly apparent everywhere and shows, among the countless wrong paths that are being taken in view of them, the only correct and safe path on which the Lutheran Church can be preserved as the church of the true confession according to the Scriptures, the path of separation, and the duty for all who want to be and remain faithful Lutherans to follow this path, whether or not it is the path of separation.



The pilgrimage is a rough, steep, thorny, but God-approved path. Well, the same has already "the confident pilgrim" of the sel. Ruhland, but this booklet was especially calculated for Saxony, while the above booklet is quite general and shows the damage common to all national churches. About the way in which this is done, the dear author says in the introduction: "We can assure you that we have tried to write as soberly and impartially as possible. We are not separated out of love, but for the sake of conscience. We also do not seek to bring people to the Free Church by persuasion. But we recognize that it is our Christian duty not to keep the blessings bestowed upon us by God's grace within ourselves, but to share them with others. Love for the Lutheran Church and love for our poor German people has driven us to comply with the request we received long ago and to write the following. And whoever reads the writing without bias will only find this confirmed. It is not the love of battle and strife from which this writing is born, but the love that speaks: "I am lamented by the people. It is divided into twelve sections: 1. introduction. 2. Is there a separation pleasing to God? 3) What does the Scripture say? 4. what does history teach? 5. false love. 6. church fellowship. 7. indifferentism 8. the state church.

9 The duty of separation. 10) How does one try to avoid this duty? The blessing of separation. 12. the dangers of separation. The execution is such that, in spite of its inconspicuous form, the booklet proves to be a real wall-breaker against the bulwarks of evasions, trivial excuses and sophistries behind which one entrenches oneself on the part of the state church in order to save one's faithfulness to the confession in spite of one's fellowship with the present-day national churches. The way in which one will try to gloss over the ruin of the national church in response to this writing, in order to evade the "unavoidable" duty of separation, will become nothing but a sad proof of how incurable the conditions of the same are. The author will not lack shame and hostility for this faithful and fearless testimony of truth, but he may let the shame of Christ be his wealth. So then, let this little writing go forth in the power of the Lord, and let everything be done for God's glory and for the service of the dear holy church. May God grant it many readers who seek the truth, and may He bless it so that those who err may be instructed, and those who contradict may be punished.

The booklet can also be obtained from the Concordia publishing house. It costs 20 Cts. It is highly recommended to those of our dear readers who want to get to know the conditions of the German national churches, or who touch upon these conditions in their letters to friends in Germany. Perhaps one or the other will make it a present to his friend in Germany.

In commemoration of the 50th anniversary of the first German Lutheran congregation in Pittsburgh, celebrated October 30, 1887.

On October 30 of last year, the first German Lutheran congregation in Pittsburgh, Pa., celebrated its 50-year anniversary and had this booklet published in commemoration of the jubilee. In it we find 1. a description of the jubilee celebration, 2. a brief, but very interesting history of the congregation, and finally 3. the three texts written at the thanksgiving feast by the pastors E. A. Brauer, J. A. F. W. Müller and J. P. Beyer. These pastors had served the congregation from the time it joined our synod in 1857 until 1880. The beautifully illustrated booklet may be obtained from the present pastor of the congregation, Rev. F. A. Rev. F. A. Ahner, 149 6th Ave, Pittsburgh, Pa. No one who lets it come to him will regret it.

Uerirndovto Adrofser:

Rev. IV. Lruuwurtli, 821 Llurlreb 8tr." Oulrlancl, Oal.

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Bev. oracle man,

Box 20, Ou6rn86^, Borv68biek 6o., Iowa.

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Bev. O. 86U6l, Box 206, border, IVi8.

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Rev. IV. Vom bok, Ooocl bue, Doocklme Oo., Ickinn.

B. B. LaumZart, Box 206, BortaZo, IVi8.

IVm. B. Diener, 3608 8th IVoock 8tr, Obloa^o, III.

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IVm. 8ir8ek, Box 206, BortaZo, IVi8.

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P. B. Iramm, Bbomp8OQvill6, 8nllivun 60th, N. V.

B. b'. Xi8mer, 41 6reen 8tr., Olevelanck, IV. 8., Obio.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the home by carriers, subscribers must pay an extra 25 cents carrier's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for Pl.25.

Letters containing business, orders, cancellations, funds 2c. find at the address: baitd. Oonvoräla-Verlux <^ü. O. Lartdel, ^eent), Lorne otütunai 8tr. L InälLva 81st l-ours, Llo., anher" send.

Lvtsreä ab the ?o8t OLee at 8t. Douls, Llo." "8 seooovcl lass matter.



Herausgegeben von der Deutschen Evangelischen Mission
 Redigirt von dem Lehrer: Carl

44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

**Emigration - Arrived in St. Louis, Mo. - Pastor in Perry County, Mo.
 - Founded teaching schools in
 Perry County - Challenges.**

Therefore, when already in the next year of his administration the already mentioned pastor of Dresden called upon all Lutherans, especially of Saxony, preachers and laymen, who were under pressure of faith, to emigrate with him to America, in order to seek and enjoy the ecclesiastical freedom there, which was denied them in their home country, Walther and his brother Otto Hermann, who was their father's vicar, joined the emigration society that was quickly forming.

On the 16th Sunday after Trinity in 1838, he resigned from his office, although with a bleeding heart and after severe internal and external struggles. His congregation, among whom he had not worked without blessing, listened to his farewell sermon with loud sobs. Some of his families also emigrated with him. He was supposed to sail on the ship "Amalia"; but - O wonderful providence of God! - when he arrives in Bremen, he is not admitted. On the ship "Johann Georg", on which he then goes, there is also no room left; then a young man offers to make room for him, and goes on another ship, while Walther remains under his name*). The ship "Amalia" and its passengers were never heard of again; therefore, it undoubtedly perished.

The ship on which Walther was on sailed from Bremerhafen on November 3, 1838, and after a stormy voyage arrived in New Orleans on January 5, 1839. After a happy trip on the Mississippi, Walther arrived in St. Louis in February.

*) Not under the name: "Rector Gönner". Gönner became Rector only in 1843.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., September 11, 1888.

No. 19.

Of the emigrant congregation of about 800 souls, a small part remained in St. Louis, the first destination of the same, which appointed the same year the same pastor Otto Hermann Walther, Walther's older brother, as preacher. The others settled in Perry County, Mo., and there divided into several small congregations, which appointed the remaining emigrant pastors. Walther, who had come to Perry County in the month of May, took over Dresden and then Johannisberg. Although there was bitter poverty in the settlement, the candidates Ottomar Fürbringer, Theodor J. Brohm and Joh. Friedrich. Bünger (who had arrived soon after Pentecost 1839 with the New York congregation, the so-called Berliners) thought of founding an institution for the education of preachers and teachers. The pastors Walther, G. H. Löber and Keyl gladly accepted the plan of the candidates and promised their active assistance. With Walther, they bought six acres of land in the settlement of Dresden and also saw to the erection of a log cabin, in which they did the main work, since the settlers themselves had to struggle with great poverty.

In the summer (1839) the following advertisement appeared in the local "Anzeiger des Westens":

"Teaching and educational institution.

"We, the undersigned, intend to establish a school of instruction and education which will be distinguished from ordinary elementary schools especially in that it will include, in addition to the general elementary knowledge, all the high school sciences necessary for a truly Christian and scientific education, as: Religion, Latin, Greek and Hebrew, German, French and English, History, Geography, Mathematics, Physics, Natural History, Beginnings of Philosophy, Music, Drawing. In the disciplines mentioned, the pupils of our institution are to be promoted to such an extent that, after completing a complete course of instruction, they will be capable of university studies. The honorable parents who wish to entrust their children to our institution are requested to inform us of the plan and the facilities.

The school will be held at Pastor O. H. Walther's home in St. Louis, Poplar Street No. 14, between 1st and 2nd Streets. - The classes are to begin, dear God, on October 1 of this year.

"At the place of settlement of the German Lutherans in Perry County, not far from the Obrazo, on the August 13, 1839.

C. Ferd. W. Walther, Ottomar
Fürbringer, Th. Jul. Brohm, Joh.
Fr. Bünger."

According to "Lutheraner", Jahrg. 4, 47, the lessons, in which Walther also initially participated, seem to have begun only in December.

The first students were: Hermann Bünger (who soon moved away), Theod. Schubert, Walther's nephew (who soon died), Fr. J. Biltz, J. A. F. W. Müller, Ch. H. Löber.

However, it had become obvious to the exile society that they could no longer follow their former leader Stephan. There Walther also got into a new great distress of soul. Although the society, with the exception of very few members, held firmly together in spite of all the deceptions they had experienced and, as noted above, founded a number of congregations under unspeakable hardships, the experiences that the emigrants had made had the effect that everything they had previously held fast, which had moved them to emigrate, now became unstable for them, with the exception of the one thing, God's Word and the confession of our church, which preachers and listeners now embraced all the more firmly as the only unbreakable anchor they had left.

In addition to the physical hardships, there were also great spiritual hardships. In the confusion of conscience, emigration itself was declared a sin and no distinction was made between emigration itself and the offenses that occurred in the process, e.g., the breaking of family ties. There were doubts about the existence of a Christian community, mistrust of all pastors, and doubts about the validity of their official acts. It was difficult for the pastors to

Heart that they had left their communities in Germany, that they were partly to blame for the sins that occurred during the emigration 2c.

A description of the sad situation can be found in a letter Walther wrote to his brother from Dresdenau on May 4. In it he writes, among other things: "The main questions now among us are: Are our congregations Christian Lutheran congregations? or are they Rotten? Do they have power to vocate and ban? Are we pastors or not? Are our vocations valid? Do we still belong to Germany? especially Pastor Löber, who has not even received an official discharge from his office? Can we be divinely called here, since we have left our German divine calling and run away according to our false conscience? Shouldn't the congregations depose us now, since they only now realize with us what great trouble we have given? Wouldn't it be better if the congregations at least dismissed us, tried to sustain themselves for a while merely by practicing the spiritual priesthood, and then chose either the old or new pastors? It is impossible for me to write you all the different answers to all these questions. Mr. Marbach doubts most strongly that our congregations are Christian Lutheran congregations - that they can validly vocate and ban and that we are pastors; Mr. Sp. denies it most definitely. Both, however, advise an interim dissolution of all church congregations, therefore no longer attend the public service and limit themselves to the home service; in the main, the former candidate Klügel and partly Mr. Steuerrevisor Barthel think alike to them. Brohm has similar scruples, but more in the innermost part of his soul; he attends the public service and does not separate himself at all. All candidates generally precede us in recognizing the afflictions. In the unclear general condition, they could not decide to continue the service on the landing site: they could not come to terms about their calling; neither whether the present congregation was doing the right thing by asking them to preach in such an interim manner, nor whether they could consider themselves our vicars, since all members of the congregation have chosen one of us pastors as their confessor. They canceled their further preaching in writing about four weeks ago; this resignation has caused great movements in the minds and made the question of the vocation a rather general one."

In this letter he also writes: "Since I will perhaps move into the new settlement site of the Berlin congregation in Johannisberg this week, and since it is quite distant from the Dresden congregation and also separated from it by Apple Creek, which is very often impassable, I have asked the Dresden congregation whether they themselves should not consider it appropriate and beneficial to dismiss me and either choose a pastor for themselves or to join the Altenburg parish. They have already come to the conclusion that it is probably not feasible to keep me as the daughter preacher of Dresdenau. In the next few weeks, therefore, I intend to preach my farewell sermon here.

ten. Who will take my place here is still uncertain. There is a desire to have a candidate ordained, but they will hardly be able to decide to accept a calling now, since they are in doubt as to whether it is God's will that such congregations remain here, since they obviously did not initially constitute themselves according to God's will. Here I come across points where I differ a little from the candidates or am unclear; more of this verbally. This much I see clearly: those who have emigrated against God and still have duties to fulfill in Germany must, where it is possible for them, go back again or be legally released from their duties before they can remain here under God's blessing and pleasure; but this can obviously only be said of the smallest number. -----I am quite in agreement with the other pastors, except that they do not speak so definitely about our emigration relations to their parishioners, so that among many of them there is still great dangerous ambiguity, and many still thank God in blindness for having made emigration possible, who actually cannot weep over it enough with tears. A retraction of our counter-declaration against Vehse's writing will be drafted in the next few days and then immediately sent to St. Louis. Poor congregation that has such tainted shepherds! Ah, dear brother, what is not Christ, let us fear and flee all that would soothe us and assuage our guilt, digging diligently, however, for that which shows us its greatness and gravity. Oh, let us be careful that the truth is not always recognized and held out to us only by those who abandon us, but rather that it is born in us, in our midst, by God's grace, and becomes a gift of our fraternal community. This too, read everything to the above-named" *) and ask them in my name to lend a hand and help; if the laity do not also do this, then we are truly lost; I truly consider us pastors to be the most miserable; if we are to remain in office for the sake of our higher literal knowledge, then everything, everything must be done to help us and assist us, so that we once again have the seal of truth among us and God's wrath is completely turned away from us. . . He (Marbach) finds in our previous sermons, the present ones he no longer hears, more and more infirmities and clumsy division and mutilation of the law and gospel; I must now agree with him in many things. (However, I cannot admit to having really preached false doctrine, not even a false Christ, as Sp. wants to accuse me. How many false applications and evaluations have occurred, God will judge.**)

A similar complaint has already been voiced by my warmly beloved H. H. expressed a similar complaint. Well, either we should be deported, because I am convinced that we are not allowed to go ourselves, or we should be patient with us and try to help us. -----I am now retired for ----- a short time with your wife mother-in-law †) from the parish, since we have now had to vacate Mr. Sp.'s farm and move into the parsonage in Johannis-

*) Große, Roschke et al.
**) Stands in the margin.
†) Widowed Mrs. Pastor Büniger, mother of the blessed Pastor Büniger.



berg is not quite finished yet; the college is my stay. But, beloved brother, I must now close. May the Lord give you wisdom from above in all things, and prepare your heart for a deep valley of humility, into which it may flow down abundantly; may He not let you sleep in the camps of your soul's enemies, but stir you up daily, but open to you the bosom of His mercy, where you will find rest; He also make thee sure of thy profession in the service of the Lord, purify thy lips by the burning coal of his word, and if he delight in thee, make thee a blessed instrument of his grace to many thousands of souls, purge also from thee all former unfaithfulness, and for the sake of the blood of Christ let that voice once be heard by thee: "O devout and faithful servant, you have been faithful over a few things, I will set you over many things; enter into the joy of your Lord. Amen. Amen.

Your co-sinner and co-savior

C. F. W. W." (To be continued.)

(Submitted.)

School Sermon

held at St. Stephen's Church, Milwaukee, Wis., and communicated by F. Lochner by resolution of the Northwest Teachers' Conference assembled July 17-19, 1888.

(Conclusion.)

II.

"Mary has mentioned the good part, which shall not be taken away from her", says the Lord. The good part, to emphasize it here, is Jesus and his word. It is Jesus, for he "is made unto us of God wisdom, and righteousness, and sanctification, and redemption," as the apostle says, and as the song sung before, "One thing is needful, O Lord, this one thing," so well relates to our text; it is his word, for he himself says, "He that loveth me shall have my word," and by this his word he becomes unto us wisdom, and righteousness, and sanctification, and redemption. In the end, to hear and keep Jesus' word is the one thing that is necessary, to which everything else must either give way or serve. Therefore, Mary, sitting down with devotion at the feet of the Lord, and leaving behind for the time being the care and trouble that Martha had taken, chose the good part. While Martha wanted to take care of the Lord's food and drink for the time being, and for the rest of the time she wanted to sit at His feet, Mary felt that she had to listen to His word with full devotion, and then serve Him with grateful love. And this good part shall also be her lasting part, because it shall not be taken away from her. Oh, what a confirmation of Mary's conduct by the mouth of the Lord, and therefore what a **comforting encouragement** not only for Mary to continue in her work, but also for Martha to confidently limit her distracting busyness, to seek first his kingdom, to let him first serve her soul through his word, and then to serve him at the table in grateful love! What then remains for him, he will be satisfied with.

A comforting encouragement also for us, as

in matters of our own blessedness, so in our work for the kingdom of God, and therefore also in regard to our church school system.

It is true that in the first years of our synod, the achievements of the parish school were quite poor in terms of temporal knowledge and skills. But the good part was chosen wholeheartedly for it, and in this we have been left a model from the early days, which we may well emulate. Both sides were imbued with the importance of the parish school for the Kingdom of God and sought to solve its high task with all zeal; they sought above all to educate through the school for godliness and for church life, and in this way and according to the time and circumstances also for civil life. Religious education in its various branches was given the prominent position it deserved, and God's Word was treated as the right and only means of education according to the Law and the Gospel. And all this was done with that self-denying love which seeks neither earthly gain, nor honor with the world, nor pleasurable rest after the flesh. Therein lay the secret of the power in our parochial school system, that it rose so high over the years and worked so much for the growth and spread of the church.

Let us therefore remain unmoved and unwavering on the path we have taken from the beginning, no matter how much the times have changed. No matter how much we cannot and do not want to escape the increased demands on the elementary school without considerable disadvantage, the greatest diligence and the most time is still devoted to instruction in the Word of God; the Bible, catechism and hymnal are still the main school books; the Word of God is still the means of education, the basis of all other instruction, the leaven that permeates the entire school life; this is still and will remain our motto: First and foremost, to make people fit for the kingdom of God, and at the same time to make them as fit and useful as possible for this life in temporal things. And all this work in the school and for the school is still done with a fervent spirit.

Yes, with a fervent spirit. That is the reason. If the teaching of biblical history and catechism is done with a fervent spirit, it is done in such a way that the children's minds are seized and their attention is captured, so that they listen to the teacher with shining eyes, and then some of them, especially the younger ones, come home and enthusiastically tell their parents about what they have heard again today about the dear Savior from the teacher's mouth. It is, after all, the picture of the most beautiful among the children of men that the Holy Spirit has drawn in the teacher's heart, into which he transfigures him more and more through faith, and which he now also seeks to impress beautifully and indelibly on the souls of the children, aware that his tongue is the stylus of the Holy Spirit and the tablet is the fleshy heart of the child born again through baptism. If the teacher is animated by this fervent spirit, the young crowd will also get an impression of it when he listens to the main passages of the catechism, the stories and sayings of the Bible, the songs of the hymnal, or when he lets them read the Bible. Is this all

The teacher is the good, necessary part chosen for his own soul, in which it lives, from which it nourishes itself, so that it lives day and night. And what consideration is given to the cultivation of spiritual singing, since the singing of sweet spiritual songs is the teacher's own heart's desire! Aware that he is a servant of a church whose fame includes being called the singing church because of the richness of its songs and the singing of the same in its public services, and that once the spiritual singing of the people contributed much to the spread of the Reformation and still contributes to the promotion of the church, Despite all interest in the cultivation of secular folk song, he devotes most of his time and special care to sacred song in singing lessons, and thus helps to bring the church songs in their original rhythmic beauty more and more into vogue in the congregation through the school and thus to the descendants. But the other subjects? Without wanting to make the lesson set aside for them into a lesson of edification, the teacher, who is of a fervent spirit, will nevertheless try to relate everything to the one necessary thing and will learn to do this more and more, for example, in the choice of material and in pointing out the true, God-pleasing purpose of all learning, even in temporal things, which is not to gain a lot of money and goods or honor and prestige, but to serve one's neighbor in love with one's little penny. Finally, however, where the teacher conducts his office with a fervent spirit, he cannot ultimately become stale and stagnant; there, even when his income is scarce, he does not allow himself to be entangled in the trafficking of food; there, he preserves the necessary striving and freshness until old age.

This is the good part that we once chose for our parochial schools. This has come about through God's undeserved grace; it is the sweet fruit of the old Lutheran teachings that have been brought back to this country. It is good for us, if we do not lose sight of the one thing that is necessary, if we still choose the good part, if we choose it again as a result of the negotiations that have taken place among us in these days! This good part shall not be taken away from us. It shall remain our part, our good supplement, our crown until the future of the Lord. Our schools, however, shall remain the planting places of the church, on which the eye of the Lord rests with pleasure, which are surrounded by the protection of the holy angels and which are carried on the arms of the prayer of the faithful. It is precisely through them that the Lutheran Church, which has been reborn in this country and finally enjoys full freedom of conscience in its independence from the state, will be preserved for the future. We, the older ones, can go to our graves calmly about the continuity of the heritage left to our children.

But if the good part chosen by the fathers remains for our church schools, then it will not only be according to the word of the Lord: "To him who has, it will be given that he may have the fullness", but also according to the promise of the Lord, according to which those who first seek the kingdom of God and His righteousness shall also have the rest. And even though it may seem

If it should happen that we are not able to fully meet the requirements of today's elementary school in worldly knowledge and skills here and there - what heavy grief should this cause us, if we have and keep the good part! If only we would not seek the glory and recognition of a world alienated from God! Surely we are not concerned with vain gleam, with showy splendor! The gap between the church and a world alienated from God should not be narrowed even by our parochial school, and therefore the whole difference between the church school and the world school should ultimately consist in the fact that in the former, in addition to other subjects, some religion is also taught according to the confession concerned, and this in the same way as, for example, the Greek doctrine of the gods is taught in learned schools for the knowledge of antiquity. But it will only seem as if the parochial school does not keep pace with the non-religious school in elementary education. We may be forced, in order not to take anything away from religious instruction and ecclesiastical education, to take something away from some of the more subordinate subjects, or to have to forego the inclusion of one or another of the increasing number of subjects in the lesson plan - in the end, this is not a pity at all, but rather a gain. But be that as it may, it is in the nature of things and experience has shown to this day that the teacher who, with all his efforts to elevate his school in every respect, keeps his eye fixed on the one thing that is necessary and pursues it with a fervent spirit, even in those things that are of importance for civic life, In the things that are expected of his teaching for civil life and that are of real use to it, he achieves something at least as efficient, if not more useful, more solid, than the teacher of the religionless state and private school or of an increasingly secularized parochial school. It is written in God's true word also for our parochial school system: "The fear of the Lord is the beginning of wisdom; this is a fine prudence, whoever does it, his praise endures forever" (Ps. 111, 10) and: "Godliness is useful for all things and has the promise of this life and the life to come" (1 Tim. 4, 8.).

In the strength of the Lord, then, dear brothers in the school office, continue to seek with a fervent spirit what is necessary for the school entrusted to you, in the necessary endeavor to meet the increasing demands on the elementary school today. Even if your achievements are not immediately apparent and therefore not always recognized and appreciated, all the righteous members of the community will stand by your side with the shepherd, praying, encouraging, defending you; but above all, the good pleasure and blessing of the great shepherd of the sheep will rest on you. Here in time he will also declare over you one by one: "You have chosen the good part, it shall not be taken away from you" and one day it will be said: "O devout and faithful servant, you have been faithful over a few things, I will set you over many things, enter into the joy of your Lord!

But you members of the churches, recognize the great grace that in these dwindling and corrupt times and runs after four decades

The motto "One is necessary!" is still the motto for our community schools as well. Therefore, let the promotion of your school be all the more a matter of the heart, unmoved and unperturbed by the clamor and judgment of the world. Recognize what you have in your school and in a faithful and godly teacher of it. Remembering this, raise your hands once and for all to the Father of mercy for teacher and school and plead now and then:

We ask your kindness,
You will protect us from now on, Us big ones with the little ones, You can't mean any harm.
Preserve us in the truth, Give us eternal freedom, To praise your name through Jesus Christ. Amen.

Christ said to the Jews in John 5:43: "I have come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive. And as St. Paul says to the Thessalonians 2 Ep. 2, 10, 11: "Therefore, because they have not received the love of the truth, God will send them strong error, that they may believe a lie; that they all may be judged who have not believed the truth, but have lusted after unrighteousness."

God punishes this sin so severely, which we hold in such low esteem that he punishes it with blindness and error, which are the highest sins on this earth. It is considered an easy thing that we now have the gospel again by the grace of God; but how many are they who once give thanks to God for it? We forget it, throw it to the winds, become lazy and careless; no one receives it, no one tastes it, no one lifts up his hands and is grateful to God for it; we are so abundantly showered with the gospel that we grow weary of it; and St. Paul has rightly pointed out 2 Tim. 4:3, 4: "There shall be a time when they shall not endure sound doctrine, but after their own lusts shall they themselves charge them with teachers, after their ears are gnawed, and shall turn away their ears from the truth, and shall be turned unto fables."

Why does God allow false teachers to come?

Luther answers this question in a sermon and draws attention to two causes. He says: Here you say: Why does the Lord do this, that he lets false prophets come among the pious and after the righteous preachers? Is he not so mighty and so strong that he could prevent it, so that the gospel would remain pure and in its power? Yes, he could, but he does not; therefore he does, that he may try his own and pay the ungrateful. For, as St. Paul says in 1 Cor. 11:19, "There must be sects and false teachers, that they which are approved may be made manifest among us," that is, that they which are of approved faith may come forth, that their spirit and word may appear and be established.

For when he gives us his word, his spirit, and his gifts, he does not want us to be lazy, sleepy, and idle; but if you have the right word and a right mind, the world will set itself against you. There, on the other hand, the devil will want to snatch you away, so that not only the worldly tyrants will pursue you with the sword, but also our own reason and the wisest in this world, so that God may train you with his word and give you the spirit he has given you, so that you may learn that God's wisdom is wiser than the wisdom of this world, that God's strength is stronger than the strength and power of this world, which you would not learn outside this battle.

Now when he causes thee to sin, he will awake thee, saying, Resist, assail the word, and try the wisdom of God, and the power of the word, and what great foolishness the world hath. That the strength and wisdom of God's word may come forth, that thou mayest learn that it is not overcome with might and wisdom; but that it overcomes all might, and puts to shame all prudence and all wisdom, that he may awaken the truth, and bring the right to pass, that men may know it. This is one reason why God sends divisions and sects among us, which go in as if they were useful, so that the Word, the truth and the Spirit may be made better and clearer, although otherwise sects and divisions are not good. The other cause is that he may punish the unthankful who will not accept the word, that they may

That we may see from time to time in the whole of Scripture how it displeases God so much, and that he considers it the greatest sin when his word is spurned, which is so precious and so delicious that his dear Son's blood confessed it to him, and we throw it to the wind so lightly. That is why he sends us the worst plague, which cannot be compared with the present plague in the world, that so many people have been slain in and after the peasants' revolt, and who knows when it will end? However, it is all a joke against this plague, that men are hardened, blinded and deceived by false prophets, heaven is closed, hell is opened, eternal life is lost. What is it (we must die otherwise), if you perish with the sword right away? But to give the soul eternally to the devil is an eternal wrath, an eternal plague and hell. -

Therefore, no one should take it for a joke, the word is not just a word, it is something. The words of Christ have an emphasis: it applies to the whole world, when he speaks: Be careful, be warned, that we receive the words with fear and frightened hearts. So then you have heard that for this reason groups are coming, so that those who are tempted and proven may become the more glorious, and the other unthankful and despisers of the word may be punished.

(XI, 1405 f.)

Synodical Conference.

During the week of August 8-14, the Evangelical Lutheran Synodical Conference met at Trinity Church in Milwaukee. About 50 delegates and 80 advisory members attended the meeting. In the opening service, the following preached

Prof. Ernst of Watertown on Eph. 4, 3-6; in the closing service Prof. Gräbner of St. Louis on Ps. 18, 36. Of the nine sessions which were also held, the Conference devoted five to doctrinal discussions and four to business.

The subject of the doctrinal discussions was five theses on unity in faith. Prof. Pieper from St. Louis was the speaker. The explanations about the subject matter were followed with lively interest, and the participation in the discussions was lively. After all, the theses dealt with the bond that unites us as an Evangelical Lutheran Synodal Conference. And yet false efforts to unite the sects have become fashionable in recent years, efforts that work toward unity in constitution, ceremonies, work, or the like, despite all disagreement on the main issue. In contrast to this, the Synodal Conference testified that the true, God-willed unity of Christians is unity in faith, doctrine and confession, and that this unity can exist in spite of all outward differences. Proof of this is the Lutheran Church, including our Synodal Conference. God's undeserved grace has given us not only true unity itself, but also the knowledge of what true unity is. This has been clearly and extensively explained on the basis of Scripture. However, we should not anticipate here the more detailed report on these negotiations, which will appear later.

Of the business negotiations, the most important may only be briefly mentioned here. The election of officers resulted in the following: President: Father Joh. Bading of Milwaukee; Vice-President: Father M. Tirmenstein of St. Paul; Secretary: Father Karl Gausewitz of St. Paul; Treasurer: Mr. H. A. Christiansen of Detroit. - The negotiations about the negro mission were also extensive. At present, this mission is already providing 1749 souls with God's Word on a regular basis and is active in all stations with increasing success. The previous Mission Commission was re-elected. Pastor Sieck of St. Louis was added as a fifth member, and the entire commission was entrusted with the editing of the "Missionstaube". - Blessed Dr. Walther, who attended the last meeting of the Synodal Conference in 1886, was remembered with thanksgiving to God for what he had done for his church through this highly graced equipment. - The synodal conference discussed in detail the question of what should be done when a synodal field of work that is not yet affiliated turns to a pastor or president of a sister synod for service. The decision taken on this matter will be published separately. - The next meeting, God willing, will be held at St. Paul, Minn. in August, 1890.

K. G.

Resolutions of the Synodical Conference regulating the supply of congregations and preaching places still without synodical connection.

While we recognize the full extent of the right of our congregations to call a pastor from any orthodox synod, we should all work to ensure that any synod retains the congregations and mission fields it serves. It should therefore be



every pastor, if fields of another synod approach him with the request to assist them in obtaining a pastor, should first testify to them that our synods are united in doctrine and practice, and therefore admonish them to seek further advice from the synod from which they have been served up to now. At the same time, he should also inform the president of the synod in question of the situation. If it then turned out that the congregation insists on being served by a pastor from another synod, without there being obviously unfair reasons, then such a field should rather be left to the other synod than that the congregation would be harmed by delaying the service or even run the risk of falling into the hands of false believers.

If a congregation which has hitherto been served by a synod, but has not been affiliated with it, appoints a pastor directly from another synod, the pastor in question shall be required to act in the same way as in the case of a synodal congregation. Before accepting the appointment, he shall notify the president of the synod which previously served the congregation, and in case of acceptance of the appointment, he shall join the synod in question. If the congregation has been served at different times by different synods, the synod which last served the congregation shall have preference.

The presidents of the synods or districts are hereby requested to submit this agreement to their synods or districts for possible adoption.

These decisions are to be publicized in the "synodal organs".

On behalf of the Lutheran Synodal Conference
Karl Gausewitz, Secr.

To the ecclesiastical chronicle.

I. America.

The infamous Sam Jones has gained a new audience-attracting force for his proselytizing and preaching shows. This is a seven-year-old boy in bloomers, wrinkled blouse, jaunty little hat and high button boots. This boy preaches with great (well-crammed) fluency, quotes countless Bible verses and of course makes an effect with it, moves women to tears. Unfortunately, such distorted images of Christianity imprint themselves on the memory of the unbeliever more permanently than its model images and deter him from his salvation. (Phil. Kbl.)

The Michigan Synod, belonging to the General Council, has unanimously voted, I am told, to sever its connection with the Council.

The Catholic Standard says that most of the poor, both of the respectable and the disrespectable class, belong to the Roman Church. As far as the latter class is concerned, he seems to be quite right; for one can hardly read an account of the execution of a death sentence in recent years in which it was not also said that a Roman priest had accompanied the criminal to the scaffold and had said mass with him beforehand. The Pabst Church, however, has the dubious honor of being the mother of at least three-fourths of all murderers in the United States, although it counts at most only one-eighth of all inhabitants among its members.

(Her. u. Ztschr.)

Deification of Mary. What we desire from Christ, what we to which his friend Admiral Sullivan, who was a Christian, ascribe to Christ, that the servants of the pope desire from replied that he considered no man or people to have sunk too Mary, that they ascribe to Mary. The "Herald of Faith" brings low that the gospel of Christ could **not** prove its divine power in No. 45 a poem "to Mary", from which we take the following: in them. Later, when Darwin heard of the remarkable "Convert it (the heart) into Your image, destroy sin in it. success of the missionary Bridges among the Firelands, he O make it chaste, humble, mild, The love in it kindle." wrote to Sullivan in 1870: "This is wonderful beyond

The Methodist port mission in New York will probably be measure, and I am ashamed that I have always said that any discontinued. The Methodist preacher P. Quattländer mission there would completely fail and be in vain." To the announces on behalf of the Board of Directors of the German letter Darwin enclosed a missionary gift of L500. Under June Missionary Society for the Port of New York that the present 6, 1874, Darwin wrote to Sullivan, "The progress of the agency of the same must be abandoned on October 1 of this mission among the Firelands is wonderful; I rejoice greatly in year, and adds: "What the future activity of the Society may it; and if I did not know that it was really so, I could never be remains undecided at the moment. believe it." On January 3, 1880, he wrote: "Your extracts from the reports on Tierra del Fuego are exceedingly interesting. I have often said that progress in Japan is the greatest wonder in the world. But now I must say that progress among the Firelanders is almost equally wonderful." Finally, on March 20, 1881, he wrote: "The reports on Tierra del Fuego have filled not only me, but a whole family with the greatest interest. It is truly wonderful what they have heard from Missionary Bridges about the honesty of the Tierra del Fuego people and their language. If anyone had asked me whether the mission could accomplish anything among this people, I would certainly have predicted that all the missionaries in the world would not accomplish what has now been accomplished in so short a time. The success of this mission is to be counted among the miracles."

II. foreign countries.

The Berlin police conducted searches in various bookstores and confiscated enormous quantities, more than 15,000 volumes in total, of lewd books, as well as about 2,000 pieces of objectionable photographs. It took two furniture vans to transport the items to the Moabit court of inquiry. The distributors of this impure literature will soon have to answer to the court. (A. E. L. Kz.)

Alsace. The "Strasbourg Post" (July 24) reports: "On August 14, 1888, it will be 100 years since King Louis XV granted the Reformed of Strasbourg permission to hold services within the walls of the city again, as a result of which already on the following October 26 a Cultuslocal was opened in a private house and immediately the construction of the Reformed church in the Schildsgasse was begun. Until today, however, the Lutherans in the reformed city of Mulhouse have not yet been able to obtain a recognized Lutheran pastor and still have to hold their lay services in a private locale!

(Monthly Bulletin)

Spain. Recently, two evangelical teachers of Madrid suddenly met a priest carrying the monstrance on the street. They could not turn out to get into another street. So they tried to pass close to the houses unnoticed. But the priest had already noticed them and shouted to two police agents to arrest them; then he walked straight towards them, held the monstrance close to them and said in a loud voice: "Hats off! Salute God, the God of the state religion!" With that, the two Protestants were faced with the decision of whether or not to pay divine homage to the host. They refused. The consequence was that they were summoned to court and sentenced in the first instance to a fine and six months imprisonment; on their appeal the sentence was reduced to costs and one day's imprisonment.

(Rh. luth. Wbl.)

Darwin and the Mission. Darwin, this English unbelieving natural scientist, who says that man is descended from apes and teaches the mad nonsense that the world originated from a primordial ooze, has become acquainted with the successes of the mission by his own observation from his many journeys and speaks very approvingly about it. After a longer stay in Tierra del Fuego, he expressed himself about the inhabitants of the same, who are probably on the lowest level of human education, that he considered it impossible that the mission could have any success among this people.

Always the same.

When the daughter of the knight Hans von Bernhold was baptized with the name Beata Christiana, the priest congratulated him and said that now this child had become in truth a Beata Christiana through holy baptism, that is, a blessed Christian, may it now always be said of her: **Semper eadem**", that is, "always the same", that she may always persevere in her baptismal grace. Later, when the daughter heard this from her father, she made these words her motto for life. She changed the symbol and Germanized it, depending on the course of her life. When she came to the princely court and was afflicted by the arts of seduction there, the virtuous maiden wrote in her memorial booklet:

„Semper eadem, always the same;
Lure, flatter, as you know, I abide with
Thee, O Lord Christ."

In her subsequent state of marriage, when she had to bear much cross and suffering, she wrote:

Semper eadem, always the same; Whether all
weathers come upon me, I still will stand upright in
Christ."

When her husband fell in the war, she wrote:

Semper eadem, always the same;
My head is gone, my crown is gone, I am greatly afflicted, my heart
is sick, yet in Christ I remain undaunted."

When it came to dying with her, she spoke to the bystanders with right joy of faith: "I remain with my symbol of life:

„Semper eadem, always the same;
If the grim death will drive me out of the world, My JEsus lives, and I
will remain unchanged."

As her epitaph she chose the words:

Beata Christiana, in Christo semper eadem.
If here in the cool earth the hand full of dust is corrupted, I was the
Lord's, I am the Lord's, so I remain undied."

(L. Kbl.)

An art that cannot be unlearned.

If you hear an untimely and immature saint who boasts that he almost knows that we must be saved by God's grace without our works, and acts as if it were a bad art in front of him, then you must not doubt that he does not know what he is saying, and perhaps he will never know or taste it. For it is not an art that can be learned or boasted of; it is an art that wants to keep us as pupils and remain a master. And all who know it well and understand it do not boast that they know it all, but feel something of it as a lovely taste and smell, which they pursue and run after, wondering and not being able to grasp it or finish it as they would like, thirsting, hungering and longing for it more and more, and not being able to get tired of hearing or doing it; as St. Paul himself confesses that he is a master of it. Paul himself confesses that he has not yet grasped it; and Christ, Matt. 5, blessed those who feel such hunger and thirst for righteousness.

(Luther, 40, 325 f.)

Death notice.

On August 23, Pastor Martin Cämmerer was called away from his richly blessed work at the Evangelical Lutheran congregation at Chandlerville, Ill, which he had presided over with great fidelity for 5 years and 2^ months, by a blessed death from the contending to the triumphant church. After a short illness he died of typhoid fever in the house of his parents-in-law in Neu-Gehlenbeck, where he had gone with two of his children to recuperate immediately after the death of his wife. Soon after, the youngest, an infant he had left in the care of a Christian family in Chandlerville, also died to him. Cämmerer traveled to Chandlerville on the 13th to bury the infant, but he did not feel well after his return and died nine days later. Like his life, his end was a bright testimony to his "world-conquering" faith. More details will be given in a short summary of his life and end. The funeral sermon was held by Father Goehringer on Ps. 31, 6. Besides him, two pastors from the neighborhood were present. G. A. Sch.

Ordinations and introductions.

By order of the Honorable Mr. President Wunder, Cand. W. G. Langehennig was ordained and inducted on the 12th Sunday after Trinity in St. Pauts Parish, Columbia, Ill, byE . O. Lenk.

Address: Rev. IV. 6. I^uAelicruniA, Oolumbiu, Llouroe 6o., III.

By order of the Honorable President Sprengeler, Cand. Hermann Restin was ordained on the 12th Sunday after Trin. under the assistance of Fr. F. Otte in Phillips, Price Co., Wis. and inducted byL . G. Dorpat.

On behalf of the honorable Mr. President Biltz, on the 12th Sunday after Trin. Mr. Cand. Joh. Chr. Ambacher was ordained and inducted by the undersigned in the Lutheran Grace Parish at Rinkelville, St. Louis Co. R. Winkler.

Address: Rev. 3. 6. ^mbaolier, >V6ll8ton I". O., 8t. 8ouls 6o., Icko.

On behalf of the Honorable President of the Nebraska District, on the 13th Sunday after Trin. Cand. H. Niemand ordained and inducted in my former branch, Zion Lutheran Parish in Bismarck, Cuming Co, Nebr. M. Adam.

Address: Rev. 8th Xiemnuck, ^Visner, euralnA 6o.,.

On behalf of the Honorable Mr. President of the Nebraska District, on the 13th Sunday after Trin. Mr. Cand. H. Wind of Millard, Nebraska, was ordained by the undersigned with the assistance of Mr. ? O. von Gemmingen and was ordained.

W. Hüsemann.

By order of the Honorable President Hilgendorf, Mr. Cand. Christian Merkel was ordained and inducted on the 13th Sunday after Trinity in the congregation near Georgia, Cherry Co, Nebr.

H. Westphal.

Address: Obristianbei, 1?. O., Okerr^ Oo.,

By order of the Honorable President of the Michigan District, Cand. H. G. Gehner was ordained and inducted at Port Sanilac, Mich. on the 13th Sunday after Trinity.

W. Schwartz.

Address: R<?v. Il. 6. oebner, kort 8anila6. LanUao Oo.. Llied.

On the 13th Sunday after Trinity, Cand. H. Dahlke was ordained and inducted by me in the congregation of Pine City on behalf of President Sievers. L. Achenbach.

Address: Ucv. H. Dalrlke, Sox 55, kine Oit^, Ickina.

On the 13th Sunday after Trinity, Candidate H. Grefe was ordained and inducted at Jaqua, Cheyenne Co, Kans. by the undersigned. F. J. Biltz.

Address: Rev. U. Oreke, Lox 17, SuckeU, Ra^vUns Oo., Laus.

On the 14th Sunday after Trinity, Cand. H. Bode, assisted by Mr. P. H. C. Senna, was ordained and inducted by the undersigned at Wells Creek, Kans. C. Purzner.

Address: Rov. U. Solle, WarneZo, Laos.

By order of the Honorable Presidency of the Southern District, Mr. Cand. M. A. Donner was ordained and introduced on the 13th Sunday after Trin. at St. Jacob's Lutheran Parish at Honey Grove byF . Wunderlich.

Address: Rev. Ick. Thunder, Box 43, Ilone^ 6rove, kannin Oo., Dex.

By order of the Honorable President Sievers, Cand. Adolph Bartling, appointed for the mission in Montana, was ordained on the 13th Sunday after Trinity in Addison under the assistance of Professors Krauß and Selle by

T. John Great.

On the 13th Sunday after Trin. Mr. Cand. Wilhelm Zabel was ordained by order of the Presidency of the Nebraska District and introduced into the congregations in Orleans and at Naponee, as pastor of the same, as well as traveling preacher through

I. Brewer.

Address: Uev. IV. Zabel, Box 84, Orleans, Harlan Oo., Nebr.

In accordance with the order of the honorable Mr. President Studt, Cand. M. Fürstenau was ordained on the 13th Sunday after Trin. in the congregation of Fenton, Iowa, and inserted by

W. Faulstich.

Address: Rev. Ick. kuersbenan, kenbon, Xossntb Oo., lorva.

On behalf of the Presidium of the Michigan District, on the 11th Sunday in Trin. Mr. P. R. Smukal was ordained by the undersigned with the assistance of kk. Moll, Tresselt and Dau as assistant preacher in the Eastern District of our parish (St. Trinity).

I. A. Hügli.

Address: Rev. R. 8mulra1, cor. Okestüut L Dubois 8ts., Detroit, Ilod.

By order of the President Wunder, on the 12th Sunday after Trin. P. C. F. J. Iohanni n g with the assistance of Mr. k. Mary inaugurated in the parish at Broadland, Champaign Co, Ill, by the undersigned. C. F. W. Scholz.

Address: Rev. O. P. ck. ckodaoioA, Oririaba, OkampaiKO Oo., 111.

On the 13th Sunday after Trin. Rev. H. C. Landsky was introduced to his congregations in Logan Township and Mitchell by order of the Honorable Presidency of the Canada District by undersigned.

Chr. Merkel.

Address: Uev. 8. O. SancksL^, Box 4, Llltobell, kertb Oo., Ontario.

On the 13th Sunday after Trin. on behalf of the Honorable Presidency Western District, Mr. P. J. A. Proft was introduced at Corning, Holt Co, Mo. by C. H. Lentzsch.

By order of the Presidium Eastern District, Mr. k. H. Feth, hitherto of New Haven, Conn. was installed by me as assistant pastor of my congregation on the 13th Sunday after Trin. having previously accepted an appointment as professor at our Progymnasium here. Bro. King, Sr.

Address: Uev. 8. ketk, 602 L. 9tti 8tr, New Vork Oit^.



Church consecration.

On the 13th Sunday after Trinity, the Lutheran congregation of St. Paul's in Trotz, Ill, consecrated its new church (42X70) to the service of God. Father W. Dorn, Father C. Holst, Father P. Lücke preached in German, Father J. G. Goehring in English. M. Lücke.

Mission feast and church consecration.

On the 13th Sunday after Trinity, the congregation at Louisville, Ky., with the participation of the congregation at Lanesville, Ind. celebrated a mission feast. Festival preacher: E. W. Kähler. Collecte: -29.00.- In the afternoon the mission congregation gathered in the church of the recently organized second congregation to dedicate it by a service. The festival preacher was F.W. Müller. F. W. Pohlmann.

Mission Festivals.

On the 10th Sunday after Trin. the congregation at Grand Rapids and Centralia, Wis. celebrated Mission Feast. Preacher: G.Eyler, I-Leyhe and undersigned. Collecte: -23.52.

I. T. L. Bittner.

On the 11th Sunday after Trin. the congregation in Napoleon, O., and the neighboring congregations celebrated mission feast. The festival preachers were Daib and Horst. Collecte: -81.30.

W. L. Fischer.

On the 12th Sunday after Trin. the congregation in Alma, Kansas, celebrated Mission Feast. Preachers: kk. A. Schmid and H. F. Eggert. Collecte: -54.34.

H. C. Senne.

On the 12th Sunday after Trin. my congregation celebrated at Hoag, Gage Co, Nebr. mission feast. Festival preachers: Messrs. kk. Joh. Meyer and Joh. Burmeister. Collecte: -106.00.

Tr. Häßler.

The parishes of Newburgh and Euclid, O., celebrated the 12th Sunday after Trin. Mission Feast. Festival preachers: the Uk. Ph. Wambsganß svu. and Wm. Lothmann. Collecte: -67.00.

Ph. Wambsganß juu.

St. Peter's parish at Hollyrood, Kans. celebrated the 12th Sunday after Trin. Mission feast. Festival preachers: the kU. R. v. Niebelschütz and J. M. Hahn. Collecte: -38.00.

W. Flat.

On the 12th Sunday after Trin. my congregation in Mt. Hope, O., celebrated Mission Feast. Feast preacher: Mr. Fr. Paul Schwan and undersigned. Collecte for Inner Mission: -66.21.

Aug. Dankworth.

On the 12th Sunday after Trinity, my two congregations in Pittsburg and Keppler, Kansas, celebrated the mission feast at the first-named place. Festival preachers: C. J. Umbach and J. Roschke. Collecte: -40.19.

H. Lüker.

On the 12th Sunday after Trin. the congregations of Sand Brach and Port Hope, Mich. celebrated Mission Feast in Sand Beach. Collecte: -48.64. Feast preacher: Fr. Zorn. Fr. Stamm.

On Aug. 19, the congregation at Caledonia, Wis. celebrated Mission Day. Preacher R. Jank and undersigned. Collecte: -33.00. L. Schütz.

On August 19, my congregation near Gray, Iowa, celebrated Mission Feast with several members of my branch. Festival preachers: kk. W. T. Stroebe and C. F. Herrmann. Collecte: -70.00.

A. Ehlers.

On the 12th and 13th Sundays after Trinity, the congregations of Father Engelder at Punxsutawney and Brady, Pa. celebrated mission feasts. Feast preachers: theo, and Conr. Engelder juu. Collecte-36.50.

C. Engelder, Sr.

On the 13th Sunday after Trinity, the congregation in LaPorte, Ind. celebrated Mission Day. The congregations of South Bend, Mishawaka, and Elkhart attended in large numbers, and Fr. Collecte:-149.50. J. F. Niethammer.

On August 26, the Michels, Müller and Frese congregations in Franklin Co, Mo-, celebrated mission feast in the latter's congregation. Festival preacher: the ck. C. C. Schmidt and E. T. Richter. Collecte: -75.45. A. W. Frese.

On the 13th Sunday after Trin. the congregations of Clintonville, Town Line, and Bear Creek, Wis. celebrated Mission Feast. Preachers: L. Schütz and R. Jank. Collecte: -61.25.

H. I- Fuhrmann.



On Aug. 19, the two congregations of kk. Brewer and Otto mission feast at Beachwood, Wis. Preachers: kk. Naumann and Hähnel. Collecte: -41.00. C. M. Otto.

On the 13th Sunday after Trin, the congregation celebrated the mission feast in Martins bürg, Nebr. Collecte:-24.50. Preacher C. Runge and- P. Schulte.

On the 13th Sunday after Trin. the St. Peter's congregation in Lenox, Mich. celebrated mission feast with the congregations of St. Clair, Port Huron and New Haven. Festival preachers: Fr. G. Link, Jr. and K. H. W. Schroeder. Collecte: -118.24. C. Lohrmann.

13th Sunday after Trin. Mission feast in Montague, Mich. Festival speakers: kk. Burmester, Finck and Hagen. Collecte: -55.87. H. Tornetz.

On August 26, with guests from Hobart, South Wanatah and Tolleston, the Valparaiso, Ind. congregation celebrated Mission Feast. Collecte: -70.00. Festival preachers: kk. A. Rump, H. Scheips, I. Dunsing, andW .J.B. Lange.

On August 26, my congregation near Plymouth, Nebr. celebrated Mission Feast. Celebrant: Fr. H Frincke. Collecte: -122.36. I. R. L. Lange.

On the 13th Sunday after Trin. the congregation at Mount Olive, Ill, celebrated Mission Feast. Preachers: L. Zahn and L. Wessel. Collecte: -100.00. H. Weisbrodt.

On the 13th Sunday after Trinity, the Zion congregation in Akron, O., celebrated a mission feast. Festival preachers: Ph. Wambsganß juu. and H. Weseloh. Collecte: -117.46. W. Lothmann.

On the 13th Sunday after Trinity, the congregation at Boone, Iowa, celebrated Mission Day. Festive preacher: J. Deckmann and undersigned. Collecte:-35.00. J. P. Günther.

On the 13th Sunday after Trin. the congregation celebrated Mission Feast at Stevens Point, Wis. Festival preachers: kk. Leyhe and Siebrandt. Collecte: -32.30. E. Roller.

On the 13th Sunday in Trin. the churches in Coon Valle-y Township, Sheridan Township, Grant City, and Wall Lake, Iowa, celebrated mission feast. Signed preached. I'. Seßler gave a lecture. Collecte: -49.00. L. A. Mueller.

On the 13th Sunday after Trin. the congregations of Mr. k. H. Fischer and that of the undersigned at Shell Creek, Nebr. celebrated mission feast. Collecte: -88.00. There were preachedA. Hofius andH . Mießler.

On the 13th Sunday after Trin. the congregations of Cole County, Mo. celebrated Mission Feast at the church at Honey Creek. Festival preachers: kk. Aug. Rehwaldt and im. Gihring. Collecte: -89.20. M.T. Holls.

On the 13th Sunday after Trin. the congregations in and around Fort Wayne, Ind. celebrated Missionsfest on College Square. In the morning Fr. Jüngel and Dir. Bäßler, in the afternoon ck. Zucker, Michael and Sauer. Collecte: -853.10.

_____ C. Large.

On August 26, the congregations in Town Sumner and Aellowhead, Ill, celebrated Mission Feast. Feast preacher: kk. C. Dietz and F. Brauer. Collecte:-38.00. H. Gose.

On the 14th Sunday after Trinity, the congregation at Secor, Ill, celebrated the mission feast with that at Benson. Festival preachers: kk. Weis" brodt and Sippel. Collecte: -100.25. L. Zahn.

On the 14th Sunday after Trin. the two congregations in Huntington Co, Indiana, celebrated Mission Feast in Huntington. Festival preachers: Mr. Dir. A. Bäßler and Mr. P. S. F. Stock. Collecte:-41.09. St. Hassold.

On September 2, the congregation at Buckley, Ill, celebrated Mission Feast. Festival preacher: kk. C. Weber, Ch. Keller. Collecte: -52.00. G. Blanken.

On September 2, the congregation at Bethel, Ill, celebrated Mission Feast. Preachers: id?. Hohenstein and Merbitz (English). Collecte: -81.65. I. H. Haake.

Osnfevenz ads.

The Southwestern Indiana Districtsconference will meet, s. G. w., October 2 to 4, at the home of Mr. P. Häfner, Darmstadt. C. F. G. Koch.

The Indianapolis and Cincinnati Pastoral and Teachers' Conference will hold its sessions Oct. 9-11 at Cincinnati, O. G. Markworth.

The Southeast Michigan Pastoral and Teachers' Conference will meet at the parish of the Rev. C. Franke at Monroe on October 10. - People report immediately.

Ch. A. Weisel.

The Pastoral and Teachers' Conference of Southern and Eastern Michigan will meet, s. G. w., October 10-14, at the parish of Mr. P. C. Franke, Monroe, Mich. - One should not fail to call in times.

G. Mühlhäuser.

Northern and Western Michigan Conference in Manistee, October 11-15. Ferd. Sievers, Jr.

The Winnebago Teachers' Conference will meet, s. G. w., October 5 and 6, at St. Peters School, Fond du Lac, Wis. - The following work is to be discussed: 1. How is grammar to be connected with the teaching of reading ? 2. writing with regard to tactwriting. 3. singing lessons. 4) How to achieve regular school attendance? 5. catechesis: the infernal journey of Christ. 6.

bruetleal lxvrl iss.

K. F. G. Brenner.

The next St. Louis One-Day Conference will be held the first Wednesday in November.

M. Wartens.

The Western District

holds its meetings this year

from 3 to 9 October,

not from the 4th to the 10th, as stated in last number, at Altenburg, Perry Co., Mo. - subject of doctrinal discussions: The Second Coming of Christ (Prof. A. Gräbner). - One is requested to register with the local pastor, A. G. Grimm, at least 14 days before the meetings begin. I. Schaller.

All synod members must leave here **Tuesday, October 2**, because there is no transportation on Wednesday. The cost of the trip is -2.00. F. Köstering.

Addison, Illinois.

The construction of the hospitality building in Addison will soon be completed. However, the signatures of the communities have not yet been fully paid in. The supervisory authority therefore urgently requests the communities to send in the promised funds as soon as possible. It is also now time for those communities that have not signed anything, but still want to and are able to hold a collection for this purpose, to get down to work quickly and cheerfully.

It should also be mentioned here that the construction of the director's apartment had to be postponed, since according to the decision of the council it should only be built if the signatures or contributions bring in - 1500.00 more than the fixed sum for the hospitality building. Perhaps this sum and a little more will now come in, so that this so necessary apartment can be built in the next year.

Income into the coffers deS Illinois - Districts:

Synodal treasury: From the congregation of P. H. Sieving -13.45. From the missionary treasury of the congregation of P. I. Streckfuß 20.00. Collecte at the introduction of Mr. Cand. G. Sievers in Roseland 15.20. Gem. in Danville 10.45. On E. Wunderlich's infant baptism ges. by P. A. Schüßler 2.56. Gem. in Homewood 15.36. P. Brauer's Gem. in Eagle Lake 19.15. Gem. of k. Kollmorgen in Nashville 5.85. ?. Ottmann's parish 4.15. Parish of Father Müller in Ehester 7.00. Parish of Father Bergen in Wartburg 5.45. (Summa -118.62.)

Building fund in Addison: From members of P. Wunder's parish 8.50. Parish of P. W. Heinemann in Okawville 20.00. Parish in Rich 21.50. By P. Bartling from Ch. Freund .50, H. Brüdigam 1.00, E. H. Fischer 1.00, Ferd. Kadow.50, F. H. Eggold 1.00. Gem. in Carlinville 12.00. By members of the Gem. of P. Wunder 28.00. Mrs. N. N. by P. Wagner 2.00. Gem. of P. Succop, 1st payment, 111.00. Mr. Fr. Buchholz from Crozier by P. I. Große 3.29. (p. -210.29.)

Students in Springfield: At Stockbaus-Lurken's wedding ges. for F. Möller 8.40. P. Ottmann's Gem. 3.65. (S. -12.05.)

Inner Mission? Mission festival coll. of Gemm. Jefferson, Niles, Niles Centre, Evanston and Glencoe 107.00. Roselle congregation 7.51. Coll. and surplus from the mission feast of the congregations at Elgin, Dundee, Algonquin, Huntley, Crystal Lake, etc. 160.00. At the Riverdale mission feast 69.00. By Fr. Bartling from W. Niederhelmann 1.00. Fr. Ottmann's congregation 2.10. Mission feast coll. of the congregations of the churches of the church of the same name. Hild, Gräfe, and Schwarz 43.07. H. Bode Sr. by Fr. Müller 5.00. Missionary coll. of the congregations in Belvidere and Genoa 32.00. Congregation in Neu-Berlin by ?. Feddersen 6.00. (p. -433.18.)

Negro Mission: Gem. of Fr. Sieving for Negro Church in New Orleans 10.00. N. N. by ?. Landgraf for dens. W. M. by Fr. Röder .50. Gem. of Fr. Strikter in Proviso 18.00. N. N. by Fr. Merbitz for New Orleans 1.00. Coll. and surplus from mission feast of Gemm. at Elgin,

Dundee, Algonquin, Huntlen, Crystal Lake, etc. 40.00. From the school children of Fr. Drögemüller 2.15. At the mission festival at Riverdale ges. 34.75. Through Fr. Bartling from Th. Reinhardt 1.00. From the women's club of the parish of Fr. Steege 8.86. Mr. W. Pieper through Fr. Brunn 5.00. Mission festival coll. of the parishes of kk. Hild, Gräfe and Schwarz 21.52. Mission festival coll. of the Gemm. in Belvidere and Genoa 16.00. Mrs. N. N. by k. Wagner 1.00. (p. -164.78.)

Widow's Fund: Gem. in Bethalto 1.35. By teacher Köbel from Cbicago Teachers' Conference 13.00. Miss Karol. Seboldt durck Fr. Erdmann 1.00. Gem. of B. Kollmorgen in Nashville 4.30. Through dens, thank offering of Mrs. L. Frederking, 1.00 and of a virgin 1.00. Maria Keller through Fr. Hölter 1.00. (S. -22.65.)

Jewish mission: Coll. and surplus from the mission feast of the Gemm. at Elgin, Dundee, Algonquin, Huntley" Crystal Lake a. o. 13.30. Th. Reinhard through P. Bartling 1.00. (Summa -14.30.)

Deaf and Dumb Institution: Mrs. N. N. by P. W. Heinemann 2.00. Gem. in Roselle 7.50. (S. -9.50.)

Church building in Springfield: congregation of P. C. Noack 13.00. congregation in Arlington Heights 17.19. congregation in Chandlerville 4 00. congregation of P. I. Streckfuß, Chicago, 12.50. P. Schröder's congregation at Hinckley 9.00. congregation of P. W. Heinemann 10.00. Mrs. Fleischer from B. Wunder's congregation 5.00. congregation in Danville 12.70. congregation in Arenzville 4.40. by B. Bartling by E. H. Fischer 2.00. P. Ch. Kühn 1.00. Gem. of P. Leeb 10.00. Gem. of k. Uffenbeck 8.36. K. Gareis by P. Uffenbeck 2.50. Karl Hedler by P. F. Detzer 1.00. Gem. in Neu-Berlin by ?. Feddersen 100.00. (p. -212.65.)

Studirende Waisenknaben aus Addison: Aus der Gem. des P. Leeb 2.45.

English Mission: Coll. and surplus from Gemm. mission feast at Elgin, Dundee, Algonquin, Huntley, Crystal Lake, et al. 10.00. At Riverdale mission feast ges. 34.75. (p. -44.75.)

For the sick students in Springfield: H. B. by P. Lenk 2.00. N. N. by P. Merbitz 1.00. At the wedding of the I. Mahl at Cbenoa ges. by P. G. Schlicpsiek 5.20. F. Döring by B. Brunn 2.00. By Mr. H. I. Stöcker by the Skorr siblings in Buffalo 50.00. By Mr. E. Kundinger in Detroit.20.00. P. Ch. Kühn 1.00. (p. -81.20.)

E m i g r a n t e n - M i s s i o n : From the Jmm.-Gemm. of Fr. Weisbrodt (for Baltimore) 5.46. Missionsfestcoll. of the Gemm. of kk. Hild, Gräfe and Schwarz 21.52. (p. -26.98.)

Orphanage at St. Louis" Mo.: H. B. by k. Lenk 2.00. Communion coll. of Neu-Schaumburg branch 1.43. (S. -3.43.)

Household in Milwaukee: Gem. in Bremen 2.05. Frl. Aug. Wojahn by ?. Bartling 1.00. (S. -3.05.)

Pupils in Milwaukee: Virgins' Association of the B. Miracle for I. Burkart 9.00.

Laundromat in Addison: Mrs. N. through B. Roeder 3.00.

Sick pastors and teachers: Mrs. F. Wille durck k. C. Brauer 5.00. By ?. Bartling by K. Schulknecht 1.00. (S. -6.00.)

House cold in Springfield: parish of Fr. Mueller in Ehester 6.65.

PupilFortWayne: Virgins' Association of the Gem. of the k. Wunder for A. Leutheußer 9.00, for A. Ullrich 9.00. From Mr. W. Pieper through U. Brunn 5.00. Women's Association of the Gem. of the ?. Wunder for A. Ullrich 6.00. Virgins' Association of the comm. of B. Hölter for Starck 15.00. (S. -44.00.)

Students in St. Louis, Mo.: At Stockhaus-Lurken's wedding ges. for G. Möller 8.40. Virgins' Association of the Gem. of the U. Wunder for C. Ohlinger 9.00, Frauenverein 6.00. Frauenverein in Bremen for Drögemüller 5.00. (p. -28.40.)

Students in Addison: Gem. of the U. .Sieving for H. Hillmann 13.45. Virgin Society of the Gem. dcs U. Wunder for K. Haase9.00. (S.-22.45.)

Orphanage in Addison: On F. Kästner's wedding sent by P. G. Erdmann 4.70.

Springfield, Ill, Aug. 30, 1888. i. s. Simon, Cassirer.

Income to the Middle District coffers:

New constructioninAddison: U. Querl's Gem. in Toledo, 2nd num. - 15.00.

New construction in Milwaukee: B. Michael's Gem. in Goeglein, 2nd fig. -9.50. Etl. Gldr. Lists' Gem. in Preble 4.00. p. -13.50.

Synod treasury: P. Walker's Gem. in Cleveland -46.60. k. Wambsganß' Gem. at Indianapolis 37.57. U. Heinze's Gem. at Elkhart 5.75. P. Franke's Gem. at Fort Wayne 10.25. Collects at Synod services at P. Saupert's Gem. at Evansville 111.64. P. List's Gem. at Preble 7.25. R. A. from P. Niemann's Gem. at Cleveland 1.00. Wittwe K. from his. Gem. 1.00. U. Frank's Gem. in Zanesville 11.25. Spec. to cover debts incurred by visitation in Springfield: From P. Gross' Gem. in Fort Wayne 42.00. N. N. from k. Lothmann's Gem. in Akron 2.00. D. P. Bischofs, coll. on Decker-Buuck's Hochz. in Friedheim 8.35. S. -284.66.

Inner Mission: Fr. Niethammer's congregation in La Porte -20.11. Fr. Berg's congregation in Adams Co. 6.50. Part of the mission festival coll. of the congregations of BU. Niemann, Weseloh, Walker in Cleveland & Rupprecht in North Dover 300.00. Desgl. of B. Lange's congregation in Valparaiso 15.00. Desgl. of B. Lotbmann's congregation in Akron 65.00. Desgl. of U. Pohlmann's congregation in Louisville 20.00. Desgl. of P. Niethammer's congregation in La Porte 100.00. p. -526.61.

Negro Mission: G. Pupils from P. List's congreg. at Preble -3.00. Part of mission feast coll. at Valparaiso 30.00. Part of mission feast coll. at Akron 35.00. Part of mission feast coll. at Louisville 5.00. Part of mission feast coll. at La Porte 30.00. S. -103.00.

English mission: U. Niethammer's congregation in La Porte -20.89. Part of the mission festival record of the congregation of the church of ? Niemann, Weseloh, Walker & Rupprecht 60.31. Desgl. of the congregation in Valparaiso 5.00. Miss Lena Metzger of ?. Frank's community in Zanesviue S.OO. S.-91.20.

Jewish Mission: By B. Niethammer, part of the Mission Festival Coll. in La Porte, -10.00.
Emigrant Mission in New York: Theild. Mission Festival Coll. in Valparaiso -5.00. Fr. Wambsganß' Coll. in Newburgh 7.00. S. -12.00.
Emigr. -Mission in Baltimore: Part of the Mission Festival Coll. in Valparaiso -5.00. Part of the Mission Festival Coll. in La Porte 9.50. S. -14.50.
Gem. in Black Creek Falls, Wis.: B. Wambsganß' Gem. in Indianapolis -10.00.
Gem. in Fremont, Nebr.: B. Wambsganß' Gem. in Indianapolis -10.00.
Cong. in Columbus, Ohio: B. Scköneberg's Cong. in Lafayette-39.00.
B. Kunjchik's Cong. in Leslie 10.00. W. Schaper Jr. from B. Tdieme's Cong. in Columbia City 2.00. Part d. Mission Festival Coll. in Valparaiso 10.00. Part d. Mission Festival Coll. in Akron 17.46. B. Seuel's Gem. in Indianapolis 25.35. D. B. Horst v. d. Gem. in u. bei Florida 10.00. S. \$113.81.
Glaubensbrüder in Deutschland: Aus d. Missionsb. B. Franke's Gem. bei Fort Wayne -5.00.
Poor students in St. Louis: By U. Gross at Fort Wayne: Women's v. s. Gem. -10.00. From the Love Caste 6.00. Wedding coll. at Rose-Horstmeyer. 20.00. B. Franke's Gem. at Fort Wayne for Martin Zigel 21.50. B. Schupmann's Gem. at Gar Creek for H. Wein 3.89. p. -61.39.
Poor students in Springfield: by E. H. King v. B. Wambsganß' Gem. in Newburgh for: C. Giese -7.50, for Hemann 7.50, for A. Sallmann, Cand. theol. 10.60. S. -25.60.
Household in Springfield: B. Preuß' Gem. bet Avilla -3.40.
Household in FortWayne: P. Schumm's Gem. in Kendallville -42.35.
Districts support fund: teacher Conzelmann in Julietta -4.00. B. Hunziker's Gem. at Sherwood 3.05. S. -7.05. Total: -1349.07.
Fort Wayne, August 31, 1888.

D. W. Röscher, Kassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: from the congregation B. O. Hansers -10.00, Gem. B. Pecktolds 12.00, from N. N. 5.00. Gem. F. Königs 7.50. Gem. B. Nauß' 6.00. Gem. B. Ebendicks 14.30. Mrs. Anna Doatz in Annapolis 2.00. (Summa -56.80.) .
New construction in Springfield: By B. Frincke by G. Wiedemann 5.00. Gem. B. O. Hansers 11.00. (S. -16.00.)
Pilgrim House: Kassirer Schmalzriedt in the Michigan District 5.00.
Progymnasium in New Uork: Gem. B. Walkers 10.00. By B. A. E. Frey, s. of s. confirmands, 13.00, children's teaching coll. 10.00, from the general mission fund sr. Gem. 25.00. for teacher apprentices 25.00. (S. -83.00.)
Emigrant Mission: From the General Missionary Caste of the Gem. P. A. E. Freys 25.00. Missionary Festival Coll. of St. Johnsburgh, Bergholz, and Martinsville Congregations 24.50. Kassirer Schmalzriedt in Michigan Distr. 19.00. Mtssion Festival Coll. of the Gem. B. Rademacher's 13.28. (p. -81.78.)
Emigrant Mission in New Uork: Kassirer Schmalzriedt in Mich.-Distr. 7.50.
Emigrant Mission in Baltimore': Kassirer Schmalzriedt in Mick.-Distr. 7 50.
Innere MissionimOsten: Through B. Ahner from Wittwe L. Rabold 5.00. By B. Biewend by I. Glockeler .50, H. K. 5.00. By B. F. König by P. Frömel 3.00. mission festival coll. of Gemm. in St. Johnsburgh, Bergbolz and Martinsville 48.96. Mrs. Anna Doatz in Annapolis 2.00. By B. Frincke of H. Schaberg 1.00. parish of B. Walkers 7.42. mission festival coll. of parish of B. Rademachers 53.15. mission festival coll. of parish of P. Engelders 20.00. (S. -146.03.)
English Mission: Missionsfestcoll. der Gem. ?.. Rademackers 6.64.
Mission to the Jews: Through B. A. E. Frey from the general missionary caste sr. Gem. 25.00, Kinderlehrcoll. 10.00, von s. Confirmanden ges. 13.00. Kassirer Meyer im Westl. Distr. 13.00. Missionsfestcoll. der Gemm. in St. Johnsburgb, Bergholz und Martinsville 24.50. Kassirer Schmalzriedt im Mich.-Distr. 41.36. Missionsfestcoll. der Gem. B. Rademachers 3.32. (S. -130.18.)
Negro Mission: Through B. A. E. Freu from the general mission caste sr. Gem. 25.00, Kinderlebrcoll. 10.00, from s. Confirmanden ges. 13.00. By B. F. König by Fr. Frömel 2.00. mission feast coll. of congregations in St. Johnsburgh, Bergholz and Martinsville 48.96. mission feast coll. of congregation of Fr. Rademacher 26.56. mission feast coll. of parish of ? . Engelders 16.50. By B. Walz of Fried. Kammbolz 50.00 for St. Paul's parish in New Orleans. (S. -192.02.)
Gem. in Haverstraw: Gem. B. Ebendicks 5.75.
Gem. in Sprin gfield: By B. Germann by Reinhold Mühlich 5.00.
Lutheran Free Church: Gem. B. Ebendicks 6.50. Mission Festival Coll. of Gem. B. Rademachers 3.32. (p. -9.82.)
Poor students in St. Louis: Through ? . Ahner from Mrs. M. S. Fraumann's son's piggy bank 2.00. By B. Pechtold from N. N. 5.00. Gem. B. Sennes 33.75 for O. GrLßer. (S. -40.75.)
Poor students in Springfield: Gem.B. Wischmeyers 10.35 for H. Maßmann. To defray expenses caused by illness:-By B. Biewend from sr. Gem. 25.00, H. K. 2.00, Mrs. Anna Doatz in Annapolis 1.00, Gem. B. Sanders in Little Valley 5.18. (S. -43.53.)
Poor students in Fort Wayne: By B. A. Senne from etl. members of sr. Gem. 50.00 for Geza Matthaidez. Gem. k. Wischmeyers for G. Eifrig 20.00. (S. -70.00.)
Deaf and Dumb Institution: From the general missionary fund of the community of B. A. E. Freys 25.00.
Orphanage in West Roxbury: By B. Strengths of Mrs. Lohmueller 2.00, Mrs. Werner 1.00, H. Horft's children 2.00, Mrs. Treide 1.75. Gem. B. O. Hansers 5.00. Kassirer Meyer in Westl. Distr. 7.30. (S. -19.05.)
Orphanage at College Point: ^Gem. B. Pechtolds 4.50. Gem. r. Ebendicks 15.70. (p. -20.20.)

Widow's fund: Gem. P. Pechtolds 4.50. ? . Ebendick 4.00. (S. -8.50.)
? . Bertram in New Zealand: Gem. ? . Tillvs 2.20.
For poor fellow believers in Jacksonville, Minn: D. M. 5.00. Total - 987.25.
Baltimore, August 31, 1888. c. spilman, cassirer.

Dare into the Western District's coffers:

Synodal treasury: By ? . Nothing in Lincoln by Louis Kreißler Sr. -2.50, Mrs. Louis Kreißler seu. 2.50. (S. -5.00.)
College in St. Louis: From ? . H. Sieck's congregation of H. Schäperkötter 10.00, H. Dicke 3.00, Konr. Grote, Konr. Behrens, Fr. Brockmann, Ch. .May, Fr. Kröger, W. Schütz, Fr. Hauelsen, 5.00 each, R. Bramsch 2.00. (S. -50.00.)
Progymnasium in Concordia: ? . Lükers Gem. in Herington 4.00. ? . Griebel's Gem. in California 3.40. (p. -7.40.)
Debt repayment: ? . Demetrios community at Concordia 18.90.
Church building in Springfield: H. Sckäperkötter in ? . H. Siecks Gem. 25.00. ? . Freses Gem. in Hanover 7.20. (p. -32.20.)
Inner Mission in the West: Through ? . Heyne, mission festcoll. of Benton and Morgan Eos. churches, Mo., 60.00. By ? . Judge, Mission Festcoll. at Port Hudson, 73.75. (p. -133.75.)
JnnereMissioninKansas: ? . Veters Gem. at Atchison 5.57. ? . Herzberger's congreg. at Carson 1.25. ? . Jungck's congregations, mission festival coll., 21.42. By ? . Flach, mission festival coll. at Holyrood, 35.43. (p. -63.67.)
Negro Mission: Durck ? . Heyne, Mission Festcoll. of Benton and Morgan Cos. churches, Mo>, 30.00. Durck ? . Frese in Hanover by Mrs. W. Munstermann 1.00. By ? . Hanser in St. Louis by Jacob Engel 2.00, Mrs. K. 4.00. (S. -37.00.)
Mission to the Jews: Through ? . Heyne, Mission Festcoll. of Benton and Morgan Eos. congregations, Mon, 11:00.
English Mission: Through ? . Heyne, mission festcoll. of Benton and Morgan Cos. congregations, Mo-, 20.00. Durck ? . Judge in Washington from missionary box of sr. Comm. 3.55. (p. -23.55.)
Widow's fund: By ? . Rohlfing in Alma by C. Brockhoff 5.00. By ? . Frese in Port Hudson, Coll. on C. Roedders Hvckzeit 4.50. St. Louis Teachers' Conference 11.50. ? . Ehlers in Norborne .50. (p. -21.50.)
Orphanage near St. Louis: By Kassirer Frye.25. ? . Heyne's congregation at Lake Creek 6.15. By ? . Friedrich in Chattanooga, Kindtaufcollecte at Asmüller, 3.42. Through ? . Zschoche in Frohna, thanksgiving offering by N. N>, 5.00. (p. -14.82.)
Deaf and Dumb Institution: By ? . Judge in Washington by Mrs. N. N. 50.
Poor students in St. Louis: ? . Ehlers at Norborne and Mrs. N. N. each .50. (S. -1.00.)
PoorStudents: By ? . Hanser in St. Louis from M. S. 5.00, from the Jungfrauenverein for Bundenthal 15.00, from sr. Gem. for Meyer 130.00. (S. -150.00.)
Laundromat nAddison: by ? . Matches, Coll. at Decker-Angermann wedding near Perryville, 4.20.
St. Louis, Sept. 4, 1888. H. H. Meyer, Cassirer.

2321 14. 144k 84r.

Income to the WiSeonfin District's coffers:

Inner Mission of the Wisconsin District: From?. I. I. Oetjen's congregation Sugar Island -3.00. ? . H. Sagehorn's congreg. 13.60. N. N., Milwaukee, 1.00. C. Schubert 1.00. ? . F. L. Karth's Gem. 7.25. ? . Jul. Bittners Gem. 15.00. Women's Club of the?. G.Küchle 10.00. ThetlderMissionsfestcollecten der Gemm. der??: P. Pläß 23.25, L. Schütz 18.00, W. Graf in Concord 15.00, E. Roller in Stevens Point 20.00, Otto in Scott 20.00, Fuhrmann in Clintonville, Town Lake and Bear Creek 50.00. (Summa -197.10.)
Emigrant Mission in New York: Tbeil der Missionsfestcollecten in den Gemm. der??: P. Pläß 6.00, Otto in Scott 7.00. (S. -13.00.)
Emigrant mission in Baltimore: part of the mission festival coll. in the community of ? . Otto in Scott 7.00.
English mission: part of the mission festival coll. in ? . E. Rollers Gem. in Stevens Point 12.30.
Jewish mission: women's club of the congregation of ?.. G. Küchle 10 00. Tbeil of the mission festival coll. in the congregations of the ?.: Pläß 5.25, L. Schütz 5.00, W. Graf 5.00. (S. -25.25.)
Negro Mission: ? . C. Jobst for New Orleans 2.00. ? . H. Sagehorn's Gem. 10.00. ? . Jul. Bittner's congregation 2.07. Women's Association of the congregation of ? . G. Küchle 10.00. Part of the mission festival coll. in the parishes of ?..: P. Pläß 12.00, H. Stute 21.50, L. Schütz 10.00, W. Graf 5.00, Otto 7.00, I. F. Fuhrmann 11.25. (S.-90.82.)
Construction in Milw aukee: ? . H. Sagehorns Gem. 10.00. From Mr. Kassirer of the Southl. Distr. .25. (S. -10.25.)
Poor students in Addison: Ges. by teacher Scholz at wedding of I. Trupke 5.36.
Herm. Brandt in Watertown: Coll. at the wedding of Schäfer and Schaffner in Milwaukee 7.70.
Hospital in St. Louis: Thanksgiving offering of Jda Arndt for comfort and help in sickness 2.00.
? . F. W. C. Brtnks Gem.: Kassirer of the Middle Distr. 10.00.
Construction in Addison:?. H. Sagehorn's comm. 10.00. ? . C. Strasens Gem. in Watertown 50.00. Joh. Gem. in Merrill 15.00. (S. -75.00.)
Poor students in Fort Wayne: part of mission festival coll. in ? . W. Graf's comm. 15.00. Emma Affeldt in Portage 2.50. (p. -17.50.)
Heidenmission: Theil der Missionsfestcoll. in ? . W. Graf's Gem. 7.32.
Budget in Springfield, resp. additional expenses due to the illness of the students: ?.. F. Kellerand etl. members sr. Gem. 15.00. ? . Baumann's church 8.00. ? . Georgii and congregation in Cedarburg 6.10. (S. -29.10.)

Synodical treasury: R. H. Sagehorn's congreg. 5.40. Dreieinigk.congreg. in Milwaukee 90.60. W. Bayerlein in Milwaukee .50. R. F. Wesemann's congreg. in Grafton 12.42. R. F. Schumann's congreg. in Waterford 3.75. R. F. Keller's congreg. in Racine 8.84. (S. -121.01.) Orphanage at Wittenberg: by R. I. G. Grüber, Wed. sol. at N. N., 5.39. Unnamed at Sheboygan 5.00. Mrs. Kränzlein, Milwaukee, 1.00, John C. Koch, Milwaukee, 5.00. Coll. at dedication of meeting hall of Concordia Young Men's Association at Racine Mar. 16 (p. -32.42.) Milwaukee, August 31, 1888. C. Eißfeldt, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Iowa District)

have been received: From the RR. Riedel, Mattfeld, Brust each -4.00; Schug, Ströbel each 5.00; v. Strohe 3.00; Diederich 2.50; A. Ehlers 1.00. By R. Schuft from sr. Corn Valley Gemeinde 10.00, from Mohr's Settlement 5.00. By R. Zürrer from H. Richter sen. 1.00, Maria Richter 1.00. By R. E. W. Heinicke from N. N. 5.00. By R. A. Eblycs from "Aunt Emilie" .50. By R. Gläß from sr. Gem. 8.57. By R. Zürrer, from the collection bag of sr. Gem., 8.50. By R. Goßweiler, coll. sr. Gem. in Dexter, 2.94. By R. Busse, sent at the wedding of Mr. D. Kannings, 2.50. By R. L. Dornseif from Mrs. Buckwald 1.00. By R. Baumhöfener, sent at H. Glendorf's wedding, 6.60. By R. Oehlert, Coll. of St. Paul's Congregation in Webster City, 3.00. By R. Zürrer, thank offering from H. Klündel, 1.00. By R. Horn from the alms fund of sr. Gem. 9.00. By R. Grafelmann from N. N., found in the bell bag of sr. Gem. found, 5.00. By R. Baumhöfener from sr. Gem. 1.00. By R. Zürrer from H. Richter scu. '2.00. (Summa -102.11.) Monticello, August 24, 1888. F. v. Strohe, Cassirer.

For the new large organ in Addison

have been received again: from the Martini Men's Choir in Baltimore -5.00. From teacher Demgen, Rondout, N. 1'00. By Kassirer Eißfeldt 11.49, Kass. Hargens 1.00, Kass. Menk 2.00. Kass. Frye from teachers' conference in New Orleans 25.00. By I. C. Diener from teacher Ränzel 2.50, teacher Abrens 2.50. From Lebrer Steege, Bremen, Kans., 5.00. From teacher F. Kringel, surplus from sale of Walther portraits, 11.00. From St. John's Men's Choir at Harlem, N. U., 5.00. From "Erheiterung" singing society in Milwaukee 5.00. (Summa -76.49.) There now remains a debt of -680.45.

T. John Great.

For the English Lutheran Mission

Received: By Mr. R. C. Dreyer, Glencoe, Minn, collected at Glander-Hörmann wedding, -2.10. From Mr. I. H. Myers, Ambia, Ind. 20.00. St. Louis, September 5, 1888. C. F. Lange, Cassirer.

Correction.

In my receipt of July 31, 1888, "Lutherans" of August 14, under "Synodical Fund" nicks it should read line 8: "R. Jox' congregation in Logansport -5.00" but: R. Jox in Logansport. D. W. Roescher, Middle District Cassirians.

New printed matter.

Pastoral sermon on Gal. 1:10, delivered before the Synod of the Eastern District at Buffalo, N. Y., by P. P. Brandt.

The text of this sermon is: "Am I now preaching to men or to God for service? Or do I intend to be pleasing to men? If I were still pleasing men, I would not be Christ's servant." On the basis of this text it is shown: a servant of Christ cannot be pleasing to men, 1. in what parts he cannot be pleasing to men, 2. what ibn should guard against pleasing men.

It is a pastoral sermon, but its content is not only important for pastors, but also for listeners. The net profit will go to the two orphanages in the Eastern District, the one near Boston and the one near Pittsburgh. Price with postage: 6 cents. To be obtained from Mr. P. Kanold, West Roxbury, Massachusetts.

Uevändevte Advesferr:

Rev. V. R. R. Sickert,
NsArmtuwun, Rarr^ 8oun<l District, Ontario, 6unucku.
Rev. 6. 0. R. Srunck, 8t. 6durlcs, nlo.
Rev. R. N. Roerner,
309 DriuM 8tr., Brooken, R. D., Nerv ^ork.
Rev. R. 6. DuncIsk^,
Rox 4, Ickitckell R. O., Rcrtd 6o., Onturio, 6uLS<ls.
Rev. 6. wangerin, 1512 HlorAUN 8tr., 8t. Douis, IVlo.
R. L. Redner, 520 6la^ 8tr, Douisville, R^.
D. LI. Himmeler, 1214 Nuin 8tr, Dittle Rock, ^rk.
II. Ilse, 40 Rotier 8tr, Lrooklzm, New l5ork.
ck. Rirscd, 506 8. 8tk 8tr., Rekin, III.
H. 6d. Dnedr, 149 Orove 8tr., LrookIM, R. D., New ^ork.

The Lutheran is published fortnightly for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the home by porters, subscribers must pay an extra 25 cents porter's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

LLtsroä st tds rust OLce st 8t. Rcmis, Llo ., ss 8seoL<l-o1"88 matter.



44th year

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther

(Continued.)

**Difficult battles - Salvation - Walther the most distinguished tool
- Disputation in Altenburg 1841 - High significance of the same.**

Shortly before, on April 14, 1840, he had written to Cand.
O. Fürbringer:

"My dear and beloved friend!

"Mr. Sp. has not refrained from raising ever new scruples against the legitimacy of my remaining in office in several members of the local community and making it their conscience to remove me, because of the terrible stains of shame,*) which are, however, attached to me. I can find no peace. My heart is in great distress. According to what you have told me, in such cases the congregation has the right to dismiss its pastor, who was elected illegally and without proper knowledge of his person. Shouldn't it therefore be best in the end, under the present turmoil of consciences, either to get the congregation to discharge me or to suspend me until complete light has been shed on the whole matter? Or should I not perhaps ask for my own dismissal or suspend myself until further notice? You can also imagine under what sorrow I am now studying the many sermons that lie before me and how they certainly also leave their mark on my heart, which is burdened with doubt, shame, restlessness, helplessness, and uncertainty.

*) As the reader can easily see from the context, what Walther calls here in his great conscientiousness and anguish of soul "terrible stains of shame" were not works of secret disgrace or other abominations also shameful before the world (from which God's hand of grace saved him), but the sins stated in this letter and also otherwise by W. himself: Human bondage, infidelity, etc., into which he and other emigrants had fallen in their proceedings during and after emigration in ecclesiastical matters and which now caused them such great distress of conscience.



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis. Monday, September 25, 1888.

No. 20.

will bear upon them. - Oh, how bitter are the fruits of sin, bondage, unfaithfulness and apostasy from God's Word!

"If it is possible for you, come to me yourself, a poor, contractual person, even if it is only for an hour; if you cannot do this, write to me and send me what Spener writes about remotion after that suggestion.)

Your
God's deserved wrath bearing

Walther."

Johnson's Farm, April 14, 1840.

NB. At the same time, I send you my excerpts from Francke, which have also prevented me from taking a decisive step so far.

The temptations must have continued for some time, for in November 1840 he received the following splendid letter of consolation **) from his dear brother in St. Louis:

"St. Louis, Nov. 9, 1840.

"My dear brother!

"As sad as the content of your letter was, it gave me great joy as your first sign of life after so long a fatal defeat. You are still very weak, but spiritually you are not only weak, but completely miserable without true comfort, peace and joy. Oh, my dear brother, you do not get out of the path you have taken, but you 'fall deeper and deeper and must sink to hell'. Why do you torment yourself over and over with your sins, why do you complain about your ineptitude in preaching, about all the lack of weapons of spiritual knighthood, why do you allow yourself to be pressed to the ground by the memory of the given but unspeakable anger, why do you allow yourself to be intimidated by the ... intimidate you and take away your last bit of courage? - Because you don't go to Christ, don't dare to rely on Him alone, throw everything away and

*) In the margin stands: Also that may make many great uneasiness that Mr. Sp. has said that he has heard from someone that I have recently declared that I myself was not converted.

**) The last by his brother's hand.

You give yourself up completely, accept him alone as your wisdom, righteousness, sanctification and salvation. Sanctification and redemption. One thing is necessary! This is also true for you. You only lack this One, in whom everything is given. Your excerpts about vocation do not help you if you do not first assure yourself of your vocation in him to his eternal kingdom of grace. In him then everything is right and suddenly everything crooked is straight. -

"I am not afraid of Rhein's letters and treatises. If they ask more than I am able to answer now, I say: I don't know that now! But I know one thing, that Christ listens to me and I to him. If Diehl is your wisdom, then Christ is mine. The few words which Father Löber writes to me, that they call their spiritual father Diehl *) their Moses, some witnesses in the present midnight, deprives me of all confidence. . My wife spoke yesterday about writing to you herself and persuading you to come out. Even if you get well again, you must not officiate this winter. -

"God bless this medicine for your strengthening. This and all kinds of spiritual blessings, light, life, strength, courage and victory pray to you from our compassionate High Priest.

Your brother who loves you tenderly in him and carries you in his heart

Hermann Walther."

As bitter and difficult as these trials were, they were salutary; for through them he was not only prepared for his later blessed activity, but also even then for the salutary liberation of poor confused consciences.

Also physically so much attacked that he could not preside over his office, he stayed with his brother-in-law, the same pastor Keyl in Frohna, and here he immersed himself, as far as his weakness allowed, in Luther's and other fathers' writings, drew

*) Leader of a cluster of "revivalists" on the Rhine who wrote to those who had emigrated to Perry County, chastising and exhorting them to repentance, and urging them to unite with them.

He consulted them on the questions that were moving people at the time and, by God's grace, arrived at certainty. He had collected a rich stock of theological testimonies. He was therefore well prepared when in April of the following year 1841 a disputation was scheduled in Altenburg, in which it was a matter of whether or not a Christian community and church still existed here. The advocate A. Marbach was the main spokesman for the opponents. The theses that Walther successfully defended were as follows:

1.

The true church in the most actual and perfect sense is the entirety of all true believers, who from the beginning of the world to the end are called and sanctified by the Holy Spirit through the Word from all peoples and languages. And because these true believers only know God (2 Tim. 2, 19.), it is also called the invisible church. No one belongs to this true church who is not spiritually united with Christ, for it is the spiritual body of Christ.

2.

The name of the true church also belongs to all visible groups of people, where God's word is taught purely and the holy sacraments are administered according to Christ's institution. In this church there are also godless, hypocrites and heretics, but they are not true members of it and do not constitute the church.

3.

The name of the church, and in a certain sense also the name of the true church, is also due to such visible groups of people who have united under the confession of a falsified faith and are therefore guilty of a partial apostasy from the truth; if they have only so much of God's word and the holy sacraments pure, that thereby children of God can be born. If such groups are called true churches, this does not mean that they are true believers, but only that they are real churches, in contrast to all worldly communities.

4.

The name "church" is not applied to unbelieving groups in an abusive way, but according to the Word of God itself. Nor is it indifferent that such communities are granted this high name; for it follows,

1. That members of even such a multitude may be saved; for apart from the church there is no salvation.

5.

2) The outward separation of an unbelieving group from a true-believing church is not a necessary separation from the general Christian church, not an apostasy from paganism, and does not take away the name of the church from that group.

6.

(3) Even unbelieving groups have church authority; even among them the goods of the church can be validly administered, the ministry of preaching established, the sacraments validly administered, and the keys of the kingdom of heaven handled.

7.

4 Even irreligious clusters are not to be dissolved, but only reformed.

8.

The orthodox church is to be judged primarily according to the common orthodox public confession, to which the members of the same recognize and confess themselves bound. *)

When 25 years later, in 185'6, the Western District of our Synod held its second meeting in Perry County, the then President of the District, Rev. Schieferdecker, also came to speak of this disputation and said there, among other things: "What else did the prince of hell have in mind at that time but to destroy our poor band, to dissolve all bonds of faith and peace, to scatter the sheep, to nip the work of God in the first bud, and even to extinguish the lampstand of the Word among us. But the merciful Lord and Savior Jesus Christ did not let this happen; he rose up and provided help so that we could teach with confidence. Here in our town, where almost all the pastors who had emigrated with our congregations were still together, a public disputation took place. - With convincing clarity it was explained that in spite of all aberrations we still had the Lord Christ, His Word, His true Sacrament, the office of the keys among us, that the Lord still had His people, His church here. That was all that was needed to free the consciences from severe distress, to restore the faith in many hearts, which had almost sunk, and to bring them back to life as if from death. It was the Easter Day of our hard-trodden congregations, where they, like the disciples of old, saw the Lord again, whom they had believed to be dead, and were filled with joy and hope in the light of His grace and in the power of His resurrection. There are still many present here who certainly remember this day with tears of gratitude to the merciful God. There are still quite a few of the faithful fighters present here, who at that time stepped onto the battlefield for the cause of Christ and his poor, torn host, even the dear brother himself" (Walther), "whom God needed as the most distinguished instrument in this cause of his. As important and significant as the Leipzig Disputation of 1519 became for the Reformation, as important - I dare to say it confidently - has this disputation held here at that time become for the entire subsequent formation and shaping of our Lutheran Church here in the West. What was then won and contended for as the jewel of truth has stood the test of time in all the subsequent battles that our synod has waged. It has saved us, on the one hand, from the arrogance of confining the Church of Jesus Christ within the boundaries of a particular church, no matter how indisputable its orthodoxy, and, on the other hand, from the injustice of denying the existence of the Church of Christ, where we see deficiencies and errors in doctrine, but where the Word of God and the holy sacraments are not denied and annihilated. It is precisely in this conception of the church, in accordance with the word of God, as an invisible church, built in the spirit, whose members are bound together by nothing other than one faith, one baptism, the unanimous confession of the truth, one faith and one baptism.

*) For further information see "Emigration of the Saxon Lutherans - by F. Köstering", p. 42 ff.



The conditions for a joyful blossoming of our church community were given by the unity of the people and the bond of peace and love established by the Holy Spirit in the one Lord and Savior JEsu Christ. And what an exuberant blessing God has laid upon it is before our astonished eyes today." (Proceedings of the Second Sessions of the Western District. 1856. page 7.)

(To be continued.)

(Submitted.)

Curriculum vitae sel. P. Martin Cämmerer.

The deceased, pastor of the Lutheran congregation in Chandlerville, Ill, was born March 11, 1862 in Drößnitz near Orlamünde in the Duchy of Saxony-Altenburg. His surviving parents are Georg Heinrich Eduard Cämmerer and Selma Elisabeth née. Gärtner, simple pious country people, who believed in Jesus their Savior, and out of true love for the Lord desired that their four sons, whom God had given them, would one day become preachers of the Gospel; But because they did not have the means to let them study entirely at their own expense, they often prayed quite fervently to the Lord that, if it pleased him to use them one day for the ministry of the word, he would also raise up for them gentle hearts, by whose help they could defray the expenses of their studies. Now their father had heard that there was a great shortage of preachers, especially orthodox ones, in America. So, according to their father's wish and will, in 1867 and 1868, his two oldest brothers Albert and Hugo Cämmerer went to America first and received their education at the seminary in St. Louis. The two younger ones Friedrich and Martin first attended the institution of Mr. Pastor Brunns in Steeden. The older of these two then went to Fort Wayne and completed his preparation for the holy ministry in St. Louis; the younger, Martin, after a two-year stay in Steeden, went to America on August 4, 1879, to be fully trained for his future profession in the practical seminary at Springfield. He had been recommended there by Pastor Brunn, and, as he himself boasts in his notes of his stay in Steeden, that he was received there with great love and kept as a child of his own, spiritually and physically, so he testifies of the seminary in Springfield: "Here, too, no distinction was made between high and low, between poor and rich." Through his diligence and his Christian mind and way of life, he soon won the love and trust of his teachers, so that he was admitted to the exam after only four years and passed it with honor. Since he had already received a call from the congregation in Chandlerville, where he had preached frequently during the vacancy there and had gained great confidence by his edifying and heart-warming preaching, he was installed in his office by his predecessor, Pastor Reif, on the third Sunday after Trinity, June 10, 1883, by order of the Honorable President of the Illinois District, Pastor Wunder, and administered the same faithfully and conscientiously for five years until his death.



Soon after assuming his duties on August 26 of the same year, he married Miss Agnes Elisabeth Schieferdecker, a native of Altenburg, Perry Co, Mo, and fifth daughter of Rev. G. A. Schieferdecker at Neu-Gehlenbeck, by whom three children were born to him: John, Magdalena and Martin. This happy marriage lasted only five years. Her wedding day was also the day of her death; she died of typhoid fever on August 26, 1888.

In a sketch of his life written shortly before his own death, he says of this marriage: "It was a happy marriage, but one that was burdened early on with the dear marriage cross, in that her husband was afflicted with constant infirmity of the body, which often caused dear Elisabeth difficult hours. But she remained devoted to God's will, and God helped her to carry the cross, and pleased her with His gifts of grace even in the midst of the cross. My dear Elisabeth prepared happy days for me, always anxious to give me a joyful surprise. Only she was always anxious about my health, since I had suffered from a valvular defect in my heart since the first year of our marriage, as a result of the persistent changeable fever.

This heart disease caused him palpitations after every strong movement and exertion and in higher degrees also hemoptysis. From time to time, his condition seemed to improve and the various medical treatments he underwent seemed to promise success. But the basic disease, the heart disease, turned out to be more and more incurable and often appeared again more strongly, so that he always had to feel that he was carrying death in his sickly body. But the more the outer man approached his decline, the more he experienced the renewal of his inner man by God's grace; the more he was diligent to use the short time before the night comes when no one can work anymore. He often preached under the feeling of great physical weakness, but always with a warmth and liveliness, as if he lacked nothing; for he always did it in the faithful expectation of God that he would strengthen him; and as he believed, so it always happened to him. He did not let his sickness hinder his diligent attendance at school, nor his diligent visitation of the sick; he also made house calls as much as his time permitted, even to those who lived far away. He really lived his ministry, and to carry it out faithfully in all respects, the love for Christ and the dearly bought souls urged him. His congregation also recognized this, they recognized that God the Lord led them through their preacher to the blessed pasture of the pure and truthful gospel; they recognized the beautiful gifts of grace that God's Spirit had given him; they recognized his faithfulness and his earnestness; For where he knew that a soul was in sorrow and sadness, he hastened to offer it the rich consolation of the divine word; but if he found that a soul was on the wrong path against God's word, he warned and punished with a divine earnestness; for it was a serious concern of his that none of the souls entrusted to him by God should be lost. This zeal sometimes aroused hostility in him, but he also won over many a resister by his loving pursuit. Even this love and patience at times aroused opposition in those who had little knowledge of the

merciful love of Jesus Christ, who also accepted sinners and ate with them. But he did not let human judgment, but God's word be the guideline in his ministry and all his actions; and he had the joy not only to see the fruit of such faithfulness in many souls, but also that this contributed to strengthen the love and trust of his congregation in him. Yes, he was a good example to his congregation in that he himself did and lived what he preached; an example in faith, love, humility and self-denial, sobriety, chastity, temperance and patience.

Therefore, he was also aware that he had walked before God with all good conscience and had joyfulness for the day of Jesus Christ. He still expressed this joyfulness at his last end on the evening before his death. He called all who were present in the house to him in the sick room and thanked God with great emotion of his heart that he had led him so graciously from his youth, that he had adopted him as his child through holy baptism and had given him parents who had raised him to fear God and had planted the word of God in his heart at an early age. Then he spoke of his wife, how grievously God had smitten him that he had taken her from him; for they had loved each other dearly, and she had had much grief and sorrow on his account; now God had done well to bring her home beforehand, that she might not weep at his grave. Then he remembered his children and entrusted them to the faithfulness and care of Jesus Christ, so that he would also preserve them in their baptismal grace and keep them for eternal bliss. Then he poured out his heart in thanksgiving for the innumerable benefits of divine grace, that God had given him the knowledge of His dear Son and through faith in His name had given him forgiveness of all his sins and eternal life. He also thanked God fervently that he had placed him in the ministry of preaching and had graciously stood by him even under much sickness and weakness of body and much temptation of soul; he testified that it had always been a joy to him to preach the glorious gospel of Christ the Savior of sinners, but that he had also had to strike now and then with the thunderbolt of the law to soften the hard hearts. But even though he was aware that he had striven with earnestness and diligence to prove himself a righteous servant of Christ and to neglect nothing in the souls entrusted to him, he knew and felt in himself that there was still much that he should have done, that there was also much sin and weakness in his ministry as well as in his life. Therefore he must humbly confess: I am a poor sinner before God; I am not righteous before God in my deeds; I have earned disgrace and wrath rather than grace and salvation. But I take comfort in my Lord and Savior Jesus Christ, seek and find no other righteousness but in His blood alone, and hope to enter heaven by His merit alone. Now he turned again to his Savior in prayer, thanked him for all his sufferings, which had been nothing but good deeds, and concluded with the words: Now I come to you, my Lord JEsu, into your beautiful heaven, now I will be happy forever, I will have no more suffering and no more sickness,

I will now rest from all my toil. Oh, how good it will be for me then, O my Savior, when I look upon you, see your lovely face - I cannot speak any further - let my tired body rest in the grave until the joyful day of the resurrection. Amen.

Now he lay down on his side, exhausted; for he had spoken all these words with a loud raised voice, until at last his voice grew weaker and weaker. Now it seemed as if the fever would subside a little and give him some rest, for he had had no sleep the whole time of his illness. Nevertheless, he spent a very restless night. It was only in the morning that a small decrease in the fever could be felt, raising new hopes, as he was also able to move and speak a little and take some milk. But already from 8 o'clock in the morning the fever was rising again. We saw that the body, which had been weakened to the point of death, would not be able to withstand another attack of fever. We prayed at his deathbed and entrusted his soul into God's faithful and merciful hands. The merciful God shortened his suffering; only 40 minutes after 9 he breathed his last. His age was 26 years, 5 months and 12 days.

(Conclusion follows.)

(Submitted.)

Mission to Montana.

"Oh, the unbelief, the German conceit, Mammon, Satan will be the complete victor and ruler of the Germans in this part of America, if we do not fight to the blood" - so our missionary, Father Meyer, once wrote from Montana. For two years now he has worked, and, praise God, not in vain. May the dear readers of the "Lutheran" therefore be pleased that in the following once again a mission report from Montana is offered to them to read.

So wrote Mr. P. Meyer in May of last year:

"On my last trip, in addition to Deer Lodge and Butte, I visited Dillon and Virginia City. In both places there are German Lutherans who would like to see preaching regularly at them. There has never been a German preacher in these cities before me and the joy of individuals was very great when they could hear a German Lutheran sermon. In Virginia City, the residents were quite amazed to see a German preacher. Everything came to see and hear the Dutchman, and I was sorry that I could not preach in the English language as well. Most of all, the audience was astonished that I did not have a collecte raised after the service. They said: 'He don't seem to preach for money, but for Christ's sake.' The next morning two German delegates brought me \$19.25, which they had "hastily collected from the Germans, and which I must take to at least cover my expenses. The Germans there are mostly old settlers and most of them had not attended church for 15, 20, 25 years. I preached about the Gospel of the Good Shepherd, and many an eye opened wide as I spoke of the shepherd's faithfulness.

spoke. God grant that individual hearts may also be opened to him!

"Of course, I also had to hear comments like this: 'He is a . . fool, spending his time thus; why he could make a lot of money in any other business.' Yes, it happened that a German Lutheran asked me to speak a few words privately with him, and then, when I was delighted to do so, thinking he had some spiritual concern, suggested that I resign my office, since I could not make any money thus, and take up a farm near him and become his neighbor."

In another report of our Montana traveling preacher from September of last year we read, among other things:

"Then something from Miles City. I had to hold out a few days longer than I had intended. And I am glad that it turned out that way, because during that time I was able to experience that things were not as sad as I had previously believed. It turned out that at least six Lutheran women took an active part in the cause of our mission. Through the efforts of these dear women I was given a friendly welcome, so that I no longer had to pay \$3.00 a day at the inn, but was entertained free of charge. The church service was much better attended than on my previous visits. While otherwise 8 or 15 listened, this time 30 were present; this was on Friday evening. On the morning of the same day a young man had told me that 15 miles from Miles City in the countryside, hidden in the mountains, some German families lived without ever having heard God's word or seen a preacher. When I suggested that I would be willing to preach to these Germans outside, the young man promised to come to town on Sunday morning in a wagon and take me and any other Germans who wanted to attend. This was done. As I left the city with two wagons full of people, I suddenly thought of the mission festivals celebrated everywhere in our communities, how hundreds of families on wagons in long rows or on fully packed railroad cars hurry with joyful courage to the festival place and listen to jubilant choir songs under the solemn rustling of the forest and are regaled with the pure sermon of the divine word. Our procession also appeared to me as a missionary procession, probably not so grand, but still a true missionary feast. Several farmers had gathered, and the service was held in a log house. In a colorful row, on chairs and benches, on table and floor, Lutherans, Reformed and Catholics sat around me and listened to my sermon. There, where not long ago Indians celebrated their idolatrous services in pagan blindness and their howls of slaughter frightened the pioneers, now a servant of the living God proclaimed the eternal peace and faithfulness of the good shepherd. Yes, I was granted the joy of placing two little lambs in the shepherd's arms through holy baptism.

"After the service we were driven on and at 7 o'clock we arrived at the farm of one of the townspeople. There a hearty supper was prepared by the women. Afterwards a campfire was lit outside. Around this

we all gathered and under various stories the hours flowed by. When one of the men, an old settler, told of how he and his comrades had often sat around such a campfire 15 years ago, far from a white settlement, and how the bullets and arrows of the Indians had often suddenly hissed into the fire, many an eye turned into the dark night to spy whether such a redskin was still lurking for us.

"The women then retired to the log cabin. But we men spread buffalo skins on the ground, and so we slept under the open sky fresh and sound into the morning; and a refreshing sleep it was; and the holy angels kept watch around our camp."

Furthermore, Mr. P. Meyer reported the following on 27 July this year:

"In September it will be two years that I am working here in Montana as a traveling preacher in the vineyard of the Lord. Considering the great difficulties that have confronted my work, on the one hand the enemies of Christianity raged like fierce tigers when God's Word was sown in their field, Montana, where they had hitherto seen the poisonous plants of their materialism 2c. On the other hand, the great indifference and love of the world stood in the way of the vigorous growth of the Word of God; and on the other hand, not even the beginnings of a congregation were to be found when I arrived here, - if one takes these difficulties into consideration, then one must say: God's Word has also won victories here. It will probably take years before well-organized congregations are found in Montana, but the fact that we have held the field with God's help, and in some places have even beaten back the enemy and made booty, is nothing small under the circumstances. And that, even if no visible brilliant successes can be perceived, God's word has not returned empty, I have often been able to experience. To mention just one: On June 23 and 24, the local gymnastics club had engaged the "great speaker" Wilhelmi to deliver two speeches against religion and Christianity. She was paid the travel expenses and \$25.00 each evening. But despite the great, famous speaker, there were almost no listeners, on the first evening two women and about ten men, and on the second evening only a few more. - On the other hand, to God's glory, I can now also report that my services in Helena are well attended, with an average of 70 to 100 people present.

"However, in regard to the actual establishment of a congregation in Helena, I cannot report much that is pleasing. It is true that already a year ago (during my absence) a congregational constitution was signed by several men; but the matter was premature, the people were not yet ready for it. For with the signing of the names, most of them thought they had done enough, and they did not care about the community any further, with the exception of a few. And many, who at first had shown an interest in the church, then gradually revealed themselves to be worldlings, who may well put up with the pastor and his preaching, but wanted to remain undisturbed in their previous way of life. Thus, for the time being, the organiza

It is well known that it is much more difficult to found a congregation with people who have never belonged to a Lutheran congregation independent of the state and who have been without a church for years, than where at least some people are already familiar with our American congregational conditions. But the few faithful Christians were not deterred by this; instead, they continued to work with me, under the help of God, in the work that had been started. Enough was collected through monthly contributions to cover the running expenses and to keep the Sunday School in existence. Also, some support was still given to me.

"I do not believe that a congregation can be planted here at the moment that will have its own pastor. Our hope is a strong, healthy growth from outside. There are only 15 to 20 families and just as many young and single people to count on, and they almost all belong to the poorer class. If a preacher is to stay here in Helena, it is my opinion that he should strive to get a church built, because once we have a church, the services will be better attended and the people will have more confidence in the whole thing and it would then no longer be so difficult to found a congregation. And then the preacher should not have to travel so much, but only serve Helena and the surrounding places. How can his effectiveness in such a city, under such circumstances, be a successful one, if he has to travel every other week for several days? Certainly, as long as one cannot stay exclusively in Helena, with at most a few preaching places in the vicinity, the work cannot be very fruitful; quite apart from the fact that the perpetual traveling wears out even the strongest constitution. In addition, for the sake of the town of Butte, it is absolutely necessary that a second preacher come to Montana as soon as possible. There in Butte a separate pastor is just as necessary as in Helena. The town is larger than Helena and has as many Lutherans. But if a preacher can only visit this place every three or four weeks, little can happen. In addition, a pastor would not have such a difficult position in Butte as in Helena, because he would get much more help from the surrounding towns. Therefore, since the candidate for Butte, Schröder, has died, I would like to make an urgent request to the venerable commission to do its utmost to send another suitable pastor this summer. All the remaining places could then be served by this one and me until further notice."

In connection with the above reports of our traveling preacher, we would like to share the following. By God's help and blessing, Fr. Meyer has been able to serve a total of 16 promising preaching places in Montana, which are about 500 miles apart; and he could have many more, if it were possible for him to seek them out and then serve them. At one of the last places he found, Sheridan, he found many Germans who had recently immigrated from Westphalia, and who would like to have more



He preached to 35 German listeners and many Americans, and reported: "A small congregation could be established here with the Germans if they were all Lutheran; but unfortunately most of them have fallen away in Germany and have turned to Darby's sect. However, they were all in the service and listened quite attentively. If I could stay here for a longer time to talk to the people, it could be that they would be won over with God's help. Again a proof for the necessity of a second preacher. A wide field would be opened to him in Montana." - In Helena, Father Meyer already had a Sunday school of 50 children, and now wanted to establish a weekly school there this summer. A capable Lutheran school teacher would be an urgent need there, and not only for the sake of the children, but such a teacher could certainly bring much blessing among the adults and be a good support for the pastor. However, it is almost impossible to find a place where the school could be held; and if one could find a suitable place, such as the ground floor of an English Methodist church, one would have to pay \$25 to 40 per month for it; then one would also have to provide for the maintenance of the teacher, and our dear fellow believers would still not have a little church for the Sunday services. Therefore, it seems more beneficial to them to first work towards raising money to buy a building site and to build a church on it, in which school could then be held, first by the pastor, but as soon as possible by a school teacher to be appointed. Signatures in the amount of \$1500 have already been collected for the construction of a church. - In the fall of last year, Butte City (southwest of Helena) had its own pastor, for whose support the Lutherans in Butte and the surrounding preaching points had also immediately signed \$50 to 60. A quite capable, eager young pastor was desired, who would also be fully proficient in the English language, so that he could also serve the English Lutherans, as well as the Lutheran Swedes and Norwegians. The Misstonscommittee tried to get a pastor who was already in office to become the second traveling preacher in Montana, but unfortunately this was not successful. Therefore, there was no other advice than to wait for this year's distribution of candidates. At the same, the candidate H. Schröder was chosen; but soon thereafter, according to God's inscrutable counsel, he was snatched away by death from the land of the living. "What now? Wait until next year for help? Or can't you perhaps call another one after all? - Then it is a matter of patiently surrendering to God's will and persevering alone; if only my strength can hold out. I had already hoped for a few weeks of rest, which, according to the advice of many of my Lutherans, I need very much. So wrote Father Meyer at that time. Well, the faithful God has provided. Candidate Bartling from Addison was made available and accepted the appointment. Already ordained in Addison, he now intends to immediately begin his traveling preaching profession in Montana. - As Mr.

P. Meyer asks the dear Christians for heartfelt intercession, of the speakers and appearances of the spirits of Brigham as does his newly called co-worker. May the almighty, Aoung, John Taylor, and J. M. Grant, which would have gracious God make us all ever more zealous in works of lovedistinguished the dedication ceremony. The dedicatory and ever more fervent in prayer that His name be hallowed,prayer composed by Mormon Apostle Lorenzo Snow and His kingdom come, and His will be done, also for the spoken at the temple dedication, which had been previously furtherance of the mission in Montana! Bro. S. published by print, filled five columns of closely printed matter in the Deseret News. Thus, unfortunately, our American wiles are making progress in spreading and fortifying their shameful idolatry.

(Submitted.)

Iowa District Synodical Convention.

The Iowa District of our Synod assembled at the congregation of Father Anson at Fort Dodge, Iowa, on September 5. The opening sermon preached by the Honorable General Presbyterian, Rev. H. C. Schwan, will be published in the "Lutheran." As far as the writer could ascertain, all the pastors, teachers and deputies were present, with the exception of only two Synod members, who were detained by illness in their families. Of the seven theses that Father L. Dornseif had posed on "the seriousness, zeal and faithfulness in following Christ in this last afflicted time," the first four were gone through in the morning sessions. Since Satan, in this last afflicted time, because he has not been allowed to trap us in regard to doctrine, will now try with infernal cunning to trap us in regard to life, so that we may say HErr, HErr only with our mouths, but deny Him in heart and deed, the faithful Savior, so will the five wise virgins among us who listen to the midnight cry of our time: "Behold the Bridegroom cometh; go ye out to meet Him" will find much benefit to the salvation of their souls in the Synodal Report now soon to appear in print. - Special attention was given to the mission places in our district. Collections were held for our fellow believers in Germany and New Zealand. Also signatures on Luther's works were collected for a little over 300 individual volumes. - Mr. P. Ph. Studt was elected as President and Mr. P. F. S. Bunger as Vice-President.

May the faithful God and Savior extend and strengthen His kingdom more and more also in our state for His glory and our salvation. Amen.

A. D. Griffin.

To the ecclesiastical chronicle.

I. America.

A congregation of the Episcopal Church in Buffalo, whose church had been destroyed, accepted the invitation of the Jewish "congregation" to hold their services in the synagogue!

Swarming. The Seventh Day Saints, who held their campmeeting at Neenah, Wis. last June, a Baptist sect, have forbidden their members the consumption of pork. They are also forbidden to enjoy spiritual drinks, tea and cash tea, and any food between regular meals.

(E. L. Gembl.)

The Mormons dedicated their third temple at Manti, in the middle of Utah, and knew to report great signs and wonders, songs of the heavenly hosts, radiant wreaths around the heads

II. foreign countries.

Resigned from the Lodge. The youngest son of King Oskar of Sweden, twenty-three-year-old Prince Eugene, has resigned from the Masonic Order of which he was an honorary member.

Infant baptism in China. Among the speakers at the last May meetings in London was Missionary Owen from Peking, who remarked: "They say that the Chinese are bad emigrants: they do not come anywhere to stay, they leave their wives and children behind in China. Well, I have come to know another kind of Chinese emigration: when the Chinese emigrate from the kingdom of darkness and enter the kingdom of God, they come to stay, for they take their wives and children with them or at least drag them after them. In Beijing and other stations in China, you can see three generations sitting side by side in church every Sunday - proof that the gospel has taken root in people's hearts and homes. I have also noticed that the Chinese Christians have always been concerned to bring their children to baptism as well; and oh, what a joy for me when I was able to take these little ones in my arms and baptize them in the name of the Father and of the Son and of the Holy Spirit! In infant baptism lies an important and for the Chinese completely new truth, full of comfort and full of promise for them and their children. Paganism has nothing to offer to the little ones. Nowhere in all of great China is a child's grave to be found. If a child dies, it is wrapped in straw or in a mat or packed in an old box and buried in some corner, as one buries a dog or a cat. No funeral service, no prayer, no funeral procession, no memorial stone, no burial mound - at most, some hot lime is poured over it to keep the dogs away. And this is still the best children's burial that exists in China. As a rule, the small corpses are thrown into the children's tower, which is a kind of death house in front of every Chinese city, or one gives the undertaker a few pennies to remove the corpse. The Chinese mothers certainly do not lack love for their little ones, but the pagan superstition wants it that way, and superstition is a cruel tyrant. If a child dies, it is believed that a ghost or an evil spirit from hell has escaped and entered the child: hence the death of the child and therefore the hasty and shameful scavenging of its remains by foreign hands. What a contrast this is to the words of our Savior: -Let the little children come to me, and do not hinder them, for such is the kingdom of heaven!"

(Calwer Missionsblatt).

Christian Colporteurs. The well-known preacher Spurgeon in London alone has employed eighty colporteurs, whose task is to distribute Bibles, devotional books, tracts, Christian magazines and good pictures among the people. The turnover of these eighty persons in the past year amounted to about \$50,000, and they distributed thousands of tracts free of charge, in addition to 8509 Bibles, 11,955 copies of the New Testament, 456,707 other Christian books, 327,372 periodicals, and a total of about \$500,000.

and 175,084 sheets and cards with Bible verses and biblical images that they sold.

How the pagans punish their gods. A peculiar case of the punishment of the gods is reported from Fuchu. A number of people had turned to the idols of a certain temple to take revenge on their enemies. The gods were to cause the death of these enemies. Now the Tartar commander of the military suddenly died and the inhabitants began to believe that the gods had killed him. Thereupon the vice-king of the province immediately gave orders to arrest and punish the idols. The prefect, armed with the vice-king's order, went to the temple and arrested the 15 wooden idols, 5 feet high. Their eyes were gouged out so that they would not recognize their judge and take revenge on him later. After a thorough investigation of the case, a report was sent to the viceroy, who then ordered the idols to be beheaded and thrown into a pond. The temple was to be closed for eternity so that the city would have peace in the future. (Kbl.) The Romans also punished their idols.

Pabstthum in South America. According to news from Rome, the pope has enforced a treaty with the United States of Columbia, according to which in the future the Roman Catholic religion will be recognized as the state religion in the republic. Churches and buildings belonging to the clergy are exempt from taxation, and clergy may not be conscripted into military service. The clergy will also have complete control over all state schools and universities. What this means for that state is easy to foresee. It means, first of all, the banishment of all Protestant missionaries, the destruction of all religious freedom, and the servitude of the people to a priestly rule that is nowhere more corrupt than in South America.

(W. B.)

How should children, even married ones, honor their parents?

The first honor to be shown to father and mother is to be obedient to them, to follow their commandment, as Paul says in Ephesians 6: "Children, be obedient to your parents. The other honor, when we have been brought up and have become men and women ourselves, where father and mother are lacking, that they should be poor, hungry, thirsty, naked, sick and weak, that we should reach out to them, help them, serve them with food, drink, clothing and all kinds of necessities, and consider them the greatest sanctuary that is on earth. For honor is not in words and gestures alone, but rather in deeds. It would be a small honor if I took off my hat to my parents and still let them suffer hunger. Not with words alone, says St. John in his first epistle, we are to love, but with deed and truth; so that the work of love may proceed with a will and from a right believing heart. That is, to love with truth and with action; item, to esteem them great and to think much of them, and to esteem ourselves quite small in comparison with them, so that we know that it is pleasing to God that we should be born of our parents, whether they be of high or low estate, rich or poor; even what they call us, which is not contrary to God, that we think not otherwise than that it is called and required of us by God. For it is so ordained of God, that we should be their sons and daughters; wherefore we ought to receive their words and works, as if God himself created them with us. Therefore he saith not, Thou shalt love them, but: You shall honor them. For honor is something greater than love. -

Honor is directed toward a superior, and has a fear with it, lest we offend him whom we honor; and also acts under him as under a lord, not for the sake of punishment, but that he may love him whom he honors. In the same way, we should not only love our father and mother, but also honor them, hold them in high esteem, and fear them as our overlords, ordained by God. And no one is exempt from paying such honor to his parents, no matter how high his rank. (Luther, Interpretation of the Ten Commandments. 36, 109 f.)

From the life of a cross bearer.

Countess Maria Katharine Sophie von Hohenlohe und Gleichen, born in Waldenburg on March 12, 1680, writes the following about her own life in her book of devotion: "Einsame Seelen-Apotheke": God immediately had me marked with the cross by bringing an ulcer on the right eye into the world with me, so that although under the protection of God the eye was saved by the care of my mother, it retained a certain weakness forever. This was a constant reminder to me to turn my eyes away from vanity and to use them only for the glory of God. In the first quarter of my life I had dropsy. In the fifth year I lost my father (Count Hiskias zu Pfedelbach); from then until the eleventh year I had a severe illness every year and between the seventeenth and eighteenth years not a single healthy day, especially such a severe headache that it was feared that I would die of the disease. My faithful God, however, did not allow this, but only wanted to block my way to vanity with thorns, to make heaven sweet and the world bitter; and for this his holy name be praised. On December 6, 1701, God led me into marriage with Count Christian Kraft, a faithful ruler and father of his subjects. God blessed me within twenty years with eighteen children, of whom I subsequently experienced thirteen grandchildren. Under such circumstances, God allowed me to experience the cross that He has placed on the female gender. Especially with the eighth and ninth child it was extremely dangerous for me, so that I was preserved to a miracle in front of many eyes. At the same time, however, I must also praise God for sweetening my marital cross. The hardest thing during my married life was the concern, which lasted for about twenty years, that I would lose my extremely sickly husband, who I loved most dearly, prematurely through death. But God, in His mercy, also averted this and spared me this hard cross until all my children were grown up. Among the greatest blessings he has shown me, I count the fact that he has so blessed our child rearing and has especially so governed the hearts of my dear three sons that they not only accepted their father's discipline, but also showed themselves obedient to me and were my support and comfort after their father's death. God sent eleven children ahead of me into eternity, and among them there are two sons who might well hurt my mother's heart; but also in this respect I cannot thank God enough for His sweet consolations and the certain assurance: I have not lost any of the deceased, but will find them all again with joy before God's throne one day. Finally, among the bodily benefits that have befallen me, I also count that God has always strengthened my often very weakened senses, especially my hearing, and has always given me new strength, since I have been completely paralyzed several times, partly in my arms and partly in my legs. Strengths given

has. But if he has done so much for me according to the first article that I can exclaim, "Lord, I am too little of all your mercy and faithfulness," how can I begin to praise him enough for what he has done for my soul? He received me in holy baptism as his child, and although I transgressed my covenant out of weakness, he bore me with great longsuffering. How kindly my loving Savior drew me to Himself from my youth, and the Holy Spirit did not tire of working on my heart, punishing me inwardly, encouraging me, warning and comforting me, yes, even taking me into a rather hard discipline and putting me into a crucible, so that my Savior and His righteousness would become quite dear to me. In particular, I also thank him that he never let me lack honest servants (preachers), through whom I was edified, and especially gave me a righteous confessor for many years, who faithfully made up for what was neglected in me in childhood, instructed me with all seriousness to a living knowledge of Jesus Christ and tried to protect me from all hypocrisy. So I will surrender to the Triune God, whose faithfulness and wisdom I cannot sufficiently praise, for my eternal ownership; but when I once depart, this shall be my epitaph: "Here rests a great sinner, but abundantly pardoned by God."

Despite frequent and severe illnesses, she reached the age of 81 and died on October 26, 1761, from a sudden bout of dysentery. In her last moments she raised her eyes to heaven once more and then passed away gently and blessedly in faith in the Lord whom she had served long and faithfully.

Ordinations and introductions.

By order of the Honorable Presidency of the Canada District, Mr. Cand. S. Eix ordained and installed in the congregation at Wallace, Ont. by the undersigned on the 12th Sunday after Trin. W. Weinbach.

Address: Uev. 8th Lix, LnrLviUo, Uertlr Oo., Ontario, Oan.

By order of President Wunder I ordained my son Gustav A. Müller on the 13th Sunday after Trinity in the midst of a fine congregation at Lost Prairie, Ill.

I. A. F. W. Müller.

Address: Uev. o. -V. NnoUer, Oouant, Uorrz? Oo., IU.

On the 14th Sunday after Trinity, Mr. Cand. Otto List was ordained and inducted by the undersigned, assisted by Fr. W. Hudtloff, in the Jmmanuel parish at Town Washington, Shawano Co.

P. H. Thickness.

Address: Uev. O. Di8t, OooU I?. O., 8üa>vano Oo., Issis.

By order of the honorable Mr. President Wunder, Mr. Cand. I. D. Matt hius, assisted by P. E. Werfelmann, was ordained and introduced by me as assistant preacher of my congregation on the 14th Sunday after Trin.

A. Reinke.

Address: Rev. ch. D. Nattdiu8,

761 ^ortk^oocl 8tr, OdieaZo, Ill.

By order of the Honorable President of the Minn. and Dakota District, on the 14th Sunday after Trinity, Cand. W. Licht ordained and inducted in his parishes of Rosenberg, Centerville and Dankten by the undersigned. G. Rumsch.

Address: Rev. Dickt, Lox 345, ^anktou, Dakota.

By order of the Honorable Mr., President Sievers, Mr. Cand. G. Drews was ordained and inducted by the undersigned on the 15th Sunday after Trinity in the Lutheran congregation at Town Polk Center, Polk Co, Minn.

Paul Wichmann.

Address: Uev. O. Drcrv8, liV^lio, lLolk Oo., Lliou.

By order of the Honorable Mr. President Biltz, Mr. Cand. I. F. Schmidt on the 15th Sunday after Trin. in the congregation at Carrollton, Mo., ordained and introduced by J. H. E hlars.

Address: Rev. ch. l'. 8ckmict,

Box 32, OarroUton, OarroU Oo., No.

On behalf of the Honorable Presidium Middle District, Mr. Cand. A. F. A. Sallmann was ordained and inducted on the 15th Sunday after Trin. in St. Paul's parish at Pomeroy, O., by- C.A. Frank.

Address: Rov. l'. 8aUmanll, komero^, Okio.



On the 15th Sunday after Trinity, Cand. J. F. G. Beyer was ordained and inducted by the undersigned at St. Paul's Parish near Unionville, Mich. by order of the Honorable Mr. President Schmidt, assisted by Mr. 8th Bernthal. J.L. Hahn.

Address: Rov. ckolrunn68 IV 6. prefer,
Lox 77, IlunionviU" 8th O., 'Inseolu 6o., Mied.

On behalf of the Honorable President of the Southern District, Mr. 8, G. J. Mueller was inducted at Spring Creek, Harris Co, Tex, on the 14th Sunday after Trin, assisted by Mr. 8, E. Stark, byA . Wilder.

Address: Rev. C. ch. MueUer, Rose UM, Harri8 6o., lex.

On the 14th Sunday after Trin. in the presence of the honorable Mr. Praeses Sprengeler, Mr. 8. Mr. 8 H. Daib, assisted by Mr. 8 Grüber, was installed in the congregation at Merrill, Wis. byH . Erck.

Address: Rev. 8th Dall), Merrill, >Vi8.

By order of the Honorable Mr. Praeses Sprengeler, on the 14th Sunday after Trin. Mr. 8. H. Restin was introduced to the congregation at Whittlesey, Taylor Co. of Wis. by.

W. C. Brink.

Address: Uev. Il. Ue8tin, 8liiUpx>8, 8rloe 6o., >Vi8.

By order of the Venerable Praeses Stiemke, on the 15th Sunday after Trin. Mr.8. W. C. Lauer was installed in the congregations at Garden City and Hanceville by the undersigned with the assistance of Mr. 8. C. E. Scheibe. F. Engelbert.

Address: Uev. liV. O. Oarcken 611^, Llourrt 6o., ^la.

By order of the Honorable Praeses Biltz, Mr. 8 George Landgraf was installed in my former branch, Zion Lutheran Parish at Mokeville, St. Louis Co, Mo. on the 16th Sunday after Trin. R. Winkler.

Address: Rev. 8eo. 8uu6Aruk,

UuttouviUe, 8t. I-ouis, Oo., Mo.

On the 16th Sunday after Trin. Mr. 8. A. Henkel (formerly of Winfield, N. U.) was introduced by order of the Presidency Eastern District in his congregation at Rondout, N. A., by Bro. King.

On behalf of Mr. Sprengeler, President, Mr. 8 H. Kollmorgen, assisted by Mr. 8 C. Schwan, was introduced to the congregations at Town Grant, Shawano Co, Wis, by the undersigned. A. J. Fuhrmann.

Address: Uev. 8. loUinorZtzü,

Oarolino, 8lru^vuuo 6o., Wash.

Ordination and Mission Feast.

By order of the Honorable President Biltz, Cand. J. Klingmann was ordained and inducted by the undersigned on the 15th Sunday after Trinity with the assistance of Mr. 8th C. Hafner in Argentine, Kans.

In the afternoon, mission feast was celebrated, with Mr. 8 Hafner preaching. Collecte: K27.10. E. Jehn.

Address: Rev. ch. XIlInAMann, ^rZentine, Xun8U8.

Church consecration.

On the 16th Sunday after Trinity, the Lutheran congregation at Otto, N. U., dedicated their enlarged and beautified church anew to the service of the Triune God. 8 Buch preached in German in the morning, 8 Bröcker in English in the evening. Language. E. J. Sander.

Mission Festivals.

On the 12th Sunday after Trin. the congregations at Belknap, Rogers City and Moltke, Mich. celebrated mission feast at the latter place. Collecte: K46.40 (forInternal, Negro & Jewish Mission). Festival speakers: 8th Potzger and undersigned.

I. D. Druckenmiller.

On the 13th Sunday after Trin. my congregations in and around Ruth, Mich. celebrated Mission Feast. Collecte: P31.22. Preacher: 8th P. Stamm and undersigned. W. Schwartz.

The congregation at Greendale, Buffalo Co, Nebr. celebrated its first mission feast on the 13th Sunday after Trin. The undersigned preached. Collecte: H27.37. J. E. Baumgärtner.

On the 13th Sunday after Trin. the churches at Palmer and Linn, Kansas, celebrated mission feast at my church. Preaching were 8th Keller and Stud. Bauer. Collecte: H48.30.

Alexander.

On the 13th Sunday after Trin. the congregation at Portage, Wis. celebrated the Mission Festival. Festive preachers: Prof. E. Hamann and 8. G. Barth. Collecte: H40.25. C. Seuel.

- On the 13th Sunday n. Trin. the congregations at Browns town and Vallonia, Ind. celebrated mission feast. Festival preachers: UU. G. Markworth and Ph. Schmidt. Collecte: K27.75.

On the 15th Sunday after Trin, the congregation of Nokomis, Ill, celebrated the mission feast. Festival preachers: UU. C. Schröder and H. Kowrct. Collecte K63.20.

E. Lehmann.

Louis Wessel.

On the 14th Sunday n. Trin. our congregation celebrated its mission feast at Lyons, Burt Co. nebr. Celebrant: Fr. A. Hofius and undersigned. Collecte: K35.00.

On the 15th Sunday after Trin. the congregation in Kewanee, Ill, with some guests from the congregation in Galesburg, celebrated Mission Feast. Festival preachers: UU. H. Ph. Wille and W. Hallerberg. Collecte: G32.95.

J.M. Maisch.

L. O. Hohen st ein.

On the 14th Sunday after Trin. the St. Peter's congregation in Lebanon, Wis. celebrated Mission Day. Celebrant: G. F. Schilling. Collecte: H55.00.

On the 15th Sunday after Trin. the congregation at Eisleben, Scott Co, Mo, celebrated mission feast. Festival preachers: the UU. H. A. E. Schäfer and O. R. Hüschen. Collecte: S38.65. H. F. Grupe.

M. F. Albrecht.

At Farmers Retreat, Ind. on the 14th Sunday after Trin. P. Zollmann's and my congregation mission feast, at which Prof. F. Pieper, I'. R. A. Bischofs and P. F. W. Pohlmann preached and \$106.00 flowed into the mission funds.

Lb' Due to lack of space, the display of several mission festivals that have taken place has been postponed.

E. W. Kähler.

On September 2 and 3, the congregations at Alma, Brownsville, Concordia, and Emma, Mo. celebrated their mission festival of this year at the latter place. Collecte: H202.29.

C. H. Demetrio.

On the 14th Sunday after Trinity, the congregation celebrated a mission feast at Onaga, Kans. Preaching were the UU. C. Hafner and F. Drögemüller. Collecte: P34.00. Adolph Schmid.

On the 14th Sunday after Trin. the congregation in Arborville, Uork Co>, Nebr. celebrated mission feast with U. G. Bürger's congregation. Festival preachers: A. Baumhöfener and G. Bürger. Collecte: H42.44. I. G. Lang.

On Sept. 9, the congregations of Craig and Corning, Mo. celebrated Mission Feast. Mr. P. Lentzsch and undersigned preached. Collecte: K47.25.

I. A. Proft.

On the 15th Sunday after Trin. the two congregations in Withley County, Ind. celebrated Mission Feast. U. St. Hassold and undersigned preached. Collecte: H51.85.

Traugott Thieme.

On Sept. 9, the churches at Prairie City and Appleton City, Mo. celebrated Mission Feast. U. W. Brauer and undersigned preached. Collecte: K44.48. C. J. Umbach.

On the 15th Sunday after Trinity, the congregations of New York and the surrounding area celebrated the Mission Festival in Broadway Park in Brooklyn. Festival preachers: Prof. G. Stöckhardt and the UU. H. Feth and S. Keyl. Collecte: H205.74.

E. Bohm.

North St. Louis congregations celebrated the 15th Sunday in Trin. Mission feast. Festival preachers: the UU. G. Link and C. Schmidt. The Collecte: K630.00, was earmarked for Inner, English, Negro, Emigrant and Jewish Missions.

C. L. Janzow.

The congregations of Freeport, Pecatonica, Rochelle, Lynnvile and Rockford, Ill, celebrated Mission Feast at Rockford on the 15th Sunday after Trin. Festival preachers: U. L. von Schnck and k. W. Krebs. Collecte: tzl 04.16.

L. W. Dorn.

On Sept. 9, the congregation at Seymour, Ind. celebrated Mission Feast, with UU. R. Eirich and F. Wambsganß preached. There were a H90.00.

P h. Schmidt.

On the 15th Sunday after Trin. the congregations of the UU celebrated. Weller, Tb. Grüber and the undersigned celebrated a mission feast in the church of the latter. Festival preachers: kU. Weller and Th. Grüber. Collecte: S69.10 (Z for traveling preacher in Nebraska, and each ^for Negro and emigrant mission in New York).

Utica, Nebr.

G. Grüber.

On the 15th Sunday after Trin. the congregations of UU. H. Niemand and M. Adam in Cuming County, Nebr. celebrated mission feast in the church of the latter. Collecte: K68.00. Festival preachers: H. Niemand and M. Adam.

Sunday, September 9, the St. John's congregation, the Bethlehem congregation in Lincoln County, and the David's Star congregation in Ellsworth County, Iowa, celebrated a mission feast in which the congregation at Hollyrood also participated. The following preached: UU. J. M. Hahn and H. Obermove. Collecte: P53.00 (H40.00 for Kansas inner mission and P13.00 for Negro mission).

E. Mähr.

The congregations at Champaign and Henslev, Ill, celebrated the 15th Sunday after Trin. Mission feast in Champaign. Guests were present, among them Mr. U. F. Ave-Lallemant, from the neighboring congregations. Festival preacher: U. C. F. W. Scholz and undersigned. Collecte: H55.00.

L. Frese.

Conference - Displays.

The New York and New England District Conference will hold its next meeting from October 16 to 18 in the congregation of Father Stutz in Albany, N.U. Work: 1. How can every Christian man recognize that he is in the faith? (U. Kanold.) 2. How does baptism work faith? (? Sieker.) 3. Some sentences on the use of Christian liberty in meetings and entertainments organized by associations within our congregations. (U. F. König.) - Preacher: P. Thomä; substitute; P. Lühr. Confessor: F. König; substitute: U. Drees.

The local pastor urges all brothers to register early. C. A. Germann, Secr.

On October 3 and 4, the South Dakota Pastoral Conference will meet at the home of Father M. Wächter. - The brethren traveling by rail will be picked up at Parkston.

A. H. Kuntz.

The Pastoral Conference of Cen-tral - Illinoi will hold, s. G. w., its meetings this year at Bloomington, Ill, from October 16 to 18 (Tuesday morning 9 o'clock to Thursday evening).

You are asked to call at least 14 days in advance.

C. F. W. Sapper.

From St. Louis to Altenburg for the Synod!

Departs: Tuesday, October 2, precis 4 o'clock in the afternoon on the steamer Crystal City. The same is at the Wharfboat of the St. Louis and New Orleans Anch or Line, opposite Chestnut street. Price: \$1.00 there, \$1.00 back. Pay extra for food.

F. K.

Revenue into the California and Oregon District coffers:

Synod Fund: From St. Paul Parish in San Francisco H22.00. Fr. Kogler's parish in Orange, Cal. 8.40. (S. H30.40.) District's Inner Mission: St. Paul's Parish in San Francisco 56.40. Ar ine students: From the Women's Association of St. Paul's Parish, San Francisco, 44.50. By Mr. U. Münkel, Los Angeles, from the Women's Association of his Parish, 5.00. Gem. 5.00. By Mr. H. Stut, Oakland, Cal. 10.00. (S. H59.50.) Deaf and Dumb Institution in Norris, Mich. Runkel, Los Angeles, from the Women's Club of sr. Gem. 5.00. San Francisco, Sept. 1, 1888. J. H. Hargens, Cassirer. 400 6th st.

Income to the Iowa DistrictS treasury:

Synodal treasury: By U. F. v. Strohe from Joh. Gemeinde bei Monticello H30.00. By U. F. Brust from sr. Congregation in Dubuque 10.30. By U. Ansonge from sr. Gem. at Fort Dodge 57.00. Durck U. Dörffler of sr. Gem. in Council Bluffs 3.50. Durck U. L. W. Dornseif of sr. Gem. at Boone 7.27. Durck U- Reisinger of sr. Gem. at Wilton 20.50. By U. Reinhardt of sr. Gem. at Van Horn 22.00. By Fr. I. H. Brammer of sr. Trinity parish 14.25. St. Paul parish 2.45. By ? F. Edlers in Adair from sr. Gem. 18.40. By b'. E. Wiegner from sr. Gem. in St. Ansgar 7.60. By 1*, Grafelmann, half of the Pfingstcollccte sr. Joh.-Gem., 11.75. By 1?. W. T. Stroebel of sr. Gem. in Denison, 8.35. By 1>. Ch. F. Herrmann of sr. Gem. in Arcadia 3.50. By k. F. S. Bünger of sr. Christus-Gem. 6.00. By G. Bayer of sr. Martins-Gem. 13.25. By P. I. Schinnerer of sr. Congregation 6.00. By ?. Günther from sr. Boone 10.00. By 1?. Ph. Dornseif from sr. Joh.-Gem. 13.67. By M. Herrmann of sr. Gem. in Grant Tshp. 7.00. By ?. I. Aron of sr. Gem. at Atkins 15.15. By P. Bräuer of sr. Gem. tn Elkport 2.50. By ?. Oehlert of St. PaulsGem. tn Webster City 5.38. By Fr. I. Horn of sr. Gem. in Bremer Co. 13.75. By 1*. W. Brandes of sr. Gem. at Waht Cheer 9.17. By P. E. Zürrer of sr. Gem. 11.50. By 1*. G. Gülker of sr. Jmm.-Gem. 3.35, his preaching place in Aurelia 2.65. By G. Haar of the Gem. in Eldora 4.57, in Hubbard 2.52. By Fr. Zürrer of Christ. Küster 2.00. By Fr. Heinke from sr. Gem. at Bauer 4.00. By 1?. Brammer from sr. Jmm.-Gem. 2.50, Mrs. H. 1.00. By ?. E. Riedel of St. John's parish at Colfax Tshp. 10.00. By k. Dörffler of sr. Gem. in Hastings, Iowa, 9.00. By A. Ehlers from Joh. Polzin 1.00. By P. Baumhöfener from sr.

Gem. at Homestead 13.40. By U. C. I. Crämer of sr. Gem. at Ogden 5.00,by Joh. Senne from the estate of his deceased sister Dora Senne 3.00. By V. G. Haar at Hubbard 2.00. By VA. Lohr, Coll. sr. Gem. at Sherrill,By P. P. Meinecke from the JungfrauenVerein sr. Gem. 3.75. By U. Georg 7.25. By V. F. v. Strohe of N. N. to pay off debt caused by sickness atBayer from A. Thomas 5.00. By u. E. Zürrer, Coll. on Ludwig Beermann's Springfield 1.00. By V. H. Gläss of sr. Gem. at Waverly 11.00. (Summa -wedding, 7.00. By U. Brandt, Ueberschuß vom Kinderfeste sr. Gem. at 412.48.) Clarinda's, 6.23. (p. -24.98.)

Building fund in Addison: From P. F. v. Strohe's Joh.-Gem. at Monticello Orphanage near St. Louis: By P. P. Meinecke from the Jungfrauen- 39.25. Through U. Studt from sr. Gem. at Luzerne 11.79. By Fr.Verein sr. Gem. 3.50. By k A. Lohr from Joh. Schad in sr. Gem. .50. by P. Grafelmann, half of Pentecost Coll. sr. Joh.Gem. at Victor, 11.75. By U.Ph. Dornseif from Mrs. Rikowsky .50. by U. Ansgore from the Women's Brandt of sr. Gem. at Clarinda, 30.75. By teacher Plischke from Gem. atAssociation sr. Gem. in Fort Dodge 8.00. (p. -12.50.) Atkins, 20.75. By U. C. A. Bretscher belatedly from sr. Gem. 1.50. (p. - Orphanage in Wittenberg: Through U. E. Wiegner from sr. Gem. to 115.79.) Rock Creek 6.00.

Building fund in Milwaukee: From U. F. v. Strohe's Joh.Gem.at Widows' ""^Orphans' Fund: through U. C. W. Baumhöfener, sent at G. Monticello 39.25. By k Studt from sr. Gem. in Luzerne 7.63. P. Th.Glandorf's wedding, 6.60, from sr. Gem. at Homestead, 1.00. (p. -7.60.) Händschke and by members of sr. Gemeinde 10.00. (p. -56.88.) Deaf and Dumb Institution: By U. Brandt from sr. U. Ansgore of the Walthor College in St. Louis: By P. W. T. Ströbel in Denison by O. HinkWomen's Association at Clarinda 7:30. Congregation at Fort Dodge 10:00 u. by C. Hartwig 5.00 each, by H. Lochmüller .50, by W. T. Ströbel 10.00.a.m. (p.-17:30 p.m.). Pilgrims' House in New York: Through Fr. By Fr. F. v. Strohe of N. N. (P. -20.50.) Inner Mission in Iowa: By V. G. Bayer of sr. Martins-Gem. 7.00. By U.-25. (p. -5.25.)

Baumhöfener from sr. Cong. at Homestead 13.40. By U. Th. Händschke Church building in Springfield: By U. A. Ehlers from Joh. Polzin 1.00. of sr. Cong. at Sumner 7.25, at West Gate 2.15. By U. P. Meinecke of theBy U. Ph. Studt from F. Voelz 1.00. By U. Baumhöfener from sr. By U. Ph. South District Conference at evening service ges., 14.00. By U. E. ZürrerDornseif from St. John's Parish 9.76. By F. L. Weiss from St. Paul's Parish 2 communion collects sr. Congregation 7.95, by Christ. Küster 2.00. By U.at Fort Dodge 10.00. (p. -24.26.) ForthecomunityinSarcoxie, Mo.: By P. L. W. Dornseif from M. Ströbel in Denison, part of the Mission Festival Collect, 15.00. By V. F. A. Reinhardt at Van Horn, Mission Festival Collect, 80.00. By U. Brust inLeininger.50. Dubuque, part of the Mission Festival Collect sr. Gem., 8.60. By U. Ph. Gem. in Council Bluffs, Iowa: By Cassirer D. W. Roescher 1.00. By P. Studt at Joseph & Gottfr. Veit, 1.00. By U. C. Lauer at Newell,A. C. Dörffler, Missionfestcollecte 77.50, by W. R. 2.50. (S. -81.00.) Missionsfestcoll. of, 29.00. By U. Dörffler at Council Bluffs of W. R., 2.50. NursesatSeminartoSpringfield: By U. E. Zürrer from Mrs. Richter sen. 5.00. By P. Th. Händschke, Coll. sr. Gem. at Sumner, 7.35. By Ü. E. Zürrer, Theil5.00. of the Mission Festival Coll. sr. By Fr. Ansgore at Fort Dodge, part of the mission festival coll. 10.00. By U. Bretscher, part of the mission festival coll. of the congregations of U. Bretscher and M. Herrrer. Bretscher & M. Herrmann, 44.00. By Fr. F.-. v. Strohe of N. N. .50. By U A. Ehlers, part of the mission festival coll. of sr. Gem. at Gray, 50.00. By U. Ftunge, Missionfestcoll. sr. Gem. at Sioux City, 40.43. (p. -362.13.)

General inner mission: By F. W. Heinke from E. Langebartels .50. Mission to the Jews: By U. P. Meinecke of the congregation at State Centre 5.50, in State Centre 1.00. By P. Ströbel in Denison, part of the mission festival coll. 5.00. By U. C. W. Baumhöfener from his congregation at Homestead 1.50. By U. E. Zürrer, part of the mission feast coll. of sr. Gem. 5.50. (p. -18.50.)

Emigrant MissioninNewOork: By U. A. Ehlers, Theil der Missionsfestcoll. sr. Gem. at Gray, 5.00. English Mission: By U. A. Ehlers, Theil der Missionsfestcoll. sr. Gem. at Gray, 10.00.

Negro Mission: By U. Ph. Studt from Fr. Völz for the new Negro station in N. O. 1.00. By U. P. Meinecke from sr. Gem. at State Centre 5.50, in State Centre 1.00. Centcollecten of the Sunday school children in State Centre for the new Negro church in N. O. 1.50. By V. Ph. Studt from H. G., T., C. u. A. St. for the Negro children in N. O. 2.63. By U. F. W. Heinke from Joh. Schumacher for the Negro mission in N. O.1.00. By P. Zürrer from H. Beermann seu. 5.00. By U. Ströbel iu Denison, Theil of the mission festcoll, 5.00. By V. Ansgore at Fort Dodge from W. Hoyer 5.00. By P. Brust at Dubuque, part of the mission festival coll. sr. Gem. 4.00. By U. Ph. Studt from F. Voelz for the new Negro church in N. O. 1.00. By U. E. Zürrer from H. Richter ssn. 10.00. By U. C. F.Herrmann from Joh. Brockmann for the half-finished Negro church in N. O.1.00. By U. G. Bayer from Chr. Gensicke for the Negro mission in Springfield 5.00. By P. G. Bayer for the church building in N. O. from Fr. Ebert, Mrs. Charlotte Ebert, from H. Ebert 1.00 each. By U. F. S. Bünnger from sr. Christus-Gem. for the church in N. O. 8.50. By U. F. Brust from G. Vogel .50. By U. Baumhöfener from sr. Gem. at Homestead 1.00. By U. Zürrer, Theil der Missionsfestcoll. sr. Gem., 12.00. By U. E. Zürrer from H. Richter ssn. 3.00. By U. Ansgore at Fort Dodge, part of the mission feast coll., 5.00. By U. Bretscher, part of the mission feast coll. of the congregations of UU. Bretscher & M. Herrmann, 14.00. By U. A. Ehlers, part of mission festival coll. of sr. Congreg. at Gray, 5.00. (p. -100.63.)

Poor students in Fort Wayne: Through U. I. Aron, Coll. sr. Gem. at Atkins, 20.25. By U. Zürrer from Mrs. Richter, Sr. for Döderlein students at Fort Wayne 5.00. (p. -25.25.)

Poor students from Iowa: By k.Ansorge at Fort Dodge, sent at the wedding of Ernst Weiss for Böhm in St. Louis, Däumler & Kolb at Fort Wayne & Schlacht in Milwaukee, 9.75. By P. C. W. Baumhöfener, sent at H. Hüdepohl's wedding, 6.50, on H. Folkmann's wedding, 8.00. By U. A. Lohr of Joh. Schad in sr. Gem. .50. by 1?. Wiegner from s. Predigtplatz in Garner 2.50. By U. F. Brust from N. N. 2.00. By U. Zürrer from Christ. Küster 2.00. By U. I. D. Hesse, ges. on I*. C. Jobst's wedding, 12.00. By U. Günther, on Herm. Grabaus Hochzeit ges. for U. Horn's sons 2.65. By ?. Zürrer, communion coll. of Joh.-Gem., 6.25, coll. at Karl Neckels 3.00. By U. Ph. Dornseif, sent at evening service from Northwest Special Conference, 10.15. By k. C. I. Crämer from Mrs. H. Heldt 1.00. By V. C. W. Baumhöfener from sr. Gem. at Homestead for O. Kitzmann 11.00. By U. E. Zürrer, communion coll. sr. By U. Ansgore at Fort Dodge, part of the missionary feast collection, 50.00 (of which for Schlacht, Chr. Däumler, L. Kolb and A. Böhm 10.00 each). By U. Grafelmann of N. N. in the bell bag sr. Gem. found for Joh. Brockmann tn Springfield 10.00. By k. F. v. Strohe from N. N. 1.00. (S. -141.55.)

Aged and sick pastors and teachers: By P. E. Wiegner from s. preaching place in Rudd 1.30. By U. Busse, part of a collecte on D. Kannings wedding, 2.50. By k- Brust from N. N. 1.00. By P. P. Meinecke from the south district conference 12.00. By P. Günther in Boone from the women's association sr. Gem. 5.00. By U. Grafelmann from N. N. found in the collection bag of sr. Gem. found 5.00. (p. -26.80.)

Orphanage near Addison: By U. F. A. Reinhardt

Revenue to the Western District's coffers:

Synodal funds: By Mr. Geißler of P. Stemmermann's congregation in Humboldt -5.00. By V. Fischer's congregation in Drake 10.05. By U. Roschke in Freistatt 5.15. By Mr. Junge of U. Günther's congregation in Mora 5.25. U. Richter's congregation in Washington 9.20. (p. -34.65.)

New construction in Addison: By Mr. Weinhold of U. Zschoches Gem. in Frohna 50.00.

Progymnasium in Concordia: By Mr. Kröncke tn Concordia, tuition, 10.00. U. Mendes Gem. in Uniontown 6.50. U. Meyrs Gem. in Friedheim 4.30. (S. -20.80.)

S chuld repayment: By U. Roschke in Freistatt 5.15.

Inner Mission in the West: by Mr. Schwartz, Mission Festcoll. of North St. Louis congregations, 350.00. by Fr. Mießler, Mission Festcoll. at Des Peres, 60.00. by Teacher Hafemeister, Mission Festcoll. of congregations at and near Concordia, Alma and Sweet Springs, 182.29. by Fr. Umbach at Prairie City, Mission Festcoll. of, 30.00. by U. Brauer at Appleton City of I. Schempp 2.00. by D. Holls, Mission Festcoll. at Honey Creek, 30.00. (p. -654.29.)

Inner Mission in Kansas: By U.'Matkhias in Block, Missionfestcoll. sr. Congreg., 10.00. Fr. Mähr's Congreg. in Ellsworth 1.30. Missionfestcoll. of St. John's Congreg. and Bethlehem's Congreg. in Lincoln Co. and Davids Stern's Congreg. in Ellsworth Co., 40.00. By u. Lüker in Pittsburg, Missionfestcoll. sr. both congregations, 25.00. (S. -76.30.)

Negro Mission: By Mr. Schwartz, Mission Festival Coll. of North St. Louis Congregations, 100.00. By U. Matthias in Block, Mission Festival Coll. of his Congregation, 5.00. By Fr. By Fr. Mießler, mission festival coll. in Des Peres, 10.00, by Gottfr. Mertz .50. By U. Kauffeld in Newton 1.00, by. sr. Gem. 2.17. By Teacher Hafemeister, Mission Festcoll. of congregations in and bet Concordia, Alma and Sweet Springs, 10.00. By U. Umbach in Prairie City, Mission Festcoll., 7.23. By U. Mähr, Mission Festcoll. of St. John and Bethlehem congreg. tn Lincoln Co. and Davids Stern congreg. in Ellsworth Co, 13.00. By Mr. M. C. Barthel of I. Eckhoff and H. PeterS in Brownsville, Minn. each, 1.00, by H. Mueller in Westchester, Ind. 1.25. By U. Mende in Uniontown from a member of sr. Congreg. thank offering for new crop, 3.00. By U. Lüker in Pittsburg, mission feast coll. of sr. both congregations, 10.00. By k. Holls, mission feast coll. at Honey Creek, 25.00. (p. -190.15.)

Jewish Mission: By Mr. Schwartz, Mission Festival Coll. of North St. Louis, 10.00. By U. Mießler, Mission Festival Coll. in Des Peres, 5.00. By U. Holls, Mission Festival Coll. in Honey Creek, 5.00. (S. -20.00.)

English Mission: By Mr. Schwartz, Mission Festcoll. of North St. Louis congregations, 128.25. By U. Mießler, Mission Festcoll. at Des Peres, 20.00. By Teacher Hafemeister, Mission Festcoll. of congregations at and near Concordia, Alma and Sweet Spring, 10.00. By U. Umbach at Prairie City, Mission Festcoll, 7.00. By U. Gräbner in St. Charles from Mrs. Schaden 1.00. By U. Holls, mission festival coll. in Honey Creek, 5.00. (p. -171.25.)

Baltimore Emigrant Mission: By Mr. Schwartz, Mission Festcoll. of North St. Louis Congregations, 20.00. By Fr. Mießler, Mission Festcoll. at Des Peres, 9.40. (S. -29.40.)

Emigrant Mission in New Oork: By Mr. Schwartz, Mission Festcoll. of North St. Louis Congregations, 20.00. By U. Mießler, Mission Festcoll. in Des Peres, 9.40. (S. -29.40.)

Widow's Fund: U. Mährs Gem. in Ellsworth 1.50. By U. Roschke in Freistatt 5.75. By P. Ehlers in Norborne from Mrs. N. N. 1.00. By U. Albrecht in Perry Co. from Joh. Versemann 5.00, from N. N. 2.00. By U. Hanser in St. Louis from Jmm. Günther 1.00. (p. -16.25.)

Sick pastors uno teachers: by U. Hanser in St. Louis by Ed. Junghans 5.00.

Orphanage near St. Louis: By Mr. Geissler of U. Stemmermann's congregation in Humboldt 2.55. By U. Gräbner in St. Charles from Mrs. Schaden 1.00. By U. Mende in Uniontown from a member of his congregation. Congregation, thanksgiving offering for the new harvest, 1.00. By Fr. Ehlers in Norborne 2.00. By



R. Hanser in St. Louis from Wittwe Dora Müller 50.00. (p. -56.55.)
 Hospita.l in St. Louis: By R. Mende in Uniontown from a member of his congregation. Through R. Hanser in St. Louis from Wittwe Dora Müller 15.00, Wittwe Moser 1.50. (S. -17.50.)
 Poor students in St. Louis: Through R. H. Sieck in St. Louis by Bro. Brockmann 5.00.
 Poor students: Through R. Hanser in St. Louis from the Young Men's Association for Bangert 25.00.
 German Freiktrche: R. Meyr in Friedheim .70. by R. Wangerin in St. Louis from F. Grüne 1.00. by R. Ehlers in Rorborne from Mrs. N. N. 1.00. (S. -2.70.)
 Church building in Albina, Ore.: By R. Hanser in St. Louis by the Virgin Association 20.00.
 St. Louis, Sept. 18, 1888. H. H. Meyer, Cassirer.

2321 N. 14tR 8tr.

For poor students the undersigned has received with heartfelt thanks: From St. John's Parish, Port Richmond -5.00; from Mr. R. Beyer for Stud. Ohlinger 25.00; from Mr. A. Gockel, Pilot Knob, Mo-, for Stud. Nickel 1.00; by Mr. R. M. T. Holls, Honey Creek, Mo. for Stud. G. Mueller 25.00; by Mr. R. C. Strafen, Watertown, Wis. sent to Mr. Ziemer's wedding 6.02, for Stud. D. Markworth; by Mr. R. C. Gross, Fort Wayne, ges. at Meyer-Tegeder wedding 9.45.
 F. Pieper.

For poor students at our Fort Wayne institution, undersigned received the following gifts: By the Woman's Club in R. Smukal's parish at Iron Mountain, Mo., -10.00. By Mr. Tiarks at San Francisco, 5.00. By R. F. Rohlfing at Alma, Mo., 7.00 for Buszin. By R. E. T. Claus at Milbank, Dak-, 2.70 for Tr. Meyer. By R. Renniecke's Zion's comm. 7.00 for same. At the Hubrig-Krüger wedding in Jackson, Wis-, ges. 13.50 for Alex. Ullrich. With heartfelt thanks
 Fort Wayne, Ind, Sept. 19, 1888. A. B äpler.

With heartfelt thanks, the undersigned certifies that he has received the following gifts of love: By Mr. G. Scholz, Montrose, Mo., for Th. Meyer -12.50; by Mr. R. Richter, Washington, Mo., for Paul Stöppelwerth from R. A. W. Freses Gem. 4.00, from R. A. G. Grimm 2.00 and from R. Gräbner 86N. 5.00; by Mr. Präses Biltz, for I. Timken sent on the wedding Lohmann-Dedeke, 5.10; by Mr. Lehrer Wilk from the Jungfrauenverein der St. Pauls-Gem. zu Concordia for the procurement of hanging lamps 7.00; by Mr. P. Bundenthal in Augusto, Mo. from sr. Gemeinde for Th. Bundenthal 12.25. H. Käppel.

Income for a poor Polish family at Saul Rapids: private collections at the Minnesota and Dakota Dstrict Synod and from several other donors - 27.46.
 Sauk Rapids, Minn, June 23, 1888, L. Kruger, R.

Received by Mr. R. C. A. Trautmann from sr. Gemeinde -15.65 for Stud. Guckenberger; by Mr. R. Seemeyer 7.00 for the same, coll. on the wedding Schumm-Büchnr.

Gunther.

New printed matter.

Proceedings of the 28th Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Lutheran Concordia Publishing House.

"It must be the concern of all of us who belong to the Missouri Synod, and who have been hitherto graced by God with blessings, that the blessings we have may remain to us and to our children. This can only be done if there also remains among us the unity which now exists among us." Thus, in the Eastern District, the doctrinal discussions were initiated, based on the question: "What is incumbent upon us in order to preserve the unity we have now?" And the high value of unity was shown, in what true church unity consisted and what was required to preserve unity.

The report is recommended to all readers. It comprises 56 pages and costs 12 cts.

How are Christians to oppose such support associations, which have worshipful customs among them? Answered from God's Word by the Lutheran Immanuel Congregation, U. A. C., of Cleveland, O. H. Weseloh, Pastor.

This is a testimony against support societies and lodges that have worship customs among themselves, e.g. praying; it is shown that a Christian cannot participate in religious customs, cannot join these societies.

Concordia-Verlag will send the 18-page pamphlet for 2 cts. as long as supplies last.

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Herausgegeben von der Deutschen Evangelischen
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44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

**Profession to the community in St. Louis - acceptance of the
profession - fight with separatists - consolation - victory.**

When Walther took part in this disputation, he had a vocation of the congregation in St. Louis in his hand. On January 21, 1841 his dear brother, pastor of the church in St. Louis, had fallen asleep in Christ. *) On February 8, the congregation elected our Walther as his successor. Soon after receiving the vocation, he sent the following letter of response**) to the congregation:

"Esteemed gentlemen,

"Beloved friends and brothers in Christ!

"Grace, mercy, peace from God 2c. Amen!

"The document signed by you in the name of the Lutheran congregation in St. Louis and issued to me I received on the 10th of this month and read with deep emotion of my heart. In it, you declare to me the will of the aforementioned honored congregation to appoint me as their teacher and pastor. At the same time, you have indicated to me verbally through Mr. Quast that you wish me, under the present circumstances, to make a decision as soon as possible and, if it is possible, to enter the office entrusted to me immediately.

Hereupon I ask you most humbly to tell the dear congregation in St. Louis that I greet them with the most sincere reverence; and to express to them my "humblest" thanks for the undeserved confidence in me which they have shown by the appointment sent to them, and for the extraordinary honor of which they have thereby made me unworthy. Do you want to thank her for this?

*) It did not go down with the "Amalie", as stated in the "Pilger aus Sachsen" 1877.

**) After a design by W.'s hand.



hergegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., S. October 1888.

No. 21.

I would like to comply with her wish to decide immediately whether I can accept the received vocation or not, but it is impossible for me at the moment. I am prevented from making an immediate decision not only by the misgivings of my conscience, the reason for which lies partly in me and partly outside me, but also by my physical condition. Although I am, as it seems, on the way to recovery, still recurring small attacks of cold fever show me that I must not promise to immediately submit to the administration of such a busy office. Such a willingness could easily put the dear congregation into even greater embarrassment. I have the firm trust in my dear God that He will not leave me in restlessness and uncertainty for long. Perhaps it will please His infinite grace and mercy to clearly reveal His holy will in the important matter in question, either by strengthening me soon or by depriving me of my health several times. Since an early reoccupation of the vacated position appears to be urgently necessary, the congregation can, as I believe, take it for an unmistakable sign from God that He does not desire me if either my complete recovery should be delayed or if I should not soon be able to come to a certainty of the divine will that soothes my conscience. In this case, the congregation could proceed to a new election in God's name.

"For my part, I will not fail to come to a clear understanding of God's will as soon as possible and then obediently inform you of the decision I have made with Jesus.

Finally, I humbly and faithfully invoke the blessed Triune God to direct all things so that even in the present matter His holy will may be known by us and done by us for the glory of His great name and the blessedness of us all; and, committing you to His grace and protection, I persevere with due respect and heartfelt love."

Dero most obedient servant
C. F. W. W."

The community decided to wait some more time for Walther's answer. In the meantime, Walther had reached certainty and the aforementioned disputation had been held. He traveled to St. Louis to talk about the vocation with the congregation. On April 26 (1841) he appeared in the congregational meeting and explained that everything that had kept him from accepting the call was now out of the way: 1. he had recovered; 2. through diligent research in the old church scholars he had come to the conclusion that, if everything on the part of the caller was done according to divine order, the caller should by no means refuse to accept the call; 3. he had not been able to accept the call. 3. that the sins he commits when emigrating are not those that make him unworthy of the office (1 Tim. 3, 7. Tit. 1, 7.); 4. that he is now completely certain that the church cannot be deprived of the glory of a Christian church and therefore cannot be denied the rights of such a church.

The following Sunday, Jubilate, he preached his inaugural sermon. Since he was still physically weak, the congregation decided that he should preach only once on Sundays for some time. So now, firmly in the faith that he was divinely called, firmly founded by the temptations in the doctrine of the church, of the ministry, of the spiritual priesthood, which is so important for the leadership of the congregation, he began his blessed work in St. Louis, blessed not only for the local congregation, but soon also for others, for the widest circles.

But Walther was not yet to rest in peace. Restless spirits, separatists, made life difficult for him and worried the community. Their leader was Sp., who had already caused Walthern much heartache in Perry County and who seems to have become more and more insolent due to Walther's humble remarks. They tirelessly agitated against Walther, accused him of priestly rule, tried to persuade the congregation to remove him, disputed the legitimacy of the congregation and demanded that the congregation disband. Many a congregational meeting had to be held because of this, many a negotiation with these people. Such a meeting was also

scheduled for May 12 (1841). On the morning of this day, Walther received from his friend Cand. Gönner, who at that time was active in a secular profession and, according to the decision of the community, was to take part in the negotiations, the following letter of consolation:

"Wednesday morning, May 12, 1841.

"My dear friend and brother in our Lord Jesus Christ!

"Grace to you and peace from God the Father and our Lord Jesus Christ. Amen.

"That now not an hour passes in which I do not think of you, of your cross and tribulation and of the certainly gracious visitations of God, I certainly do not need to assure you with many words. It moves me when I go to bed, and it moves me when I get up. I include you and the congregation in my morning prayer and in my evening prayer. Since I have been chosen by the congregation to be one of the witnesses at the hearings that will take place today, I was especially moved this morning and felt particularly urged to present these matters to our gracious God and Father in prayer and to call upon him for his grace and mercy. I and my wife now need for our devotions the Morning and Evening Blessings by Schmolke and the Bogatzky'sche Schatzkästlein. When I took these books in my hands this morning, I sighed to God and prayed every single word of the morning blessing with special reference and application to our present need and concern; and behold! every single word was made especially for this purpose and was very special and exceptionally appropriate. But now I came to a passage where it became instantly clear and bright and certain in my heart: It belongs to your poor friend and brother Walther; he shall have it, he must have it, and it is good for me that he receives comfort from my hand, from my mouth and heart. It was exceedingly important and gratifying to me that this morning's blessing on Wednesday, almost from word to word, was so exquisitely puffing and apt for the need and concern of today, and I thanked God for it. After completing the morning blessing, I took my treasure box to read the sayings for yesterday and today, May 11 and 12. As I looked at them, I was amazed and also dismayed, namely with joy. Now hear me, dear brother Walther, I beg and admonish you in the name of our gracious and merciful and faithful Lord Jesus Christ: read these sayings and take them for yourself without reservation and hold and believe that your Lord Jesus Christ sends them to you through me. Your poor, miserable friend and brother, who, though in great weakness and misery of his own, yet in full power and authority, right and duty of his spiritual priesthood, assigns and commands them to you. For the rest, command the Lord your ways and hope in him, he will do it well. Right must remain right, and all pious hearts will fall to him; and know: All tribulation, when it comes, seems not to be joy but sorrow, but afterward it will give a peaceful fruit of righteousness to those who are tried by temptation. Be strong in the Lord and in the power of his might. Be at ease and of good cheer in

Your Lord Christ, in him you have peace, in the world fear.

His peace, grace and strength wishes you abundantly

"Your loving friend and brother patron.

"In case you don't have these books at hand, I will send you both of them."

Those spirits did not succeed in disrupting the congregation. Through the testimonies of the Word of God and the confessional writings, as well as Luther and other faithful fathers, the congregation was strengthened more and more. And when Sp. publicly attacked the congregation in a political newspaper, Walther was commissioned by the congregation to publish a reply to his diatribe in the same newspaper. In this reply it was to be stated 1. that errors had occurred in the emigration, 2. that everyone was asked to convince himself "whether we are Lutherans," 3. that the congregation had elected Father Walther voluntarily, and 4. that a statement of Sp.'s errors was to be made. We take from the reply the following words: "Whether we now really strive, as we confess, to meet the high goal that the Evangelical Lutheran Church has set for us, with sincerity in doctrine and life, we ourselves are not entitled to testify. Whoever wants to convince himself, come and see and hear, our church, our school, our congregational meetings and our houses are open to everyone. We do not creep around in corners, but act openly before all the world. Whoever wants to convince himself whether we still have priestly rule, should observe the administration of our congregational affairs and read the statutes of our congregational order, then it will be easy for him to recognize whether we stand as a free independent Christian congregation or not. - Finally, we note that our current preacher, who was formally dismissed from his office in Germany at his request by his spiritual authority, did not impose himself on us at all, but was accepted by the entire congregation as a candidate for our pastorate without any comment from him, and was then elected from among them by a majority vote. A later essay by Sp. was not considered. Likewise, a letter addressed by him in November 1843 "to the congregation of Herr Pastor Walther" was not accepted.

**)

(To be continued.)

(Submitted.)

An example of Lutheran doctrinal discipline worthy of imitation.

Georg Karg (Parsimonius), General Superintendent at Ansbach in Franconia, a man of great reputation, took a precarious turn in the article on justification in 1567. He wanted to ascribe everything to the suffering obedience of Christ in the work of our redemption, and nothing more to the active obedience or fulfillment of Christ's law than that he thereby "became an unblemished sacrifice pleasing to God. To one

*) December 1842.

**) The same died soon after of a sudden death.

The first sentence of his speech was: "The law binds either to obedience or to punishment, but not to both at the same time. Because Christ suffered the punishment for us, he performed the obedience for himself. - What he has done, we must not do, nor are we bound to do. But the obedience of the law we must render; therefore Christ rendered obedience to the law, not for us, but for himself, that he might be an undefiled sacrifice acceptable to God." He got into a dispute about this with the local collegiate preacher Kezmann, which then spread among the Franconian theologians and caused a stir in wider circles. Brenz, Bidenbach, Osiander, Dr. Marbach and other Strasbourg theologians, the University of Wittenberg, the theologians and the Electoral Cabinet in Dresden, even the Elector took offense at Karg's sentences. In today's time, when over there in the old fatherland, to the great ruin of the church, the most extensive freedom of teaching among the theologians is claimed and granted, even tolerating and even protecting open deniers of Christ in pulpits and chairs, Karg would not have been bothered in the least. It was different then. Since Karg insisted on his statements in spite of the opposition raised in and outside of Franconia, he was suspended in 1570 and induced to travel to Wittenberg for a discussion.

God blessed the meeting. The Wittenberg theologians succeeded in convincing Karg of the error of his ways, in making him willing to recant, and in giving him a formula of agreement by which peace and tranquility were to be restored to the Frankish church.

When Karg returned home, the deans and seniors of the lower diocese gathered around him. In their midst Karg made a solemn recantation. It read: "After I have hitherto been in dispute with some in the highly important article of our holy Christian faith of the justification of the sinner before God about the speech of the imputation of Christ, our one mediator, righteousness and obedience, but now have been graciously reported and instructed by the venerable and highly learned gentlemen theologians and doctors at Wittenberg, that in the office of mediator his innocence and righteousness in divine and human nature cannot nor should be separated from the obedience in suffering and complete humiliation of the Son of God, our Lord and Savior JESUS CHRIST, because his death and sacrifice is held dear and valuable by God the Father for the worthiness, holiness and righteousness of the person, who is God and man and innocent: I thank God, the eternal Father of our Lord Jesus Christ, together with His only begotten Son and the Holy Spirit, also the venerable doctors for such a fatherly report and promise from the bottom of my heart before God that I will drop such disputation for the time being and will use and conduct common, customary and God-spiritual speeches with other Christian teachers by God's grace and help, according to the agreement which took place between the aforementioned doctors and me in Wittenberg on August 5 and 20, 1570. and August 20, Anno 1570." After this revocation had been read out, all those present, together with Karg, signed the agreement formula. On November 1, however, Karg was arrested by the man known to our readers as the

The church was reintroduced to the office of Margravine General Superintendent in the Unterland, which he had previously held, after Dr. Jakob Andreä, who was known as the main promoter of the Christian Concordia work and who had contributed a great deal to his conversion and conviction.

In his "Erinnerungen aus der Reformationgeschichte von Franken" (Memories from the History of the Reformation in Franconia), published in 1847, Löhe remarks: "That a general superintendent was suspended, that he allowed himself to be persuaded, recanted, was reinstated, resumed his supervisory office, and did so with fidelity and respectability, that the clergy in the lower regions obeyed him again, is all quite in order, if one simply considers it according to what is and should be right. But there is something extraordinary about the whole process, if one considers that all this happened by and through men, as they are and can only be. In view of the inherent naughtiness of all human beings, it is something extraordinary and great that a general superintendent should suffer church discipline; it is even more extraordinary and great that he should repent and recant before his subordinates; But it is glorious and beautiful that the penitent and confessor takes the helm again and his subordinates happily submit to him again, that the known error neither inwardly nor outwardly hinders his rule, but that they are not misled by it in their obedience. That Karg was absent cannot in itself please us; but one would almost be tempted not to wish the error away from history, because it gave cause for such a splendid example of repentance."

F. L.

(Submitted.)

Curriculum vitae of the blessed P. Martin

(Conclusion.)

His dear community wept bitter tears for him. They had already shown him their warmest sympathy and love at the funeral of his wife, bought him a family burial plot in the beautifully situated churchyard of the town and had taken on all the costs of the burial of the corpse and therefore also wanted to have their beloved pastor buried there. But special circumstances prevented the transfer of the corpse, so it had to be buried in the Neu-Gehlenbeck churchyard. However, the congregation held a funeral service on the 13th Sunday after Trinity, in which Father Merbitz preached the memorial sermon. Only the youngest child, who died seventeen days after the death of his mother, is buried next to her. God remember it to all in his mercy, who showed love and sympathy to the blessedly deceased and his family. He also consoles his old parents still living in Germany by the eternal and true word of God: "But the teachers shall shine as the brightness of heaven; and they that lead many to righteousness as the stars for ever and ever." Dan. 12, 3.

Among the last records of the blessed is also a letter to his young children, to whom he had also written a short biography of his blessed wife. It reads: "You, my dear children, who, God willing, will later read this biography of your blessed mother, which your sickly father wrote for you with great concern.

but nevertheless comforted by the living Word of God; - cherish your blessed mother! She was a truly devout, godly Christian who taught you to pray "Abba, dear father" as soon as you began to babble: She taught you to pray "Abba, dear father" and to sing many beautiful songs. Always stick to the pure doctrine of our Lutheran Church, to the unadulterated Catechism of Luther and the other symbolic books of our Church, because the true Word of God, which makes us blessed, is testified therein. Flee all sects and fanaticism, especially never ever have anything to do with the Pabst's idolatry and false teachings, because he is the real antichrist. If you two little sons*) remain alive, and God wants to use you in his kingdom as preachers of the gospel, then do so; God will not abandon you, and will let mild hearts be found to care for you. You, my dear little daughter, always keep yourself chaste and modest, for which God will give you strength through faith in Jesus Christ.

Your dear father
Martin Cämmerer."

In giving this notice of the life and end of the blessed Pastor Cämmerer, my unforgettable son-in-law, I would at the same time like to express my heartfelt thanks to all my valuable and highly esteemed friends and relatives for the tokens of condolence sent to me in writing, because it is hardly possible for me to answer all of them individually. They have contributed a great deal to alleviating the pain that these four deaths, which occurred in quick succession within four weeks, have caused me and my family. We have recognized with great gratitude to the Lord our God how fortunate are those who in misfortune receive the right comfort from other children of God. For these are all consolations that the living, true God Himself speaks to us. May God reward all our friends and relatives who are united in faith, so that He may refresh them with the sweet consolation of His grace even in their suffering and especially in the hour of death!

G. A. Slater.

(Submitted.)
† Fr. Jakob Wilhelm, †

On September 8, the Archpastor Jesus Christ called away one of his sub-shepherds, Pastor emeritus Jakob Wilhelm, after a long period of infirmity. The funeral took place on the 12th, in the midst of the congregation of the undersigned. Pastor Walz, who had been the deceased's pastor since April 1887, preached the sermon on Rom. 8, 31. 32. before a large congregation in his church in Sharpsburg after a short service in the house of mourning. Thereupon the body was taken by rail to Delano, Butler Co., Pa. and buried in the graveyard of the Lucas Lutheran congregation, near our Concordia home. Mr.?. Brand preached a sermon on Dan. 12, 13. Here too, despite the late hour of the day, a large crowd of participants had gathered. He reached the age of 51

*) The youngest of the two died before the father.

and 12 days, leaving behind a deeply grieved widow and eight children.

The deceased was born on August 27, 1837 in Vorderweißbuch, Oberamts Schorndorf, Kingdom of Württemberg. At an early age he felt the desire to serve his Savior, who had bought him so dearly, in his church. Most of all he wanted to go as a missionary to the poor heathens to tell them that the Son of God was also their Savior. He received his training for this holy office at the St. Chrischona Missionary Institute in Switzerland. After a four-year course there, he was sent out in 1864 to continue the study of the Arabic language in the Syrian orphanage in Jerusalem and to help teach the children. After a year's stay in this institution, he was sent to Cairo in Egypt, where one of the twelve stations of the so-called Apostles' Way was to be founded. There he worked for about two years. His main work was in the school. During this time, the city of Cairo was struck by cholera, which claimed many thousands of lives. The deceased was spared, but soon after was afflicted with a terrible eye disease and other plagues of such a kind that a doctor gave him the definite explanation that he had to hurry with his journey home if he still wanted to reach home alive. Thus, in 1867, he arrived at his home, emaciated to a skeleton. After he had recovered, he entered into holy matrimony in 1868 with Friederike Meyer from Kornthal, Württemberg, who stood by him as a faithful and self-denying wife until his end. In the same year he severed his connection with St. Chrischona, traveled to America, and after being examined and ordained in the Lutheran Synod of Ohio and other states, accepted a call to the Lutheran congregation at Break Neck, Butler Co, Pa. In this, and afterward in three other congregations in the neighborhood, he labored in blessing. In addition to the sacred office of preaching, he administered the school office until he was compelled to resign in the fall of 1884. As a result of a throat ailment he had lost his voice, so that he could no longer speak aloud. This throat ailment was joined by consumption of the lungs, and so his vitality was soon consumed.

The deceased was one of those who, in 1880, when the Ohio Synod demanded of its pastors that they teach that God, in His election of grace, which He held before the foundation of the world, had allowed Himself to be determined by the foreseen faith in man, and that they should hold those who in fact and truth hold to the word of God: "Israel, your salvation is with me alone," for crypto-Calvinists, standing firm and saying, "It is not advisable to do anything against God's word, confession and conscience. This steadfastness led him into a hot battle with false and misguided brethren. But he did not waver, but remained steadfast to the end. He died in faith and with the confession: "I am a great sinner, but my salvation is with my God alone, who gives me everything in Christ.

(Submitted.)
Texas.

There is certainly no righteous child of God under the banner of the pure confession of the Evangelical Lutheran Church in this country who is not happy to hear about the emergence of new congregations and their inner and outer growth. Even if the reports are not always brilliant, a Christian knows that it is already a great achievement in the field of mission, if it does not regress. If things seem to be going a little slowly, there is the least danger of foreign fire inflaming the minds. The more difficult the circumstances are, with which the traveling preacher has to struggle, the more welcome are external successes, which visibly prove to be true fruits of the Word of God. The following reports from the pens of our traveling preachers may serve to give an insight into the state and progress of the Inner Mission in the state of Texas. Pastor J. Barthel writes about the main mission field in Northwest Texas:

"At the present time, no reports can be given about this mission field, as one is accustomed to from other fields of our Synod. No congregations have been planted, no churches or schools established. Most of the preaching places in this field are too small for that. In the preaching places where independent congregations could be founded, the poverty of the people is the greatest obstacle. Most of the people have not been settled long; furthermore, they have had two bad harvests during their time here.

"As sad as this is, we can nevertheless report good news about the mission field in question. God has given us a large field to work in, and the work on it is not only important, but also blessed. Wherever the Word of Life has been offered to the people and preached, it has also found listeners and brought forth fruit, with one exception. The proof of this is that at present eleven preaching places are served, which count over five hundred souls. The public services are well attended, although in most places they can only be held on weekdays. The people express an ever-increasing desire for God's Word and always regret that they cannot be preached to more often. I am also frequently approached for explanations about this and that passage of Scripture. There are also many families in whose midst a home service is held daily and a sermon is read on Sundays.

"Unfortunately, there are also enemies here who seek to hinder and destroy the work of the Lord. Two such spirits belonging to the 'Evangelical Fellowship' have made themselves impossible by lies. And God grant that the efforts of the Baptist, whose blasphemies were reported earlier, will also prove futile. He still preaches every other Sunday in Coryell, but, as I have heard to my delight, only to his peers. "A significant and beneficial work is the teaching of the children. There are 38 children in class who are soon to be confirmed. As infrequently as the lessons can be given, many of them have

already memorized and understood two, but most of them three main pieces.

"There is also much to comfort and warn. Consolation had to be given especially much, since the people became weak in faith in those troubled times. And since the sects are tireless in their invitations to their church services and Sunday schools, there cannot be enough warnings against them. Praise God! Such exhortations have also been fruitful up to now. No one has yet fallen victim to the cults."

If the inclined friend of the work of the mission remembers how difficult it is to plant the pure Word of God among those who for decades and longer have been worked only by nominal Lutherans; if he further realizes that in most of the above-mentioned places the mission has been in progress for barely two years: he will certainly have to confess only with praise and thanksgiving to God that he has crowned this work with visible blessing.

The oldest mission field in Central Texas, which was started six years ago, has also enjoyed constant internal and external progress. Congregations have been organized in both main towns. Pastor Wunderlich works in church and school with all fidelity, so that the unrighteous have not succeeded in attracting souls to themselves. The attendance at the public church service is quite pleasing. We cannot help but praise the faithfulness of the dear Savior when we note that, in addition to the Methodists, they also oppose the work. Even if at the beginning some unfaithful spirits have left, the group has always been increased by new members. To let the numbers speak for themselves, there are over 300 souls with 49 voting members in the two congregations; there is also a good chance that a number will join in the course of the year.

In the southern part of the state there are four preaching places, which have also been served for about six years. Because they are located near other congregations, they have always depended on them for help. But they wish with all their hearts that they could be helped to have their own pastor. That the Word of God has not remained without fruit here is shown by the following confession of a man who immigrated from Saxony-Coburg-Gotha seven years ago:

"I must say that in the time I have been here in Texas, I have learned to judge very differently. Although we have church services very seldom, I have come to a much better realization than in Germany, where I attended church every Sunday." He further commented: "Here in the silence and solitude, I have first of all not been tempted by the tavern society, which helps to distract one from the one thing that is necessary. Outside, people thought it had to be that way. But here I have learned to understand that everything depends on the forgiveness of sins through our Lord Jesus Christ. Of course, the flesh is always there and tempts us to lust, and we would have no help if God's grace did not receive us. I got this from the catechism and the Bible." - That the dear people here seriously ask for God's word can also be seen from the fact that they approached me with requests for Christian teachings also with the adults, even their children.



who himself diligently teaches catechism and biblical history.

There is not much to report from the mission field in North Texas. Heavy, persistent rains prevented people from attending services in many cases when they were scattered. However, no regression has occurred in any of the places. The area is now divided into two parishes.

In the western part of the state, there is one county in particular that is promising for the mission. A student has been assigned to the sick pastor as a temporary help.

Finally, it should be noted that here and there flourishing preaching places are supplied with God's Word through the missionary zeal of the congregations and pastors. The commission of the Inner Mission learns little of this, but here too God's Word has produced fruit. There are six or seven such preaching points, so that there are 30 preaching points in the whole state. (Ps. 90, 17.) T.

(Submitted.)

The Nebraska District of our Synod

held its meetings from September 13 to 19 at the congregation of Mr. 2nd Citizen near Hampton. The presidential report for the past two years showed a gratifying growth in pastors, teachers and congregations, so that the District at present consists of 71 pastors, 11 teachers and 40 congregations. The most important facts from the business negotiations are reported here. The General Praeses gave the synod an insight into the financial situation of the synod. He exhorted the congregations, after meeting their own congregational needs, to consider the synod treasury, the institution treasury and the treasury for the inner mission in their order, and to do so by regular contributions. Furthermore, it would be a significant help for our coffers if the "Lutheraner" would find more buyers and the textbooks of our synod would be introduced in all our schools. - Reference was made to the new edition of Luther's works, which resulted in buyers for 300 volumes. - The Negro-Jewish and English missions, the German Free Church, the Pilgrims' House were recommended with warm words to the active love of our congregations. A hat collection was raised for Bertram in New Zealand. - Since our district is a mission district, everyone looked forward with great excitement to the report on the inner mission in the state. It was a very complete one and was illustrated by a neatly drawn map of the entire mission area. Complete reports were received from all the traveling preachers and city missionaries, from which the Synod was convinced that this important work was progressing briskly, in spite of many obstacles and distressing experiences. In the service of the Inner Mission are 12 traveling preachers, 3 school teachers and one city missionary. The income amounted to \$8273.00, the expenses to \$7807.87. The importance of the mission in the cities was also particularly emphasized. Since, if the mission work in North Omaha is to exist and progress, a building site must be purchased and a church erected on it, but this is a matter of impossibility for the small mission congregation there, as



a building site alone costs between \$3000.00 and \$4000.00, the synod decided to recommend to the congregations that a collection be levied for this purpose, and expressed the wish that this collection be plentiful. - The election resulted in the following: President: J. Hilgendorf; Vice-President: P. G. Burger; Secretary: J. Meyer; Treasurer: Mr. J. C. Bahls; Visitor for Northern Nebraska: P. W. Harms; for Southern Nebraska: J. Catenhusen.

The following should be noted about the lectures: Prof. Stöckhardt gave a lecture. The subject was: The nature and attributes of God. The first thesis was: Although the natural man can also recognize something of God from the light of reason, we nevertheless gain the right and salutary knowledge of God from the Scriptures alone. Thesis II: The Holy Scriptures reveal to us the one, true, living God, the Most High, the Lord and Creator of heaven and earth, the personal God, the good and perfect. Thesis III was about the attributes of God. Thesis IV showed that in this life only so much of God is revealed to us as is necessary for bliss; in that life we will be informed about what is hidden from us here. H. Frincke.

To the ecclesiastical chronicle.

I. America.

Our candidates for the preaching ministry this year. Because the examination of the Springfield institution could not be held until the end of July, and because the death of two Springfield candidates, who had already been assigned to congregations, necessitated a change in the original composition of the calling congregations, we are only now in a position to announce the names of our candidates for the preaching ministry this year, together with the places where they will work. A. Seminary in St. Louis: J. A. Bartling, traveling preacher in Montana; 2. J. Beyer, Unionville, Mich.; 3. H. A. Brauer, St. Thomas, Dak.; 4. S. Eix, Wallace, Canada; 5. M. Fürstenau, Fenton, Ja.; 6. S. Glaser, Jacksonville, Florida *); 7. O. Gruener, Plato, Ill; 8. J. Klingmann, Argentine, Kans.; 9. H. König, traveling preacher in California; 10. W. Köpchen, New Haven, Conn.; 11. E. Kuechle, Antigo, Wis.; 12. O. List, Town Washington, Wis.; 13. F. Lothringer, Trinidad, Colo.; 14. J. Matthius, Chicago, Ill.; 15. W. Meyer, Webster County, Mo. (English Mission); 16. Th. Nickel, Shawano, Wis.; 17. J. Reinhardt, Orlanda, Florida *); 18. J. Schmidt, Carrollton, Mo.; 19. A. Schülke, Concordia College, Fort Wayne, Ind.; 20. G. Sievers, Pullman P. O., Ill; 21. C. Strafen, Toledo, O.; 22. H. Tietgen, Durango, Colo.; 23. W. Zabel, Orleans, Nebr. B. Seminar in Springfield: 24. C. Ambacher, Rinkleville, Mo.; 25. V. Bickert, Arnstein, Canada; 26. H. Bode, Wamego, Kans.; 27. W. A. Brauer, Appleton, Mo.; 28. H. Dahlke, Pine City, Minn.; 29. A. Donner, Honey Grove, Texas; 30. G. Drews, Polk Centre, Minn; 31. H. Gehner, Port Sanilac, Mich; 32. H. Grefe, Jaqua, Kans; 33. A. Grimm, Ash Grove, Ill.; 34. H. Hannemann, Fulda, Minn.; 35. A. Heerboth, Wheaton, Ill; 36. W. Holls, Linn, Kans.; 37. K. Hubert, Wines, Dak.; 38. Th. Hügli, New Orleans, La. (English Mission); 39th D. Jäger, Pleasant Plains, Ill;

*) The Southern District Mission Commission has waived the right of those called to that state to enter the work this year because of the outbreak of yellow fever in Florida.

40. Th. Kionka, Clarence, Kans.; 41. H. Knabenschuh, Springfield, Ill (Negro Mission); 42. G. Koch, Elmore, O.; 43. F. Kroger, traveling preacher for West Virginia (English Mission); 44. W. Langehennig, Columbia, Ill; 45. W. Licht, Yankton, Dak. (P. O.); 46th C. Merkel, Georgia, Nebr.; 47th E. Meyer, Milford, Nebr.; 48th G. Mueller, Lost Prairie, Ill; 49th G. Niemand, Bismarck, Nebr.; 50! G. Potratz, Hillsboro, Dak.; 51. H. Restin, Phillips, Wis.; 52. A. Sallmann, Pomeroy, O.; 53. E. Stahlke, Lodge Pole, Nebr.; 54. J. Stelter, Gundrum, Ind.; 55. H. Wind, Millard, Nebr.; 56. W. W. Ziegenhain, St. Louis, Mich. The number of new workers newly entering the work from our institutions is thus 56. Candidates J. Hoffmann and H. Schröder died of the evil disease which broke out in the institution at Springfield. A heavy blow for us! Even though the number of new workers seems relatively large, we still believe that we are in urgent need of those who have died. Even though we were able to place more than half a hundred workers in the field, we still have to proclaim: "The harvest is great, but the workers are few" (Matth. 9:37). - As for the present attendance at our theological teaching institutions, the number of students at St. Louis has increased; there are 112 students enrolled here this academic year, 15 more than last year. On the other hand, only 30 new students have entered Springfield so far, so that the total number of the same in this institution has decreased in comparison with the previous year. The increase in St. Louis is very gratifying, the decrease in Springfield is not. We still need the Springfield institution with its large number of students to remedy even the greatest shortage of preachers. Therefore, these lines are intended to encourage you to visit our Springfield institution. As far as the disease is concerned, with which God afflicted us in the previous school year, Prof. Crämer already reported in the "Lutheraner" of August 14 that "the last traces of the evil plague" had disappeared, and he calls upon both the old students and the new ones to come to Springfield with confidence. F. P.

In the State of Kentucky are six counties which, during the sixty or, seventy years that they have existed as counties, have never had a single church within their boundaries.

Jewish Sabbath. According to a Jewish leaf,, - isd Lxponsllt", of Philadelphia, the Sabbath is no longer celebrated by the great majority of the Jews in that country; only on the eve is something kept.

The Roman nuns in New York also attend the horse races and beg funds from those who win! The end justifies the means, after all.

II. foreign countries.

The annual income of the German mission societies has increased by half a million and has risen to 2,800,000 marks.

Mission. At the great London Missionary Conference it was stated that all countries were now open to missionaries except Tibet. This country, with a population of about one million, is closed to all attempts at evangelism, but the British and Foreign Bible Society has had the Bible translated into the Tibetan language and has a storehouse full of Bibles in that language. (Sdb.)

Catholic news from Bavaria. An example of how the ultramontanes are now proceeding in Bavaria is given by the events in the market town of Allersberg near Roth in Middle Franconia, the vast majority of whose inhabitants are Catholics. For seven years, the Protestants living there had to fight until they were finally

The right of joint use of the local cemetery was granted by a decision of the highest instance, namely the Royal Administrative Court. As a result, a short time ago the burial of a Protestant child took place in the churchyard at Allersberg. The Catholics were so incensed by this that those involved in the funeral were insulted and insulted, and the cross on the grave was torn out during the night and thrown into the pasture. One newspaper reports about the fanaticism of the Catholic population even further: While the merchant St. threatened the Protestants with starvation, the innkeeper Sch. offered to chase the "Lutheran H." out with his big dog, etc., in order to prove the so much praised charity. Upon a complaint to the royal district office, the mayor, who is at the same time choir conductor and music master and as a result stands by the pastor as a faithful servant of his master, was told that if there was no peace, the military would be requisitioned. Now there is calm, an eerie calm, which needs only the slightest occasion to turn into the opposite. Now that nothing can be done by way of public scandals, but the Catholic priest wanted to have satisfaction, the laudable decision was made not to do business with all Protestant businessmen in any way and to ask the remaining Catholics not to eat any heretical cheese and to abstain from heretical beer for the duration of a year. The priest himself prefers to have his cash bread, which he had received from a widow for thirty years, now "baked catholically". Mr. Sichert, the factory owner, issued a prohibition to his workers to socialize in the "Protestant inn". (Luth. Kbl.)

Italy. The Italian edition of the Bible is selling like hot cakes. The number of copies sold during one week is 50,000. Parts of the Bible of eight pages each are sold by the newspaper vendors at one cent each.

In the Lutheran Baltic provinces, religious writings in Latvian or Estonian must be submitted to the Russian priests for censorship before printing. Since the level of education of the priests is very low, the texts are deleted and corrected with the greatest lack of understanding. Among the festive songs for a jubilee, for example, the song "Ein' feste Burg ist unser Gott" (Our God is a Mighty Fortress) was deleted, because it was imagined that the Greek Church was meant by the "old' evil enemy".

Priests must leave.

When the Roman priests in Waiblingen in Würtemberg wanted to preach down the first Lutheran sermon held there, the entire congregation, which had been won over to Luther's teachings, sang the song: "Salvation has come to us from grace and pure goodness" 2c. as their battle cry and sang it as a confession of their faith so unanimously that the priests realized the futility of their actions and left the church, angrily spitting. The same thing happened in Magdeburg, in the village of Behnau in Lower Lusatia and in many other places.

If thou lackest and sufferest need, Trust in God, who maketh bread; He also giveth drink, he giveth drink; Only give him praise and thanks for it.

Everything, everything that we see, That must break and perish, Who fears God, remains eternally standing.

<div>Paul Gerhardt's Confession.</div> <div>When Paul Gerhardt, the pious singer, was ordained in 1651, he wrote in the ordination book: I confess and vow that the doctrine contained in the first and unchanged Augsburg Confession and its Apology, the Schmalkaldic Articles, Luther's two catechisms and the Concordia Formula is based on the clearest and firmest foundations of prophetic and apostolic Scripture, and that I will persevere in it to the end of my life with God's gracious assistance.</div> <div>Paul Gerhardt, appointed provost of the Ktrcke at Mittenwalde. On the day of my ordination, November 18, 1651.</div> <div>JEsum preach.</div> <div>The preacher Schöner once met with a distinguished gentleman in a society. The latter said to Schöner that he would like to come to his sermons more often, if only they did not always talk about the sinfulness and misery of man and about salvation through Christ. "I once read," replied Schöner, "from a preacher who always preached Christ to the people and warned them of hell, that he said: A person from my congregation who is close to leaving soon could hear me for the last time; then I do not want to expose myself to the accusation before the judgment seat of Christ that he could say: I was in your sermon the last time with the question: What must I do to be saved? and you did not answer it. These words I have taken to heart."</div>	<div>On the 14th Sunday after Trin. the congregations of ck. Brakhage, King and Bode celebrated mission feast in the latter's congregation in Seward County, Nebr. Festival preachers: the kk. Goose, Young and King. Collecte: "111.58. C. E. Bode.</div> <div>On September 2, the Lutheran St. John's parish near Lyons, Nebr. celebrated Mission Day. Festival preacher: U. A. Hofius and undersigned. Collecte: "35.00. J. M. Maisch.</div> <div>On the 15th Sunday after Trinity, the congregation of Glencoe, Minn. celebrated a mission feast with the participation of several neighboring congregations. Festival preachers: ck. H. J. Müller, C. Dreyer (Norwegian and English) and undersigned. Collecte: "72.42. A. Landeck.</div> <div>On the 15th Sunday after Trinity, the Trinity Lutheran congregation in Atchison, Kans. celebrated Mission Day. Festival preachers: ck. A. Schmid, Fr. Drögemüller and M. Große. Collecte: "97.97-. C. Vetter.</div> <div>On the 15th Sunday after Trin, the congregation of the undersigned celebrated the mission feast with the congregations of Kiowa, Friedensau and Deshler. Festival preachers: kk. Meeske and Ude. Stud. Törne gave a lecture on the Russian church. Collecte: "61.90. Deshler, Thayer Co, Nebr. H. Voß.</div> <div>On the 15th Sunday after Trinity, the congregations of Spring Valley and Hillsboro, Kans. celebrated a mission feast, in which the congregations of Newton, Halstead and Superior participated. Speakers were ck. O. Pfaffe, J. Kauffeld and v. Niebelschütz. Collecte: "61.00. I. H. F. Hoyer.</div> <div>On the 16th Sunday after Trinity, my congregation celebrated Mission Feast at Dwight, Ill. Festival preacher: ck. C. Weber and B. Burfeind. Collecte: "39.50. C. W. R. Frederking.</div> <div>On the 16th Sunday after Trin. the congregation of the undersigned in Van Wert County, Ohio, celebrated Mission Feast. Collecte: "40.05. It preached the kk. A. Sckupmann, C. W. Preuß and R. F. Kunschik.</div>
<div>Ordinations and introductions.</div> <div>By order of the Venerable Mr. Praeses Wunder, on the 13th Sunday after Trin. Mr. Otto Grüner in North Plato, Ill, was ordained and inducted by the undersigned with the assistance of Mr. B. H. Grupe, was ordained and inducted. H. F. Früchtenicht. Address: Rev. Otto Oruner, Xortk Blato, Laue Co, Ill.</div> <div>By order of the Honorable Presidency of the Michigan District, Mr. Cand. W. Ziegen Hain was ordained and introduced to the congregation at St. Louis, Mich. on the 14th Sunday after Trin. i" byl- F. Muller.</div> <div>MrB. Tim. Stiem ke, formerly of New Orleans, La. was installed by order of the Presidency of the Eastern District on the 17th Sunday in Trin. by the undersigned, assisted by Mr. k. G. John in the Jmmanuels parish at Baltimore, Md. C. H. F. Frtncke. Address: Rev. 1st Stiemke, 12 8. Caroline 8tt., Baltimore, oel.</div> <div>On behalf of the Honorable Presidium Middle District, Mr. B. H. Schlesselmann was introduced on the 18th Sunday after Trin. in the Lutheran Zion Parish at Friedheim, Ind. by R.A. Bishop. Address: Bev. Il. Soklesselmavn, l'riecldeim, ^dams Co, Ind.</div>	<div>On the 16th Sunday after Trin. the congregations of Indian Creek and Arenzville, Ill, celebrated Mission Feast at the former place. Festival preachers: kk. H. W. Rabe and W. Oetting. Collecte: "77.25. I. Delete.</div> <div>On the 16th Sunday after Trin. the congregation in Worden, Ill, celebrated Mission Feast. Festive preacher: Prof. Gräbner and undersigned. Collecte: "78.94. P. Hansen.</div> <div>On the 16th Sunday after Trin. the congregations at Antonia, Kimmswick, Horine and Pevely, Mo. celebrated Mission Feast. Festival preachers: kk. Weseloh and Rothe. Collecte: "29.00. C. A. Dautenhahn.</div> <div>On the 16th Sunday after Trinity, the congregation of Danville, Ill, celebrated the mission feast. Festival preachers: kU. P. Merbitz and H. Gose. Collecte: "54.00. E. Mary's.</div> <div>On the 16th Sunday after Trinity, the congregation of NeuBielefeld, Mo. celebrated the Mission Festival. Festival preachers: kk. Köstering and Weisbrodt. Collecte: about "50.00. M. Meyer.</div> <div>On the 16th Sunday after Trinity, the congregation at Fort Smith, Ark. celebrated Mission Day. Festival preacher: the ck. C. Burkhart and A. Frederking. Collecte: "45.00. P. F. Germann.</div> <div>On the 16th Sunday after Trinity, the congregations in Toledo, Ohio, celebrated Mission Day. Festival preacher: ?. H. W. Quer! and undersigned. Collecte: "47.00. C. Penalties jun.</div> <div>On the 16th Sunday after Trin. the congregations at NeuGehlenbeck, Prairie Town, Dorsey and Bethalto, Ill, celebrated Mission Feast at the latter place. Festival preachers: kU. M. Luecke and L. Weffel. Collecte: "76.00. I. Nightingale.</div> <div>On the 16th Sunday after Trinity, the congregation in St. Paul, Ill, celebrated Mission Feast with that of the "Lord" Fr. Heumann. Festival preachers: Messrs. kk. G. Wangerin and D. Graf. Collecte: "65.00. C. G. Schuricht.</div> <div>On the 16th Sunday after Trin. the congregation at South Litchfield, Ill, celebrated Mission Feast. Festival preachers: the kk. J. and Br. Bergen. Collecte: "64.00. C. Schroeder.</div> <div>On the 16th Sunday after Trinity, the Trinity congregation near Perry, Texas, celebrated Mission Day. Father Klindworth preached and Father J. Trtnkletn gave a talk. Collecte for mission in Tezas: "26.10, F. Wunderlich.</div>
<div>Mission Festivals.</div> <div>On the 12th Sunday after Trin. the congregations at Roseville, Millers, Morris, Canal near Utica and Royal Oak celebrated mission feast at Roseville, Mich. Festival preachers: Bk. F. Dreyer and A. Arendt. Collecte: -101.00. G. Muehlhäuser.</div> <div>On the 14th Sunday after Trin. the congregation in Dudleytown, Ind. celebrated with that of Mr. B. H. Kühn mission feast. The ck. J. Trautmann and Ph. Schmidt preached. There was a -105.08. W. G. Polack.</div>	

On the 16th Sunday after Trin. my parish celebrated the mission feast. Festival preachers, kk. Feddersen and Hansen. Collecte: -50.10.
Havana, Mason Co, Ill L. E. Knies.

On the 17th Sunday after Trinity, the congregations of Belleville and Millstadt, Ill, celebrated Missionsfest. Guests from Columbia and Kreuzgemeinde also attended. Collecte: -60.00. There preached the kk. Chr. Kühn, Langehenntg and

E. Lenk.

On the 17th Sunday after Trin. the congregations in and near Cape Girardeau, Mo. celebrated Mission Feast. Speakers: Messrs. kk. G. Tönjes and J. Schaller. Collecte: -54.85.

O. R. Hüschen.

On the 17th Sunday after Trinity, the Lutheran Zion congregation at Luverne, Iowa, celebrated Mission Day. Festival preachers: kk. B. J. Ansorge and W. Lehr. Collecte: -28.00.

R. P. Budach.

On the 17th Sunday after Trin. the congregations of Calumet, Lake Linden, and Hancock, L. S., Mich. celebrated mission feast at the latter place. Collecte: -31.00. Preached by k. F. B. Arnold and E. Huebner.

On the 17th Sunday after Trinity, the congregation at Vincennes, Ind. celebrated a mission feast with the participation of the congregations ? Sauperts, k. Katts and P. Koch's mission feast. Festival preacher: ?. Koch and undersigned. Collecte: -114.48. G. Gößwein.

On the 17th Sunday after Trin. the Zion congregation at Arcadia, Iowa, celebrated Mission Feast. Collecte: -32.25. Festival preachers: k. A. Ehlers and ' Ch. F. Herrmann.

On the 17th Sunday after Trin. the congregation at Watertown, Wis., celebrated Mission Feast. Festival preacher: Osterhus and undersigned. Collecte: -77.50.

C. Penalties.

On the 17th Sunday after Trin, the Jmmanuels congregation at Golden, Ill, celebrated the mission feast. Festival preachers: M. H. Feddersen, A. Willner and H. W. Rabe. Collecte: -63.84.

W. C. H. Oetting.

On Sept. 23, my congregations celebrated Mission Feast with guests from Accident, Cove and Cumberland in Johnsburgh, Pa. Festival preachers: kk. Hömann, Kuhlmann (English) and undersigned. Collecte: -50.00. C. Lauterbach.

On September 23, the congregation in Bremen, Ill, celebrated a mission festival with the participation of the neighboring congregations. Festival preachers: kk. K. F. Liebe, K. Müller, H. Schwarzkopf. Collecte: -51.50.

A.H. Mayer.

On the 17th Sunday after Trinity, with the active participation of the congregations of Mr. kk. W. Lewerenz, G. Kühn and V. Hornung, the congregation at Island Grove, Ill, celebrated the mission festival. Festival preacher: kk. Ch. G. Scuricht, W. Lewerenz. Collecte: -43.38. H. Kowert.

On the 17th Sunday after Trin. the congregations of the undersigned celebrated with the congregations of k?. J. Horn and H. Gläß mission feast. The kk. Br. Brust and G. W. Diederich preached; the J. Horn and H. Gläß gave lectures. The Collecte yielded -89.22 (for mission in Iowa, Negro and emigrant mission in New York).

Sumner, Iowa.

Theo. Händschke.

On the 18th Sunday after Trinity, the Trinity congregation in St. Louis celebrated a mission festival in their church. In the morning Prof. A. Crämer preached, in the afternoon the undersigned. Collecte: -211.00.

Otto Hanser.

Conference - Displays.

The Fort Wayne Pastoral Conference will meet, s. G. w., from October 23, morning, to October 25, at the congregation of Mr. P. Schumm in Kendalville, Ind. Items: 1. The personal conduct of the pastor in the direction of his ministry. 2. work on the position of the various German Free Churches.

All conference members are asked to register 14 days in advance with the local pastor.

H. Jungkuntz.

The RockRiver Pastoral Conference of Wisconsin meets, s. G. w., Oct. 16 and 17 at the home of Bro. Holst in Horicon, Wis. - Theses on unevangelical practice and exegesis of Gal. 1.

P. Plaß.

Start of the next Northern Illinois Pastoral Conference in Dundee: on November 13, 9.30 LI. Closing: November 15, 114. "r. (So **not from** November 6 to 8.)

Registration desired.

T h. Büniger.



Solicitation.

On the occasion of the upcoming **fiftieth anniversary of Concordia College at Fort Wayne, Ind.**, all former Concordians (even those who attended this institution only for a time) are cordially requested to send their addresses to the undersigned as soon as possible. In particular, the pastors are urgently requested to assist him in compiling as complete a list as possible of all Concordians by sending the names and possibly also the addresses of their former classmates who have not entered the preaching ministry.

On behalf of the committee

Fort Wayne, Ind, Oct. 1, 1888 Aug. Crull.

Request to pastors who have sermon manuscripts by Dr. Walther.

The Concordia-Bücherverlag has acquired the existing manuscripts of the same from the heirs of Dr. Walther and intends to print the written legacy of the same. However, there are certainly still some sermon manuscripts available which the blessed doctor made available or donated to one or the other at his request and which therefore could not be sent to us by the heirs. These sermon manuscripts are now the property of their owners; however, since we would like to publish in book form all sermons that are still available from the same Dr. Walther, all those who are in possession of Walther's sermon manuscripts are hereby requested to send them to the undersigned so that they can be used in the intended sermon collection. Upon request, the manuscript will be returned to the persons concerned after the sermons have been printed. This does not apply to copies, but only to originals.

H. Sieck,

1420 Warren St., St. Louis, Mo.

Incoming to the -affe of the Illinois - District:

Synod treasury: From H. G. as first Baar income in new store -1.00. From Franz Milhahn of St. Jacob's congreg. in Chicago 1.00. From P. Succop's congreg. of F. Klußmann 2.00. congreg. in Ehester 5.65. M. Holtz in Springfield 5.00. From Jacobi congreg. in Chicago by A. Heiden 1.00. Communion coll. of congreg. in Dorsey 3.30. congreg. of k. Scküßler in Joliet 50.63. Mrs. J. M. Schmeißer durck ?. Schüßler 1.00. comm. in Homewood 6.75. ?. Estels Gemeinde 17.25. Gem. in Farina 3.00. By P. F. W. Brüggemann of I. Hinrichs 1.00. Mrs. B. Zimmermann of JakobiGem., Chicago, 2.00. (S. -100.58.)

BaukassenAddison: By ?. Love from H. Praage and C. Brelje 1.00 each, by F. Ebers Sr. and H. Brüggemann 2.00 each. from P. Wunders Gem. 9.00. P. C. Noacks Gem. 13.00. from Jakobi-Gem. in Chicago: by David Nowack, scu., 1.00, F. Heidorn .50, Joachim Schuknecht 1.00, I. Bohnhoff 2.00, W. Nagel 1.00, A. Siekmann .50, Th. Reinhardt 1.00, F. Fromm 2.00, K. Bruder, F. Bornhöft, F. Schröder each 1.00, I. Dust.25, F. Milhahn, G. Müller, F. Remle, E. Will, R. Pekie each 1.00, W. Sandberg .50, A. Heiden 1.00, W. Gehrs, H. Gehrs each .50, E. Jüngling 1.00. ?. Wunders Gem. 10.00. Gem. at Carlinville 2.50. By teacher Garbisch from the Gem. at Elk Grove, 1st Zhlg-, 32.00. P. Schröders Gem. at Hinkley 7.90. ?. Estels Gem. 3.00. Gem. of Fr. Meyer at Lincoln 20.00. From k. Wunders Gem. 2.00 and 10.00. 2nd Send, the Gem. of ?. Succop in Chicago 63.60. Gem. in Millstadt 12.50. (Summa -212.25.)

Students in Springfield: For F. Müller from the Women's Association of the congregation at Rock Island 6.25, from the Missionary Association 5.00, from the Missionary Bill 3.75. From the Missionary Association of the same congregation for F. Kröger 5.00. Missionary Festival Bill through ?. H. Haake 5.00. From the Jmmanuels congreg. at Mt. Olive for Cand. Potratz 10.00. Mission festival coll. by the congregation of the kk. Löschen and Drögemüller 5.00 and for Stud. Schedler 5.00. From Mr. G. Boye through k. Schuricht 15.00. Through Kassirer Schmalzriedt for Jngelhart 4.00. Part of the mission festival coll. at Varna for H. Eblen 13.00. From Mr. I. H. Heidbreder from? Hallerbergs Gem. for Schwagmeyer 11.25, from the missionary fund of the Gem. for the same 11.25. (p. -99.50.)

Washing box in Springfield: mission festival coll. by ?. H. Haake 3.85. Coll. at mission feast of Gemm. of kk. Löschen and Drögemüller 2.25. By Kass. Schmalzriedt 1.00. (p. -7.10.)

JnnereMission: Mission festival collections of the community of Wangerin and Gose 25.33. Coll. of the mission festival in Secor 50.00. Coll. at P. Pflug's wedding in Addison 15.25. Community in Rock Island 20.00. Mission festival coll. at P. H. Haake 25.00. At the wedding of Mr. Lehrer Appelt in Rodenberg ges. 11.10. By Fr. Succop from W. Meyer .50. net profit from the mission feast at Kewanee 23.65. mission feast coll. of the congregation of Fr. Wesfel at Nokomis 30.00. part of the mission feast coll. of the congregation of Fr. Blanken 20.00. part of the coll. at the mission feast at Champaign 43.74. coll. at the mission feast of the congregation of kk. Löschen and Drögemüller 25.00. Mission feast coll. of Gemm. Stewardson and Strasburg 24.50, the Gem. of ?. Kaththain at Hoyleton 50.00. ? of the coll. at the mission feast in the comm. of P. C. W. R. Frederking 26.50. mission feast coll. at Rockford 46.50, and the comm. of ?. H.Kowert's congregation in Montrose 25.00. Part of the mission feast coll. of the congregation in Havana 10.00, in Varna 5.87. Mrs. B. Zimmcrmann's congregation in Chicago 3.00. Mission feast coll. of ?. Ottmann's congregation in Collinsville 60.00. (p. -540.94.)

Heathen Mission: From Mr. W. Pieper by Fr. Brunn 5.00. Thank offering from Bertha Bohl by Fr. Reinke 1.00.

Negro Mission: By N. N. from D. Wunders Gem. 1.50. By E. H. W. Leeseberg in Addison from Wittwe N. N. in Germany 50 marks - 11.75. Thank offering by H. H. from D. Noacks Gem. 2.50. Coll. of mission feast in Secor for Springfield 25.00, and for negro mifs. in general 10.00. From Omega in Addison 5.00. Coll. at Hansen's wedding in Carlinville 6.50. Gem. in Rock Island 10.00. Mr. Anton Ulbricht in Crimmitschau, Saxony, for Springfield 10 marks --- 2.30, Wilbelmine Werner from there 1.00. Mission feast coll. by ?. I. H. Haake 15.00. Collected for Springfield at Wiesemann-Klingelbiel's wedding, through Fr. Rabe 3.55. Mother Meyer from Addison 3.00. Mission festival coll. of the congregation at Nokomis 18.00. Part of the mission festival coll. of the congregation of Fr. Blanken 11.00. N. N. from k. Wunders Gem. for Springfield 1.00. Part of the coll. at the mission feast at Champaign 10.00. Gem. at Carlinville for Springfield 13.95. From the school children of D. E. Kirchner 1.00. Coll. at the mission feast of the Gem. of kD. Löschen and Drögemüller 5.00. Mission festival coll. of Gemm. Stewardson and Strasburg 24.50. Coll. at the mission feast of the Gem. of ?. Kattbain to Hoyleton 35.00. z of Coll. at the mission feast of the Gem. in Dwight 13.00. Father Rebbe through Fr. Schuricht for New Orleans 1.00. F. Filter through ?. Meyer .50. by the students of the 2nd cl. of the D. holiday for Negro children 3.00. mission feast coll. in Rockford 23.25. mission feast coll. of the comm. of the D. Kowert in Montrose 8.00. Comm. Proviso 15.00. Part of Havana congregation's mission festival bill 10.00, at Varna 5.00. Wedding bill of H. Wehling from P. Wangerin's congregation 13.60. Mrs. B. Zimmermann from Jacobi congregaion, Chicago, 2.00. Missionary fund of I". Ottmann's congreg. of Collinsville, 25.00. (p. -327.90.)

Widow's Fund: P. T. I. Great Parish, Addison, 53.70. From the collection bag of the parish of I*. Wangerin at Sollit 14.00. Mother Meyer in Addison 2.00. H. B. of Addison 3.00. Thank offering for happy. Delivery of sr. daughter-in-law of H. W. Dicke 10.00. Coll. at the silb. Wedding of Edeleute Dantes by P. Müller 3.40. By teacher Köbel from Chicago Teachers' Conference 27.00. D. Meyer by D. Hölter 1.00. Contribution by D. W. R. Frederking 4.00. On W. Arbeiter's baptism of children ges. 3.20. P. H. Meyer in Lincoln 5.00. P. G. Löber 4.00. Wittwe Kriedemann from P. Wunder's Gem. 2.00. Mrs. B. Zimmermann from Jacobi parish, Chicago, 1.00. (P. -133.30.)

Jewish mission: N. N. from D. Wunders Gem. 1.50. Coll. of the mission feast in Secor 4.25. Mission feast coll. by I. H. Haake 5.00. Coll. at the mission feast of the Gemm. of kk. Löschen and Drögemüller 5.00. Mission feast coll. of Fr. Kattbain's congregation at Hoyleton 15.00. Mission feast coll. of Fr. Ottmann's congregation at Collinsville 5.00. (p. -35.75.)

Deaf and Dumb Institution: Thank offering of H. H. from the congregation of Bro. Noack 2.50. H. Gusewelle by Bro. Schieferdecker 2.00. congregation bet Dwight 8.00. congregation in Dwight 2.00. (S. -14.50.)

Church building in Springfield: P. Liebes Gem. in Wine Hill 8.00. Gem of P. A. Wagner, Chicago, 32.00. From Jacobi Gem. in Chicago by Ch. Freund .25., I. Bohnhoff 1.00, W. Nagel 1.00. Gem. in Effingham 7.21. Gem. of P. Mennicke in Rock Island 36.50. F. Milhahn by D. Bartling 1.00. Kaff. Tiarks 24.26. P. Wunder's Gem. in Chicago 43.30. k. Brewer's Gem. in Crete 26.50. Kaff. Spilman 10.00. N. N. by P. Wagner, Chicago, 1.00. Gem. in Matteson 4.00. Gem. of D. Eißfeldt in South Chicago 14.00. Kaff. Schmalzriedt 4.00. (p. -214.02.)

Studying orphan boys from Addison: F. Milhahn from Jacobi-Gem. in Chicago 1.00. Mick. Morawski by D. Bartling .25. teacher Fathauer's pupils in Eagle Lake 3.32. Maria Aron from P. Wunder's congreg. 1.00. Mrs. B. Zimmermann from Jacobi congreg. in Chicago 2.00, Mrs. Lisette Möller 1.00, Mr. W. Walter 1.00. (p. -9.57.)

English mission: mission festival coll. of the congregation of Wangerin and Gose 12.67. Mission festival coll. by ?. I. H. Haake 5.00. mission festival coll. of the congreg. at Nokomis 11.20. congreg. at Carlinville 13.95, mission festival coll. at Rockford 23.25. mission festival coll. of the congreg. at Montrose 8.00. Tbeil of the mission festival coll. at Varna 3.00. mission coll, from Fr. Ottmann's congreg. 15.00. (S. -92.07.)

To cover expenses incurred by the illness in Springfield: By P. Strikter from s. Gem. in Proviso 22.00. By Kass. Tiarks 5.00. A. Meyer through D. Reinke .50. cass. Spilman 33.18. P. Estels Gem. 3.00. (p. -63.68.)

Emigrant mission: Coll. from mission festival in Secor 5.00. Mission festival coll. by ?. I. H. Haake 5.00. Mission festival coll. of the congregation in Nokomis 10.00. Part of the mission coll. of the congregation in Havana 5.40. Mission coll. of Fr. Ottmann's congregation in Collinsville 11.60. (p. -48.00.)

For the comm. in Lake City, Minn. (Hailstorm): By P. Brewer in Niles from W. Kolb 2.10, M. Kolb 1.00.

College household in Milwaukee: ?. Mueller's comm. in Lake View 16.00.

Pupils in Milwaukee: Jünglingsverein der JacobiGem. in Chicago for Als. Schwarz 30.00. Wedding debit to Mr. Dietrich Beitels for M. Flachsbart 6.70. Part of the mission festival debit to Varna for Th. Sippel 13.0d. (S. -49.70.)

Gem. at Fremont, Nebr.: P. Succops Gem. at Chicago 42.00. Gem. to Arlington Higts 13.44. (S. -55.44.)

German Free Church: By P. E. Brauer from K. 3.00, N.N. 1.00, N.N. 1.00. By P. Röder from Ch. Theiler 5.00, W. K. 1.00. From P. Succop's Gem. by R. Gahl 5.00. Mother Meyer in Addison 1.00. H. B. from Addison 1.00. (S.-18.00.)

Sick pastors and teachers: Father I. Becker by k. Gräf 1.00.

Household fund in Springfield: Gem. of P. A. Wagner, Chicago, 33.00. Gem. of D. Meyer in Lincoln 10.00. By the same of F. Filter.50. By Kaff. Schmalzriedt 3.00. (S. -46.50.)

Pupils in Fort Wayne: Young Men's Association of the congregation of k. Hölter in Chicago for Stark 15.00. Young Men's Association of the congregation of Jakobi in Chicago for F. Giese 15.00, for O. Hamel 15.00. From the net profit of the mission festival in Kewanee for L. Dorpat 5.00. Women's Association of the congregation of P. Wagner in Chicago

for H. Preckel 5.00. Mission Festival Coll. of the congregation of Löschen and Drögemüller for F. Buszin 5.00. Women's Association of the congregation of P. Werfelmann for G. Gotsch 15.00. Young Men's Association of the congregation of D. Leeb for A. Zitzmann 5.00. Coll. on Dr. MießlerWilkenings wedding in Crete for R. Mießler 13.40. Women's club of the Gem. of P. Wunder for A. Leutheußer 6.00. Harvest festival coll. of the Gem. of D. D. Gräf for Ziegler 10.04. Wedding coll. at Oehmke Oldenburg by D. Gräf for the same 5.71. (p. -115.15.)

Students in St. Louis: For G. Möller and E. Mennicke: from the women's association of the Rock Island congregation 6.25 each, from the missionary association 5.00 each, from the missionary budget 3.75 each. Homewood congregation for P. Eickstädt 7.55. From the missionary festival budget by D. Haake for Ch. Drögemüller and G. Büscher each 5.00. ?. E. A. Brauer's congregation in Crcte for A. Winter 40 00. Women's association of D. Wagner's congregation in Chicago for P. Eickstädt 25.00, for A. Grambauer 5.00. Mission festival coll. of the congregations of kD. Löschen and Drögemüller for Ch. Drögemüller and G. Büscher 10.00 each. (p. -137.55.)

Pupils in Addison: For E. Selle: from the Women's Association of the congregation at Rock Island 6.25, from the Missionary Association 5.00, from the Missionary Coll. 3.75. Jacobi congregation in Chicago for H. Gehrs 15.00. Young Women's Association of the congregation of D. Engelbert in Cvicago for K. Kramp 15.00, from the Young Men's Association there for S. Christopber 15.00. Women's Association of the congregation of D. Wagner in Chicago for S. Konow 7.00,-for the same from several members of the congregation 13.00. From the missionary festival coll. of the congregation of the

Löschen and Drögemüller for Fr. Buszin 5.00. On Schönbeck-Gipps wedding ges. 16.23. By Fr. Bockelmann in Sollitt for Haase and Holzen 6.30. By D. Brüggemann by I. Hinrichs .50. women's club of the parish of Fr. Wunder for K. Haase 6.00. (p. -114.03.)

Orphanage in Addison: Gem. of Fr. Wagner in Chicago 28.00. Gem. of Fr. Hölter in Chicago 11.00. From the Women's Association of the Gem. of Fr. Heumann in Farina 6.20. (p. -45.20.)

Springfield, Ill, September 30, 1888.

I. S. Simon, Kassirer.

Revenue to the Minnesota and DakotaDistrict's coffers:

Synod treasury: From D. A. Trapp's congregation near Elk River -3.80. Praeses Sievers' congregation in Minneapolis 8.50. C. Schulz there 1.00. D. C. Mäurer's congregation in Belvidere 2.00. Through

Weichet by Jac. Walz, Freeman, Dak, 3.00. D. O. Klöters Gem. to Valley Creek 8.00. (Summa -26.30.)

Negro Mission: D. E. Strölin's congregation at Fairfield 17.10. Part of the mission festival collection of D. Grabarkewitz's congregation at Blue Earth City 18.50. D. A. Landeck's congregation at Hamburg 15.00. ? I. Frick's parish at Arlington 3.50. P. Th. Krumsieg's parish at Josco 8.00. D. R. Köhler's parish at Mountville 5.47. (p. -67.57.)

Aged and sick pastors and teachers: D. W. Friedrichs Gem. in Waconia 12.60. P. A. Müller 5.00. (S. -17.60.)

Poor students from Minn. and Dakota: by ?. F. Streckfuß, Wedding Seoll. at Uhland-Dreier in Uoung America for I. Friedrich in Springfield 7.85. D. C. Nickels' Sewing Club in Rochester for L. Martin in Addison and for Deffner in Milwaukee 5.00 each. P. R. Köhler's Gem. in Mountville for M. Ahner in Milwaukee 6.75. P. A. Hertwig's Gem. in Hollywood 3.50, in Helvetia 3.50 for E. Eberbardt in Milwaukee. From H. Tänsing, St. Paul, forC. Ferkin Milwaukee 5.00. (Summa -36.60.)

Widows and orphans fund: ?. A. Müller 5.00. k. C. Ross' Gem. bet Willow Creek 7.00. (S. -12.00.)

Orphanage in Addison: D. A. Mueller's children 1.00.

Church building in Springfield: by P. C. Ross of H. Wilke at Willow Creek 1.00.

Jewish mission: Fr. Th. Krumsiegs Gem. in Josco 3.14.

Pilgrim House in New Uork: P. I. F. Rubels Gem. in Lakefield 10.00.

Free Church in Germany: By D. Welcher by Jak. Walz in Freeman, Dak., 2.00.

Congreg. in Gaylord, Minn. whose church was hit by storm: From Glencoe from F. Grewe, I. Grimm each 1.00, A. Seeland .50, Joh. Kassen 1.00, Wittwe Stubbe, Mrs. Wachholz, Lorenz Eichenmüller, Bro. Dehning each .50, Louisa Henkelmann, L. Gutsche each .25, F. Albrecht, Fr. Beneke, Wittwe Schulz each 1.00, Michael Grimm .50, Heinrich Jensen, Chr. Möhring each 1.00, Fr. Rumge, FrI. Jda Büß, Fr. Walters each .50. (S. -13.00.)

JnnereMisstonforMinnesota,DakotaandMontana: D. E. Strölin's Gem. at Fairfield 20.45. By Stud. Ferber of Jmm. comm. at Odessa 3.25. P. R. Köhler's comm. at Mountville 6.00. P. I. Frick's comm. at Arlington 3.50. k. I. Grabarkewitz at Blue Earth City, Theil. of Missionfeftcoll., 58.00. D. C. Ross, Churchfeftcoll. at Perch Creek, 14.00. k. O. Klöter's Gem. in Town Woodbury, 4.70, to Valley Creek, 3.05 and 2.93. P. A. Landeck's Gem. in Hamburg, 10.00. k. Th. Krumsieg's gem. at Josco 30.00. P. I. F. Rubel's gem. at Lakefield 20.00. P. F. Streckfuß's gem. at Uoung America 10.00. D. I. Grabarkewitz's gem. at Blue Earth City 4.75 and 5.00. ?. H. Schulz's Gem. at Faribault 22.50; by the same of Mrs. Ernst Meyer there 5.00. (p. -223.13.)

FürdteGem. inFulda, Minn: D. I. F. Rubels Gem. in Lakefield 11.00.

Correction.

In the "Lutheraner" of July 31, No. 16, under "Waisenhaus bet Wittenberg" it should read: By Hrn. Louis Köpping in Town Woodbury ges. auf G. Berchumann und Maria Köppings Hochzeit, statt "Bühman" - 7.50.

St. Paul, Sept. 25, 1888. T. H. Menk, Cassirer.

Receipts into the Michigan District treasury: -.
Synodal treasury: From the mission festival in Sand Beach 420.00. By Fr. Krüger from Fr. Schumacher 1.00. G. Minkus jr. 1.00. (Summa 422.00.)
Building Fund in Addison: Parish at St. Joseph 15.00. By Mr. K. Schrader in Minden City 5.00. (S. 420.00.)
Milwaukee construction fund: comm. in Saginaw City 2.50.
Negro Mission: Through 1^r. Druckenmiller 11.55. From Lenox mission feast 25.00. By Bro. Krüger from Bro. Schumacher 1.00. By Bro. H. W. Schröder from W. Stein 2.00. By Mr. K. Schrader in Minden from mission feast 10.00. From Montague mission feast 20.00. Congregation in Monitor 2.00. Congregation in Big Raptbs 6.30. From Roseville mission feast 30.00. (p. 4107.85.)
Deaf and Dumb Institution: From the God's Box in Caledonia 1.00. Through Fr Krüger by Fr Schumacher 1.00. Through k.. H. W. Schröder from A. Härdlein 2.00. By teacher Helmreich from Mrs. Mertens 3.00. Gem. in Montague 15.45. By V Torney from N. N. 1.00. By P. H. W. Schröder from A. Härdlein 2.00. Mrs. I. Feldmeier 1.00. Gem. in Maple Hill 1.91. (p. 428.36.)
Poor students from Michigan: By Mr. K. Schrader in Minden from the mission feast 9.00. From the mission feast in Montague 8.85. By Fr. Torney on Hier's wedding 6.00. By Fr. Arendt on K. Döbler's wedding 4.39. (p. 428.24.)
Inner Mission: Congregation in St. Joseph 4.70. From mission feast in Sand Beach 14.00. Through Fr. Druckenmiller 23.00. Congregation in Adrian 15.00. From mission feast in Lenox 60.00. Through Fr. Krüger from Fr. Schumacher 1.00. by Mr. K. Schrader in Minden from the mission feast 12.00. mission feast in Montague 20.00. by Fr. Torney from N. N. 1.00. parish in Monitor 4.75. from the mission feast in Roseville 40.00. (Summa **4195.55.**)
Widow's fund: By P. Torney from N. N. 1.00. G. Minkus jr. 1.00. By P. Hantel from sr. Mrs. 2.00. (p. 44.00.)
Poor students in Addison: Gem. in Frankenmuth for H. List 18.41.
Poor students in Springfield: singing club at St. Clair 7.00, and parish at Lenox 8.40 for Thrun. By dumbbell from sr. Gem. for Jngelhardt 4.00.
Poor pupils in Concordia: Through Fr. Speckhardt of m. Gl. sr. Gem. for Bundenthal 17.00.
DeutscheFreikirche: By Fr. Krüger of Bro. Schumacher 1.00. Congregation in Kilmanagh .25. By Fr. Torney of N. N. 1.00. Congregation in Frankenmuth 32.20. (S. 434.45.)
Health Insurance in Springfield: Parish in Kilmanagh 3.75. Parish in Montague 3.00. By Fr. Torney from N. N. 1.00. By Fr. Gehner fromW. Schwartz 2.45. By Fr. Hantel of sr. Gem. 2.75. (p. 412.95.)
Jewish Mission: By Fr. Druckenmiller 11.50.
Emigr. - Missi 0 n: From the mission feast at Lenox 13.24. From the mission feast at Montague 7.00. (p. 420.24.)
Heathen Mission: From the Mission Festival in Lenox 20.00. From the Mission Festival in Roseville 30.00. Through Fr. Mühlhäuser by I. M. Förner Sr. 1.00. (p. 451.00.)
Church building in Springfield: By P. I. Schmidt from R. Gremel 2.00. By P. Mühlhäuser from I. M. Förster sen. 2.00. (p. 44.00.)
Washing Leaves in Springfield: God's Box in Caledonia 1.00. "
PoorStudentsinSt. Louis: Through P. L. Fürbringer at W. Kern's wedding s. for F. Walther 10.65.
Alpena parish: East Saginaw parish 13.00. Sand Beach mission festival 8.00. Caledonia parish 9.58. Big Rapids parish 4.17. Montague parish 5.00. Miller parish 32.30. Frankenmuth parish 104.64 & 41.59. congregation at St. Clair 4.00. congregation at Adrian 15.00. congregation at Turk Lake 2.93. congregation at St. Joseph 9.10. congregation at New Haven 3.59. congregation at Monroe 36.50. from mission festival at Roseville 23.00. by ? F. Bauer of G. F. and H. Buchholz .75. (p. 4313.15.) Total 4922.25.
Detroit, Sept. 20, 1888. Chr. Schmalzriedt, Cassirer.

Income to the coffers of the NebraSka Distrits:
Inner Mission: By Fr. C. H. Becker from his St. Pauls-Gemetnbe 46.35. Fr. H. Frincke from the communion box 1.60. Fr. I. M. Maisch from sr. Gem. 4.00. Fr. G. Weller, Church Collect at Staplehurst, 19.00. I'. H. Wehking from C. Wisch Courtyard 3.00. Fr. S. Meeske, mission festival coll. sr. Gem., 8 p.m. k. Ad. Bergt, Jr, mission feast coll. sr. and Fr. Mueller's coll. 65.00. Tr. Häßler, coll. sr. Gem., 100.00. Fr. A. Baumhöfener of sr. Gem. 2.50. P. I. Hilgendorf, communion coll. sr. Gem., 11.50. I". I. Hoffmann, mission feast coll. sr. Gem. in Battle Creek, 41.10. Fr. P. Schulte, coll. sr. Gem., 23.33. k. H. Mießler, Missionfestcoll. sr. and V Fischer's comm. at, 89.00. By Mr. Wm. Hamann by Mrs. Lützner in Omaha 1.00. by Mr. D. Zimmermann, mission festival coll. of the kk. Bode, König and Brakhage, 74.40. P. I. M. Maisch, mission festival coll. of sr. Gem., 20.00. Fr. L. Bendin, mission festival coll. sr. Joh.-Gem., 22.00. ? Th. Möllertng, mission feast coll. sr. Gem. at Bazile Mills, 24.50. Fr. E. Holm of sr. Gem. near Werna 2.00. k. H. Frincke from communion box 1.75. (p. 4532.03.)
Negro Mission: P. L. Bendin, Coll. sr. Joh.-Gem., 5.00.
Joh. Meyer of sr. St. Paul Gem., 1.91. Fr. S. Meeske, mission feast coll. sr. Gem', 10.00. Fr. Ad. Bergt, Jr, mission feast coll. sr. and Fr. Mueller's Gem', 5.00. Fr. I. Hoffmann, mission feast coll. sr. Gem. in Battle Creek, 20.56. Mr. Hamann of Mrs. Lützner in Omaha 1.00. Fr. I. M. Maisch, mission festival coll. sr. Gem., 8.00. I'. W. Harms, thank offering from Mrs. A. H., 5.00. (p. G56.47.)
Jewish Mission: P. S. Meeske, Mission Festcoll. sr. Gem., 6.50. P. Ad. Bergt, Jr, Mission Festcoll. sr. and Fr. Müller's Gem., 3.46. **(p. 4p.96.)**
EmigrantMissioninNewYork:?. Tr. Häßler, Missionfestcoll. sr. Gem., 6.00.
Heathen Mission: Fr. W. Rudolph by Mr. W. Westphal 5.00. Fr. I. M. Maisch, mission feast coll. sr. Gem., 7.00. k. Theo. Möllering, mission festival coll. sr. Gem. at Bazile Mills, 8.00. (p. 420.00.)

Synodal treasury: ? A. Hofius from sr. Gem. 12.00. ? H. Fischer from sr. Christus-Gem. 10.26. ? Joh. Meyer from sr. Bethlehem Community 3.90. Mr. Wm. Hamann, Coll. of the Omaha congregation, 25.00. (p. - 51.16.)
Preacher and teacher wittwen and orphans: ?.. G. Weller from the collection bag of sr. Zions-Gem. 10.00.
Orphanage near St. Louis: ? G. I. Bürger, Abendmahlscoll. sr. Zions-Gem., 8.10.
Orphanage inAddison:?. I. Hilgendorf from the piggy bank of Willie and Jda Groteleuschen, who burned to death together with their parents, .81. ?.. I. Hoffmann from Fritz Eyl 1.00. (p. -1.81.)
Construction in Addison: ? I. Kipple of sr. Gem. 7.50.
Church building at New Orleans: Mission festival coll. of the ?? Bode, König and Brakhage 37.20.
Congregation in Fremont: By Kassirer D. W. Röscher 10.00. ? Ad. Bergt Jr, of H. 5.00, from the communion coffee sr. Joh.-Gem. 6.50. (S. - 21.50.)
Sickpastorsandteachers:?. G. Weller from the piggy bank of the deceased Bertha Dähling 2.00.
Saxon Free Church: ? G. Weller from the collection bag of sr. Zions-Gem. 10.00.
Deaf and Dumb Institution: ? G. Weller from the collection bag of sr. Zions-Gem. 10.00. ? W. Harms from individual members of sr. Gem. 5.00. (S.-15.00.) Total-788.73.
Correction.
In No. 18. read only once: from?. E. Holm, Hochzeits-Collectefür Innere Mission 3.05, instead of twice! The total sum for Inner Mission would then be only 482.25 instead of "485.30".
Lincoln, Sept. 11, 1888. i. c. bahls, cashier.

Revenue to the Western District Fund:-

Synodal treasury: From ? Frese's congregation near Hanover -10.00. ? Janzow in St. Louis, reimbursed travel money, 6.00. ? Schwankovsky's congregation in Baden 3.10. (S. -19.10.)
Progymnasium in Concordia: By ? Nething in Lincoln by Wittwe Eckhoff 1.00.
Inner Mission in the West: ? Grupes Gem. in Eisleben, Missionsfestcollecte, 20.00. ? Proft's congregation in Corning, mission festival coll., 15.75. By Praeses Biltz in Concordia by Mrs. Niermann 1.00, by N. N. 1.50. By ? Hüschen, mission festival coll. of the congregations in and near Cape Girardeau, 30.00. By Prof. Günther, coll. at the foundation festival of the Virgins' Association in Kirkwood, 3.65. By ? Matthes, mission festival coll. of sr. Gem. in Perryville, 10.25. (p. -82.15.)
Negro mission: ? Grupes' congregation in Eisleben, Missionsfestcoll., 8.65. ? Profts Gem. in Corning, mission festival coll., 15.75. By ? Nething in Lincoln by Herm. Eckhoff 2.00, Johann Kreißler, F. Gerken, L. Kreißler Sr, Chr. Hesse, H. Noack and Wittwe Eckboff 1.00 each, L. Kreißler and H. Rotermund Jr. .50 each. By Praeses Biltz in-Concordia from sr. Gem. 15.00. by H. Bäpler sen. 5.00. By ? Hüschen, Mission Festival Coll. of the congregations in and near Cape Girardeau, 10.85. By Prof. Günther of the Kirkwood congregation 3.75. By ? Matthes, mission festival coll. of sr. Gem. in Perryville, 5.00. By Mr. Weinhold of ? Zschoche's congregation in Frohna for the building of the Negro chapels in New Orleans and Springfield 20.75. (p. -93.75.)
English Mission: ? Grupes congreg. in Eisleben, mission festival coll., 10.00. ? Proft's church in Corning, mission festival coll, 15.75. By ? Hüschen, mission festival coll. of churches in and near Cape Girardeau, 14.00. By ? Matthes, mission festival coll. of sr. Congreg. in Perryville, 5.00. (p. -44.75.)
Jewish Mission: by Prof. A. C. Burgdorf of 3 Friends of the Mission at Hustisford, Wis. sent by I. Panetti, M. D., 4.00.
Widow's Fund: ? Nething in Lincoln 2.00, by Mrs. Herm. Eckhoff 2.00. By ?- Heyne from Heinr. Mießner at Mora 5.00. By ? Frese in Hanover by sn. Schoolchildren 2.26. (p. -11.26.)
Orphanage near St. Louis: By ? Nething in Lincoln by Herm. Eckhoff 1.00. By ? H. Steck in St. Louis by Mrs. Wischmeyer 1.00. (p. -2.00.)
Poor students in St. Louis: By ? Heyne, ges. on Joh. Borchers at Mora child baptism, 4.05.
Poor students in Springfield: By Mrs. Schäperkötter of the Women's Association in ? H. Siecks Gem. in St. Louis for Paul Franke 25.00. By ? Janzow in St. Louis from A. Bischofs 3.00, from N. N. .70 for Paul Franke. (S. -28.70.)
Saxon Free Church: ? Heynes Gem. in Lake Creek 7.00.
Walther monument: By Präses Biltz in Concordia from sr. Gem. 7.50, by H. D. B. 1.00. (p. -8.50.)
Pilgrim House in New York: By A. Bishop in St. Louis 1.30.
St. Louis, Oct. 1, 1888. H. H. Meyer, Cassirer. 2321 N. 14tk 8tr.

With heartfelt thanks, the undersigned received: For A. Ruschhaupt through ? N. H.-T. Dau -30.00, Christmas collecte; for Starck through ? A. Wangerin in Joliet, Ill, from his parish 5.00; for R. Kretzschmar through ? F. Ottmann by the Virgins' Association 10.00, by the Women's Association 10.00; for E. Georgii urch by ? G. Löber by sr. Gem. 5.00; for W. Lüffenhop by ? H. Schöneberg by sr. Gem. and the Women's Association 75.00; for poor pupils by ? C. Groß from the Women's Association sr. Gem. 15.00; for M. Dorn 6.45; sent by Mr. Koster at the wedding of H. Deterding in Pleasant Ridge, Ill; for Chr. Drewes by ? Chr. Hockstetter by sr. Gem. 10.00; for M. Dorn, ges. from Bartels-Schönemann wedding, 14.45; for poor students by ? C. M. Zorn by the Women's Association sr. Gem. 20.00; for T. Meyer by ? Daib, ges. at the Blomberg-Huser wedding, 13.00; for F. Jaap by ? L. Lochner from the student fund sr. Gem. 19.00, from the Women's Association 10.00, from the Virgins Association 20.00; for A. Zitzmann by ? Müller in Lake View from the Virgins' Association sr. Gem. 10.00; for Chr. Drewes by ? Chr. Hochstetter 9.00.
Fort Wayne, Ind, September 28, 1888, H. Dümling.

For the English Lutheran Mission

Received: By Mr. R. G. Markworth, ges. at the mission feast of the congregations at Jonesville, White Creek and Waymansville, Ind., -15.90.
C. F. Lange, Kaff.

Received through Mr. R. Brömer Coll. sr. Gem. -26.00 for Stud. Klausung, by the Frauenverein sr. Gem. 15.00 for the same.

M. Günther.

For the church building in Clay Centre further received: MissionsfestLollete of the communities around Palmer -48.30.

New printed matter.

Multi-part Choralbuch zu dem Kirchengesangbuch für Evangelisch-Lutherische Gemeinden ungeänderter Augsburgischer Confession. Edited by Karl Brauer. St. Louis, Mo. Lutheran Concordia Publishers. 1888.

The fact that now, after a chorale book was published by our Concordia publishing house only two years ago, such a book has already appeared, has several reasons. First of all, the size of the chorale book of 1886 proved to be an obstacle to its distribution, since the inclusion of a number of chorales, which were desired by many organists, but with which only a smaller circle is served, could not remain without influence on the price of the book. This new chorale book now contains over one hundred numbers less than the one of 1886, namely 240, and the price could of course be set correspondingly lower, namely at -1.50. However, the selection offered here from the rich treasure of existing chorale music will be found everywhere where our hymnal is needed, and will probably still be abundant. - Another wish that has been taken into account by the publication of this new chorale book was that of a different format than had been chosen for the chorale book of 1886; the new book appears not in portrait format, but in landscape format. Thirdly, many people did not like the fact that no text was added to the notes in the large chorale book, and in this piece, too, the wishes expressed during the publication of the new book have been fulfilled and the text has been added to the notes. Finally, some wishes regarding the key and the setting have been taken into consideration, and that we have before us a solid musical work in general, is guaranteed by the name of the honored publisher much more strongly than an appraisal from our side would be able to do. May this book, which is also furnished with excellent cleanliness and care, find many friends and contribute in its part to the fact that our American-Lutheran Zion rejoices in the beautiful services of the Lord. A. G.

Just published:

American calendar

for

German Lutherans

to the year 1889 after the birth of our Lord Jesus Christ.

Price: 10 cents.

The Luth. Concordia Publishing House.

Changed addresses:

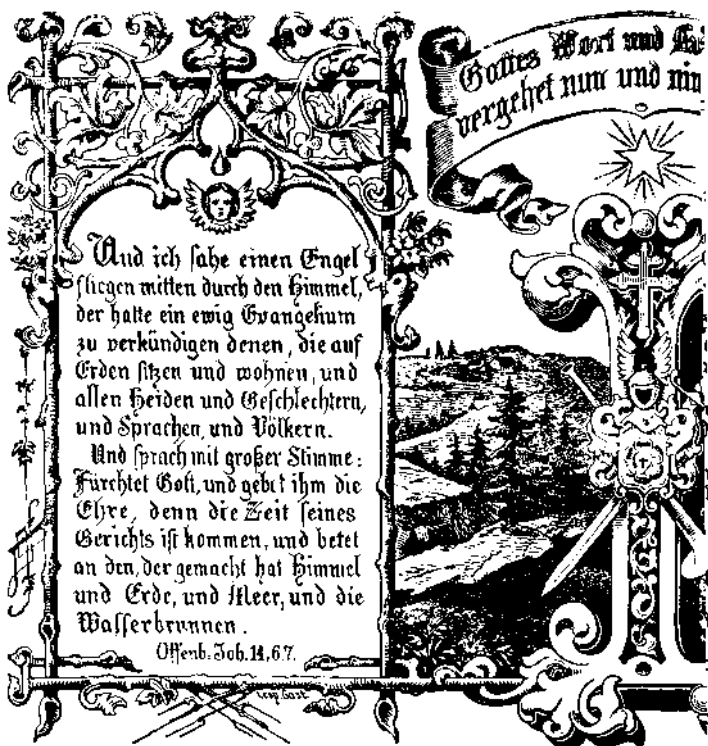
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Letters containing information for the paper (articles, announcements, receipts, address changes, etc.) should be sent to the editorial office at the address: "Lullrornner", kouvorül" 8 "m!nnrx.



Herausgegeben von der Deutschen Evan-
gelischen Kirche
Redigiert von dem Leh-
rer

44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Blessed office effectiveness - congregational order - Trinity Church - conference with Walther in matters of the teaching institution in Perry County and Grabau's "pastoral letter" - Bünger Walther's faithful assistant.

However, under Walther's blessed ministry, the congregation had also grown outwardly, but it grew even stronger inwardly. In the congregational meetings, teaching was diligently pursued. In the beginning, especially those doctrines were discussed that related to the present dispute, later also others. A congregational order and an order of overseers were drafted, and for various paragraphs of the former and for the ecclesiastical order of the lay elders, testimonies of our teachers were presented and discussed by Walther in some meetings. The name "Kirchenrath" (church council), which is common in this country, was discarded. Although the congregation was still in poor circumstances, it took care of the poor in its midst at an early stage and drafted a poor relief fund, supported the institution in Perry County, and did not forget the poor from outside and, for example, in the summer of 1842, raised a collection for the victims of the accident in Hamburg.

The services were held until late autumn 1842 - with some interruptions *) - in the lower room of the Episcopal Church (Christ Church). However, since the board of directors of this church made more and more difficulties and no other local could be obtained, the congregation soon had to think about building its own place of worship. In January 1842, discussions began about building a church and purchasing a building site. A site on Lombard Street between 3rd and 4th Streets was purchased and the building was awarded. During the discussions about the

*) Several times in a Protestant church and also in the (rented) schoolroom.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, October 23, 1888.

No. 22.

In the course of the negotiations Walther expressed the wish: 1. that the name of the church should not be that of a man, 2. that it should contain a confession, and 3. that it should not immediately arouse the ridicule of the world. The church then received the name "Trinity Church". In reference to this name, the document written by Walther and laid down in the foundation stone, in which information about the origin, the fate and the inner and outer condition of the congregation was also given, says: "Know it, O reader, whoever you may be, that is why we have given our church the high and holy name 'Trinity Church', because we recognize no other God as the true one than the Triune God, God the Father, God the Son, God the Holy Spirit, as He has revealed Himself to us in His Word. Know it, O reader, only for this purpose have we laid the foundation of our Church, that therein the pure Word of God, according to the interpretation of the apostolic Church, and according to it of the Evangelical Lutheran Church, shall be preached to us and our descendants, and that the holy sacraments, Holy Baptism and Holy Communion, according to the institution of JEsu Christ, the only begotten Son of God, shall be administered by appointed ministers of the Church." A found note from Walther reads, "On June 22, 1842, the news was placed in writing in the foundation of our Trinity Church that at that time the congregation consisted of 325 souls according to the number of souls, 131 individual persons according to independence, and 112 members according to voting capacity." On the 2nd Sunday of Advent, December 4, 1842, the church was consecrated.

In the spring of 1843, after it had been thoroughly discussed in many congregational meetings, based on the testimonies of our Lutheran confessions and Lutheran church teachers, the congregational order was signed. In his request for the signature, Walther emphasized the following four points: 1. that it is God's will that each congregation have its own order, 2. that God has given his children freedom to arrange everything according to their needs, 3. that we have the church as a predecessor in this at all times, and 4. that an order is especially necessary here in this country.

The church is the only church in the world where the authorities do not take care of the church.

In the summer of 1843, Walther and his congregation seriously considered promoting the institution in Perry County. Pastors Löber, Grüber, Fürbringer and Schieferdecker, who were currently in St. Louis, invited the congregation to appear at their meeting on June 22 to present their views regarding the institution. The necessity of such an institution was clearly recognized. It was considered desirable that the institution be moved to St. Louis, but it was seen that the plan was not feasible at this time. It was also requested that the institution become an institute of the Lutheran congregations in St. Louis and Perry County, so that it would gain more strength. In later meetings the discussion was continued. Candidate Goenner was proposed as a candidate for the college teaching position. A "Society for the College" was formed which took the cause of the institution in hand. Candidate J. J. Goenner was appointed Rector for the institution. The Perry county people joined in the appointment. On March 18, 1844, the township voted to consider the college matter a municipal affair, and to support the institution, if only by voluntary contributions. And the support granted was indeed abundant for the circumstances of the time.

The aforementioned meeting of the pastors had another purpose. It was a joint response to the so-called "pastoral letter" of Pastor J. A. A. Grabau in Buffalo, New York. This Pastor Grabau was the leader of some Lutheran congregations who had immigrated from Prussia and settled in and around Buffalo, New York, and in Wisconsin. To these congregations he addressed a "pastoral letter" on December 1, 1840, in order to instruct and admonish them concerning their calling to the preaching ministry, church ordinances, and so on. In this letter, however, he expressed quite dangerous principles concerning the mutual relationship between preachers and congregations, ordination, church ordinances 2c. The "Shepherd's Letter" was also sent to the Saxon pastors for their

The latter had been sent a letter of recommendation. Not long after their arrival in America, they had been in contact by letter with Pastor Grabau in Buffalo and Pastor Krause in Wisconsin, and had not been a little pleased with the hope that they would be able to stand with these fellow believers in an ecclesiastically decisive as well as fraternally intimate fellowship of faith and confession.) So far they had expressed their concerns about this "merely in brief hints". However, a more detailed evaluation of the "pastoral letter" had to be written and sent to Pastor Grabau.

About this double purpose of the mentioned meeting of the Saxon pastors in St. Louis, the same Rev. Gotthold Heinrich Löber in the aforementioned "Beurtheilung" of the pastoral letter, dated St. Louis, July 3, 1843, among other things: "How much there would be to discuss and consult together, which will hardly ever be replaced by written exchange! How important would be only the one object of a jointly to be established teaching and educational institution for future teachers of our communities! It is precisely this matter, which is so important for all of us, that, after the departure of our friend Brohm**), prompted me and my brother Gruber to make a trip here to St. Louis and to discuss it here, where I am writing this letter, with our dear brother Walther and his congregation. Among the repeated consultations we have had with Pastor Walther and his congregation, mention would naturally also be made of the wish expressed in your last letter that such an institution should soon come about in mutual connection between your and our congregations. I do not need to assure you how much comfort and joy such a union would bring to us and our congregations, for which God in His grace would bestow His blessing. Certainly, however, such a union for such a purpose will only be truly blessed if we have agreed in more detail than has been the case up to now on this and that point of our faith and confession, on which we then want to build with one another in unity of spirit. In particular, we have not yet been able to go into the content of your pastoral letter of December 1, 1840, which you graciously communicated to us. We were not only reminded of this very emphatically by Pastor Krause half a year ago and now again a few weeks ago, but have also been asked by the local congregation these days to communicate with you about some points of that pastoral letter, the closer discussion of which had still remained backward in our letters exchanged with you since then about so many other items that were initially at hand. Therefore, during our present meeting, we have seriously set about going through your pastoral letter again as precisely as you yourself have requested, and we ask you to consider what we have recognized about it in our present letter together with our dear brother Walther according to God's Word and Luther's teachings, and to submit it for further examination.

*) See "Lutberaner," Vol. 3, p. 30.
**) Cand. Brohm had accepted a call to a church in New York.

We would like not only to receive the letter presented to you with brotherly love, but also to graciously communicate it to Pastor Krause as soon as possible with a friendly greeting from us. Should we first give a summary judgment on the contents of the pastoral letter, it seems to us that, on the one hand, with regard to the so much emphasized old church orders, essential and non-essential, divine and human are confused and thus Christian freedom is restricted, and on the other hand, more is attributed to the office of preaching than is due to it and thus the spiritual priesthood of the congregations is put in the background **).

Who does not see here the glorious fruit of the challenges and struggles that Walther and his co-workers had to endure? The merciful God had led them out of dangerous, novelistic teachings and had made them recognize the glory of the biblical Lutheran doctrine of church, preaching ministry, Christian freedom, etc., and thus prepared them as instruments who should courageously oppose these aberrations appearing elsewhere and bravely defend the biblical Lutheran doctrine. Walther later wrote: "There is no doubt in our minds that if God, according to his unfathomable mercy, had not taken care of us and had not forcibly opened our eyes to our Romanizing doctrine and practice, we would not only have worked here alone to destroy Christianity, but would also finally have been lost forever. ----- But, O of the faithful God! What Satan intended to make evil, God intended to make good. Here we first had to be led by our errors to the abyss of temporal and eternal ruin, in order to then, saved from it by God's seizure without our doing anything, that is to say, as burned children, to bear witness all the more immovably against the same errors appearing elsewhere." (Lutheraner, Jahrg. 14. p.2. note)-Grabau was able to bring his Romanizing principles to bear only in a relatively small part of the local Lutheran church.

In the spring of 1844, the municipality decided to provide Walther with relief in the district administration and to appoint an assistant. The choice fell on the candidate J. F. Bünger, who had taken over the municipal school since the summer of 1840. Bünger's acceptance of the job was delayed because he had been appointed by a rural community in St. Louis County. He then accepted the calling as "second pastor" after all, since he had been permitted to serve the country parish as a filial every two weeks. Walther had in him an extremely faithful assistant.
(To be continued.)

(Submitted.)

In preparation for the Reformation feast.

The Reformation feast is near again. For all faithful Lutherans, this is a great feast of joy, on which they thank God for the great benefits he has bestowed on his church through his chosen armament.

*See: "The pastoral letter of Pastor Grabau of Buffalo, 1810, together with the writings exchanged between him and several Lutheran pastors of Missouri. Delivered to the public as a protest against assertion of hierarchical principles within the Lutheran Church." P. 21 f.

Dr. Martin Luther, praise and extol together with a loud voice.
- In preparation for this feast of our church, here are some things from an old book of sermons, namely from the postilion of Simon Pauli, Doctor and Professor of the Holy Scriptures, d. 1591. In his sermon on the Gospel of the 13th Sunday after Trinity, he says to the words: "Blessed are the eyes that see that you see" 2c. The following:

Our time, in which the doctrine of the Gospel has been brought to light again by Doctor Luther and has been cleansed of the Pope's filth, is also a golden and blessed time. And we can recognize our happiness and blessedness, which is much greater than it could be expressed with human tongues, if we hold the papist blindness and darkness in doctrine against the bright, clear and far-shining light of the Gospel, which shines upon us. Blessed are our eyes and ears that see and hear what many of our forefathers desired to see and hear in the papacy.

The papist priests showed and pointed out to their listeners the legs of the dead, which were often not of the dead saints, but of thieves, murderers and other evil people, yes, often of horses, oxen and such unreasonable animals. Our church preachers, however, point with John the Baptist to Jesus Christ, the Son of God, and say: "Behold, this is the Lamb of God, who bears the sin of the world. The papists led and guided their listeners from one dumb idol to another, forsaking the Lord, the living fountain, as Jeremiah laments in chapter 2, and made them here and there hewn out wells, which were yet without holes and gave no water. But our preachers lead their hearers to the living God, who is the true living fountain, full of strong, healing comfort. Accordingly, our eyes are blessed to whom the Lord Christ and His heavenly Father and the Holy Spirit, the living fountain, are shown.

The papists taught that the Lord Christ became man, suffered death, rose from the dead, and ascended to heaven, so that He might open for us the door to the kingdom of heaven, which was closed by the fall of Adam, but that we must enter it ourselves by our good works. Therefore they said: Faith in Christ leads us to the right path of eternal life and the kingdom of heaven; hope leads us through much of the cross; but love only brings us into heaven. On the other hand, we teach that Christ not only opened the door to the kingdom of heaven for us, but also that he alone leads us in, without our good works. For he is the only narrow gate to heaven, and the way, and the truth, and the life. Apost. 4: There is salvation in no other, neither is there any other name given to men, wherein we must be saved.

If my entrance into eternal life were based on my works, I would never be able to rejoice and have certain comfort, hope and faith. Therefore St. Paul says in Romans 4: "Righteousness must come by faith, that it may be by grace, and that the promise may stand fast. But because the Papists do not put salvation on the cornerstone of Jesus Christ, against whom the



They themselves understand that their faith cannot be firm, because they are not able to believe in the gates of hell, but are based on their own works. Therefore they further teach that one cannot be certain of his blessedness, but must hope for the best. Thus they confirm the doubt about salvation, which they also show with these German rhymes:

I'm alive, and I don't know how long,
I'm dying and I don't know where, I'm going
and I don't know where, I'm surprised that
I'm happy.

But because in our churches we have for the foundation of our salvation, not our own works and holiness, but Jesus Christ, of whom St. Paul says in 1 Corinthians 3: "No one can lay any other foundation except the one that has been laid, which is Jesus Christ," we doubt nothing about our salvation, but we certainly believe it, and say with John the Evangelist that all who doubt their salvation make God a liar. 1 John 5: He that believeth not God maketh him a liar, because he believeth not the testimony which God bare of his Son. And this is the testimony that God has given us eternal life, and such life is in his Son. He who has the Son of God has life. He who does not have the Son of God does not have life. - Since life is not in me and in my good works, but in the Son of God, and since the same is given to me and bestowed upon me by the eternal Father, what can I doubt? That is why Dr. Luther changed the rhyme of the papists very well and rightly and thus changed it:

I live and don't know how long, I die and don't know when, I
go and praise God where, I'm surprised that I'm sad.

In fact, the whole papacy has been almost nothing but a terrible house of torment and fear, as executioners and executioners are prisons. Because we have been delivered from this through the preaching of the Gospel, we have blessed eyes and ears.

In the papacy, people were taught to invoke the deceased saints, who were set up as mediators, as if Christ were a separate judge who did not want to be merciful and intercede for us. Our preachers, however, teach that the one true God alone is to be invoked and that there is only one mediator between God and man, the man Jesus Christ. Matth. 4: You shall worship God, your Lord, and serve Him alone. 1 Tim. 2: There is one God and one mediator between God and man, the man Jesus Christ, who gave Himself for salvation for all. Heb. 4: We do not have a high priest who cannot have compassion on our weakness, but who is tempted in every way, as we are, yet without sin. Therefore let us approach the mercy seat with joy, that we may receive mercy and find grace in time of need. Blessed are our eyes, and blessed are our ears, which see and hear.

The papists taught about purgatory and said that the flame and heat of it were to our fire as our fire is to a painted fire. With this doctrine of the imagined and fictitious purgatory, they tormented the dying

People terrible. But our preachers teach that the Scriptures do not speak of purgatory, and that the souls of those who fall asleep in faith and in the knowledge and invocation of the Son of God are received into heavenly church society before the face and throne of God; as it is written in Revelation 7, that the souls of the blessed, clothed in white robes, with palms in their hands, stand before the throne of God and before the Lamb of Christ, giving praise to God and to the Lamb. Revelation 14: Blessed are the dead who die in the Lord from now on. The souls of the righteous are in God's hand, and no torment touches them. Therefore blessed are our eyes and blessed are our ears that see and hear these things.

The old papists, as those who know something of years, told their listeners in their sermons fables, folly and public lies about the wood of the holy cross of Christ, about the skirt of the Lord, about the milk of the Virgin Mary, about Joseph's pants, about pilgrimages, about fictitious miraculous signs and other works of the deceased saints and martyrs, some of whom never lived. Our preachers, however, give their listeners salutary divine teachings, necessary for blessedness and full of strong consolation, about God and the three persons in one divine being, about God's will, about the three persons in the Godhead, about works and benefits that we humans receive from them, about the creation of angels, humans and all other creatures, about the law, about sin, about free will, of the Gospel, of grace, of faith, of the righteousness of the poor sinner before God, of eternal election, of good works, of the Sacraments, of penance, of the Church, of prayer, of the Cross of the Church, of the consolation in the Cross, of Christian liberty, of authority, of matrimony, of the resurrection of the dead, of the Last Judgment, finally of eternal life, since God will be all in all. Summa, we do not show wood from the cross of Christ and do not preach clever, invented human fables, but we show and preach the crucified Jesus Christ. Blessed are our eyes, and blessed are our ears, which see and hear these things, which many kings and great lords have desired to see and to hear. For many kings, princes, counts, barons, noblemen and wealthy citizens of the papacy have left their lands and people and their possessions and gone to the monasteries, or have taken long journeys to the Holy Land and to other countries, and have given great possessions to monasteries and convents, that they might see and hear what we see and hear, and yet have not seen and heard it. But let us, in all fear of God, gratefully acknowledge our happiness and blessedness, which was granted to us by grace before many peoples on earth, and receive the noble, precious treasure of the Gospel with due honor, lest God be caused to take it away from us again and give it to a people who do His will. But I fear that the preaching of the Gospel will not last long in these lands and countries, because the people do not recognize their blessedness and are ungrateful and godless.

G. H. A. L.

The Western District

of our Synod held its sessions this year from October 4 to 9 at Altenburg, Perry Co, Mo. The Synod should have commenced its sessions as early as the 3rd of October, but the majority of the Synod could not arrive until the evening of that day, owing to unforeseen obstacles. Organization, therefore, began immediately after the opening service conducted by the Reverend President of the General Synod. Although a new synodal district, that of Kansas, has been branched off from the western one, the number of synodal members is still a respectable one. There were present: 70 voting pastors, 13 consulting pastors and professors, 67 deputies, and 34 teachers. Newly admitted were 8 pastors, 2 professors. 5 teachers and 4 congregations. - The subject of the doctrinal discussions was: The doctrine of the Second Coming of Christ. Prof. Gräbner gave the lecture. The theses are: "1. the doctrine of the return of Christ is an article of faith, which as such can only be recognized from God's word and can only be accepted and used salutary by the power of the Holy Spirit. 2. we believe and teach according to the Scriptures that Christ the Lord will suddenly and visibly return in glory at a time determined in God's counsel, but known to God alone, to raise all the dead, to execute public judgment on all nations, to put an end to this world, to consign the ungodly body and soul to eternal damnation, but to bring in the righteous body and soul into eternal blessedness." The third thesis: "According to Christ's instruction, we are to recognize and notice the nearness of his return by various signs, and to remember them with earnestness and diligence for our comfort and admonition" - is to be discussed next year. - Through the branching off of the Kansas District, the mission field of the Western District has become smaller, but there is still much, very much to do in the states of Missouri, Arkansas and Tennessee. The reports given by the missionaries concerned were quite encouraging. - The matter of the Progymnasium in Concordia, Mo. was discussed in detail. The same has not been without blessing thus far, and has prepared many a pupil for our institutions at Fort Wayne and Addison. The Synod decided to support and promote it most vigorously. - A favorable report on the negro mission was given, and it was rightly remarked whether we could report such successes - to speak humanly - with the previous expenditures, if we maintained a mission among the negroes in Africa. -Among the items presented by the Reverend President Schwan, we mention the necessary support of the synod treasury.

(Submitted.)

New Kansas District Assembly.

On September 25, the pastors of Kansas and Colorado, as well as the deputies of the synodal congregations there, gathered in the congregation of Mr. Pastor C. Hafner in Leavenworth, Kansas, in order to organize themselves into a separate synodal district in accordance with the synodal resolution passed. Mr. President Schwan preached the opening sermon. As far as

Schreiber was able to ascertain this, 35 pastors belonging to this district and 21 congregational deputies, as well as several guests, were present. A number of congregations were admitted to the synodal association. Mr. Pastor C. Hafner, on the basis of the five theses he had established, led the doctrinal discussions on the subject: "The blessing of orthodox synodal fellowship." The great blessing of orthodox synodal fellowship was aptly demonstrated and especially shown by the example of our Missouri Synod. In particular, it was pointed out that through orthodox synodal fellowship the knowledge of pure doctrine and unity in it is promoted and maintained, and false doctrine is counteracted; furthermore, that through it both preachers and congregations are protected in their rights, as well as encouraged to faithfully perform their duties. Finally, it was shown that orthodox synodal fellowship is the most effective means of promoting special ecclesiastical purposes that are necessary for the spread of the Kingdom of God. - It would be desirable that the synodal report be read diligently, especially in those congregations that have not yet belonged to the synod. In the afternoon sessions, the main discussions concerned our mission and the Progymnasium at Concordia, Mo. In the discussion of the mission it became apparent that we have splendid mission fields in Kansas, among which Wichita, the most important city in Kansas, deserves special mention. It was decided to hire a missionary in Wichita as well as in northwestern Kansas. There is also a splendid mission field in Colorado, in various parts of the state, which is why the Kansas District decided to pursue this mission as well to the best of its ability. - Concerning the Progymnasium at Concordia, Mo., it was declared that we will continue to regard this institution as our own and support it strongly. The report on the present state of the institution was favorable. Collections for this institution were collected during the various weekly services. - Also, during the synod, signatures were collected on 243 volumes of Luther's works. Father F. Pennekamp was elected president and Father C. Hafner vice-president.

May the merciful, faithful God keep his protecting hand over this newly formed district and give his blessing that it grows and strengthens inwardly and outwardly. Above all, God grant that all pastors, teachers and congregations of this district may seek the glory of our God and Heavenly King JEsu Christ now and forever. Amen. R. v. Niebelschütz.

The proposal of Pastor Späth to discuss next year the question "whether the back-and-forth sermon of Pastor Paul sen in Kropp should take place" was resolved. - The connection with the institution of Pastor Paul Sr. in Kropp was severed, - The proposal of Pastor Späth to discuss next year the question "whether the back-and-forth preaching of Lutheran pastors in the pulpits of non-Lutheran congregations, especially at synodal meetings, is in harmony with the declarations of the Council", met with strong opposition, but was then accepted. The question has been before the Council for some time, and if it had wanted to, it would have found time enough to discuss it at this meeting, indeed to settle it long ago.

Canada Synod. A conference of this synod belonging to the General Council passed the following laudable resolution: "Resolved, That the conference declares itself dissatisfied with the relation of the Evangelical Lutheran Synod of Canada to the General Council on account of the lax practice in that body, and will further consider whether it would not be advisable to sever the connection with the General Council."

The Michigan Synod, which hitherto belonged to the General Council, has broken away from that body because it tolerates pulpit fellowship with false believers. The professor at their institution, a certain Lange, had to resign from the preaching ministry because of his Buffaloian teachings.

The Virginia Synod has unanimously rejected the motion that every preacher, teacher, professor, and missionary in its midst should have no communion or pulpit fellowship with false believers, and still wants to be called a Lutheran Synod. The paper which pays homage to all rapture, the "Lutheran Observer," says that the Virginia Synod has honored itself with this decision, which is after all an exceedingly disgraceful one.

Also a November election. A commission of the Methodist "United Brethren" has drafted a new constitution and a new confession of faith to be voted on in November! The members of this community are asked in the "Happy Messenger" to vote for or against them. The headlines of the ballot, which is distributed ten days before the election, read: "1888 United Brethren in Christ. Ballot for voting on improvements to the Creed and Constitution. Members who wish to vote **no** on any proposal must cross out the word **yes** and write no." - Certainly something strange, voting on a confession of faith at the ballot box!!!

Among the "Ibrechtsbrüder" (the Evangelical Fellowship, a Methodist society), who otherwise have so much to say about the disunity among others, things are not at all peaceful. The malcontents have started their own paper attacking their "brethren". The Southern Indiana Conference declared that "since the last General Conference, our ecclesiastical conditions and circumstances have assumed an alarming character detrimental to the Church," and passed the following resolutions, among others: "We regret very much that such conditions exist. . . We strongly disapprove of the rebellion and agitation in our church against law and order" 2c.

A Roman priest, Rev. Maloney in St. Paul, has been appointed presidential elector (elector) by the Prohibitionists in Minnesota.

A Roman paper, "People's Messenger," declares the demand for the restoration of the Pope's secular rule to be "nonsense." Naturally, the Vicar General M. May of Brooklyn has withdrawn his recommendation of the paper.

To the ecclesiastical chronicle.

I. America.

The General Council, an association of several synods calling themselves Lutheran, held its meetings September 13-18 in Minneapolis, Minn. They elected as president the Rev. J. A. Seiss, who paid homage to chiliastic fervor and was of Unionist mind. - The Michigan Synod, which had hitherto belonged to this body, had sent in a letter on account of tolerated pulpit fellowship with false believers, renouncing the same. The cry

The Romans want to build an emigrant house in New York, which is to be called "Leo" House; but the money for it does not want to come in at all. Pabst Leo has already sent off his picture for the Leo House, but there is still nothing to be seen of the Leo House and they are trying to place the picture somewhere in front of the hand.

American German Catholic Congress. The committee of this Roman association, which recently met in Cincinnati, asked the "Holy Father" for his blessing and received the following reply: "Rome, August 9, 1888. To the Congress of German Catholics. Most Reverend Sir! In the audience of July 31 of this year, your petition was presented to the Holy Father, who expresses himself most appreciatively about the filial love and attachment to the Holy Apostolic See, to which His Eminence of the German tongue gives expression. Therefore, as a sign of special benevolence, His Holiness wholeheartedly imparts the apostolic blessing to Your Reverence and to all who will be present at the Catholic Assembly in the city of Cincinnati on September 3 and 4." - The blessing of the Antichrist does no good, his curse does no harm.

Mormons. The Utah Supreme Court has issued a decision declaring the Mormon "church body" dissolved and its property forfeited to the government. The Mormons now want to appeal to the federal Supreme Court.

Unitarian blasphemy. The paper "Christian Register" says that there are other saviors besides Christ in the truest sense of the word and that their work differs from that of the Lord JEsu only in degree, not in kind. "We can," says the paper, "be sincerely thankful that other names are given under heaven and among men, whereby men may be saved. There are those who, filled with the spirit of JEsu, seek to cleanse and heal people of their damages." - The apostle Peter says: "There is salvation in no other, neither is there any other name given to men, whereby we must be saved", Apost. 4, 12. And yet there are people who call themselves Christians and still count these Unitarians, who deny the mystery of the Holy Trinity, the redemption of Christ and other things, among the Christians.

II. foreign countries.

Mr. Andreas Volk, in whose house, years ago, when he still lived in Nuremberg, not a few of our older pastors enjoyed hospitality or also went out and came in for a longer time, and who especially lovingly took care of the emigrants to the Franconian colonies in Michigan, gently passed away on September 26 at Tharand in Saxony at the great age of eighty-eight. His last words were, "O JEsu!" and "Upon thy mercy only!" According to his wish, his Bible was given to him in the coffin and his finger was placed on the saying: "I am the resurrection and the life. He who believes in me, though he die, yet shall he live."

Dr. Harnack has recently been appointed to **the University of Berlin**. He rejects the biblical doctrine of the person of Christ; his gospel does not include the proclamation of the resurrection; the birth from Mary the Virgin is a later story for him, and the doctrine of the Trinity is not compatible with his views. The Prussian Oberkirchenrath objected to his appointment, but the Prussian Minister of Culture presented the case to the State Ministry, which declared itself in favor of the appointment, and Kaiser Wilhelm sided with the State Ministry and confirmed Harnack's appointment.



The Free Church of Scotland intends to pay off the debt of all its churches before 1893. Four years ago the debt was \$1,345,000, of which more than \$750,000 has been paid.

The Italian edition of the Bible published by Lonzogno in Milan sells like hot cakes. The number of copies sold during one week is 50,000. Parts of the Bible of eight pages each are sold by the newspaper vendors at one cent each.

Japan. On February 23, a celebration of the completion of the translation of the Healing Scriptures into Japanese took place in Tokyo with the participation of numerous Europeans and Japanese Christians. The American missionary physician Dr. Hepburn reported on the progress of the work for 15 years. In 1872 a commission of missionaries was appointed in Yokohama to translate the New Testament, and in 1876 one was appointed for the Old Testament. The American Bible Society paid for the New Testament translation, the British and Foreign and Scottish Bible Societies for the Old Testament. A number of subcommissions worked under the supervision and editorship of the Central Commission formed in Tokyo. It made it its task to avoid as far as possible all Chinese and foreign expressions. The translation of the names of the holy scriptures for animals, plants and minerals also caused great difficulties. However, it is hoped to have overcome these as much as possible in the now happily completed translation.

Alsace. In a small town in Lower Alsace, a priest of the Augsburg Confession preached on this year's Easter about the resurrection of Christ and declared that he did not believe in it. The reality of the same was to be put on about the same line with the apparitions of the Mother of God in Marpingen. It finally became so strong that the first pastor of the church, who was also present and who is by no means suspected of orthodoxy, rose indignantly and left the church. The strangest thing, however, is that it was not the blasphemer who received a reprimand, but the other, at the instigation of the Directory, who had to apologize to the younger brother-officer for his rudeness. (Freimund.)

Intolerance in Spain. Recently, Domingo and Pastor Vila were sentenced by the Supreme Court in Malaga. Domingo was convicted of calling the wooden images in the churches "dolls" and complaining in the Verdad of Tenerife that these "dolls" were dressed more carefully than the starving and freezing poor, whom the bishop refused Christian burial unless the scavengers were paid in advance. Vila was punished with two years, four months and one day of correctional imprisonment, because he defended Protestantism in a pamphlet against the impolite attacks of the priest Vega.

The clerical press laments the **decline** of the Roman Catholic Church in Berlin in a lively manner. Not even one fifth of the children from mixed marriages become Catholic. In addition, five times as many mixed as purely Catholic marriages are being contracted. In 95 mixed marriages at the third registry office in a single year, 51 Catholic men and 44 Catholic women were involved; of these, only four Catholic men and eight Catholic women had Catholic marriages. According to other reports, too, the number of Catholic baptisms and marriages is declining more and more, despite the significant increase in the Catholic population of Berlin caused by immigration, and even married couples where husband and wife are Catholic are said to have their children baptized Protestant.

(H. u. Z.

Indulgence.

In Rome at the time of the Reformation, the indulgences received from Germany were fpoedly called peccata germanorum, meaning "the sins of the Germans."

It is not indifferent to which church one adheres.

If it seems too fine to people in which church and which confession they are, it must also be the same to them, if one is indebted to them, one pays them with suitable and righteous or false coin. . . . For just such a difference as between a good and a false coin - is also between the pure evangelical doctrine, which is preached and practiced in our orthodox church, and that which is falsified, presented and defended in other disobedient and erroneous churches, with a large addition of human statutes and conceit. (Scriver.)

Luther's Small Catechism.

The whole world cannot owe him (Luther) the Catechism. It is Luther's masterpiece and little book of art. No one before him has been able to put the most distinguished main pieces into such a small, short, comprehensible form. (V. Herberger.)

As old as the Small Catechism.

Abraham Buchholzer was born in the same year that the Small Catechism was written. He used to flaunt it and boast in front of scholars and unscholars, saying: "I am as old as the Small Catechism. (V. Herberger.)

Luther at prayer.

I knew an old preacher who often saw and heard him (Luther). He said that during prayer his eyes used to sparkle and shine in his head. (V. Herberger.)

All that you want people to do to you, you do to them. Matth. 7, 12.

He saith not, Let other men do it unto you. For every man is glad to have another man do it to him; and there are many peelers and knaves, which may well suffer every man to be godly, and to do them good; but they will not do it to any man. . Some are still a little better, who say, "I would gladly do what I ought, if other people would do it to me first. But this saying is thus: Do thou what thou wouldest have another do. Thou shalt begin and be first, if thou wilt that other men do it unto thee; or, if they will not, do it nevertheless. For if thou wouldest not be good before, and do good, if thou couldst get it of another, nothing would ever come of it. If others do not want to do it, you are nevertheless obligated to do it according to the law and the order of the law, because you would have liked to have done it that way. He who wants to be good does not have to turn to other people's examples, and it does not apply that you say, "He has deceived me, so I have to throw him out again.

If you like what you have done to yourself, do not do it to that person either, and take up what you would have done to yourself. Then by your example you may persuade other people to do good to you again, even those who did evil to you before. But if thou doest not thyself, thou shalt be rewarded that no man do against thee; and it shall be done thee right in the sight of God and men. (Luther 43, 299 f.)

Faith and love.

Faith and love are the whole essence of a Christian man, as I have often said. Faith receives, love gives; faith brings man to God, love brings him to men; by faith he lets God do him good, by love he does good to men. For he that believeth hath all things from God, and is blessed and rich: wherefore he may henceforth do no more, but all things that he liveth and doeth he ordaineth for good and profit to his neighbor, and doeth unto the same by love, as God hath done unto him by faith; so he draweth good from above by faith, and giveth good from beneath by love. (Luther 14, 40.)

Ordinations and introductions.

On the 17th Sunday after Trinity, Mr. G. Potratz, Candidate, was ordained and inducted by the undersigned in Emanuel and St. John's Parish near Hillsboro, Dak. by order of Mr. Sievers, President. Hermann Brauer.
Address: Rev. 6th Rotrut?, IliUsdoro, TruiU Oo., vuir.

By order of the Honorable Mr. Praeses Hilgendorf, Candidate E. J. W. H. Meyer was ordained and inducted by me at my branch on West Blue, Seward Co-, Nebr. on the 18th Sunday after Trin. L. Huber.
Address: Rev. R. ck. Il. >V. IUe^er, LliitorO, 8ervu.r0 Oo., Redr.

On behalf of our honorable Lord Praeses, on the 19th Sunday after Trin. Mr. Cand. Th. Nickel, assisted by Mr. B. C. Schwan, was ordained by W . Hudtloff.
Address: Rev. 'l'ü. Rloirel, 8üarvs.no, 8durvavo Oo., Wis.

By order of the Honorable Commission for English Mission, Candidate Th. Hügli, appointed by the Birst RutzUsk LvunA. Rutkerau OonZreKation in New Orleans, La., with the assistance of the pastors of New Orleans, was solemnly ordained and installed in his office in the midst of his congregation. F. Kügele.
Address: Rev. 1k. Ilue^U, your ok Rev ck. Weaver, 86 Rort 8tr, Revv Oriueus, Ru.

By order of Pres. Sievers, the Rev. H. Kranz was installed at the congregation in Elmore, Faribault Co. of Minn. on the 16th Sunday after Trin. by Joh. Grabarkewitz.

By order of Mr. President Hilgendorf, on the 18th Sunday after Trin. Mr. B. J. P. Müller was introduced to the Christus-Gemeinde in Norfolk byM . Adam.
Address: Rev. ck. R. NueUer, Box 75, Xorloik, Kebr.

On the 18th Sunday after Trin. Mr. B. L. Traub was introduced to his congregation near Newell, Iowa, on behalf of Praeses Studt byG . Gülder.

On behalf of the Honorable Mr. Praeses Studt, Mr. R. F. W. V. Busse was introduced to the congregation at Ogden, Iowa, on the 18th Sunday after Trin. by J. P. Guenther.
Address: Rev. B. W. V. Russe, O^Oen, Boone Oo., Iowa.

By order of Praeses Sievers, on the 18th Sunday after Trin. Mr. B. L. Orbach was installed in his congregation at Saul Rapids, Minn. by the undersigned. L. Achenbach.
Address: Rev. I,. Ordnet, 8u.uk RupiOs, Llinu.

On the 19th Sunday after Trin. Mr. B. M. Albrecht was ordained by the undersigned at Jonesville, Wis. on behalf of the Honorable Mr. Praeses Sprengeler, assisted by BR. G. Wildermuth and O. Hanser introduced. E. Båse.
Address: Rev. Ll. Hbreodt, 105 ^eaOeru^ 8tr, ckauesvIUe, Wis.

<p>On behalf of the honorable Mr. Praeses Birkmann, on the 20th Sunday after Trin. C. J. Crämer was installed in the St. Johannis parish in New Orleans by the undersigned with the assistance of Mr. kk. Mödinger, Bakke, Wegener, Gahl, Krenke and Hügli introduced. Fr. Rösener. Address: Rev. O. Oraemer,</p> <p>30 krieur 8tr., Aerv Orleans, Da.</p>	<p>On September 16, the congregation at Wall Lake, Dak. celebrated Mission Feast. Festival preachers: kk. Laux and Kruger. Collecte: -36.00. Numerous guests from Wentworth and Canistota attended. E. G. Stark.</p> <p>On the 16th Sunday after Trin. Mission feast celebrated at Briar Hill, O.. Festival preacher: Fr. Lothmann. Collecte: -30.00.</p> <p>C. F. W.Huge.</p> <p>On the 17th Sunday after Trinity, St. John's parish near Lincolnville, Kans. celebrated Mission Feast. Undersigned preached. Collecte: -13.07. Ernst Müller.</p> <p>On September 19, my church in Ellcottville, N. N-, with neighboring congregations mission feast. Festival preachers: ck. Sander, Meyer and Reisinger. Collecte: -33.08.</p> <p>W. Hanewinckel.</p> <p>On the 17th Sunday after Trin. the congregation at White Creek, Ind. celebrated Mission Feast with the congregations at Jonesville and Waymansville. Festival preachers: ck. R. Eirich, J. Trautmann, G. Schäfer. Received -63.60. G. Markworth.</p> <p>On the 17th Sunday after Trinity, the "First Lutheran Congregation of Omaha, Nebr." celebrated a mission festival, to which guests from the congregations in the northern part of Omaha, South Omaha, Millard and Council Bluffs also attended. Our Reverend President Schwan preached in the morning and Father A. C. Dörffler in the afternoon. The mission collection was -65.72 (for the small congregations in the northern part of our city and in South Omaha); the bell-bag collection: -20.00.</p> <p>E. J. Frese.</p> <p>On the 17th Sunday after Trinity, the congregation at Red Bud, Ill, celebrated Mission Day. Festive preachers: Prof. A. Gräbner and P. C. Holst. Collecte: -78.00. F. Schaller.</p> <p>On the 18th Sunday after Trinity, the congregation at Blue Hill, Nebr. celebrated Mission Feast with guests from two neighboring congregations. Bro. S. Meeske preached, Bro. J. Brauer gave a talk. Collecte: -35.00.</p> <p>C. Schubkegel.</p> <p>-E°° Due to lack of space, the display of several mission feasts that have taken place has been postponed.</p>
<p>Church dedications.</p> <p>On the 17th Sunday after Trin. the Northern District of the Lutheran Zion Parish in Town Scott, Lincoln Co, Wis. dedicated their little church (28X45 with steeple) to the service of God. The ck. J. T. L. Bittner and W. Bergholz preached.</p> <p>I. G. Grüber.</p> <p>On the 17th Sunday after Trinity, the Lutheran congregation of Trinity in Wy andotte, Mich., consecrated its new church (brick building, 42X86 with tower). Preaching were the kk. F. Dreyer, F. Tresselt and C. Franke, the latter English.</p> <p>I. J. Bernthal.</p> <p>On the 18th Sunday after Trin. (September 30), the Lutheran congregation of St. Matthew's in Chicago had the great joy of consecrating its beautiful church (123X70, tower 203 feet high), which had been rebuilt after the fire. Festive preachers were: k. H. Succop, Prof. A. Selle and P. C. L. Janzow. The Lord has done great things for us, we are glad!</p> <p>*H . Engelbrecht.</p> <p>On the 19th Sunday after Trin. the little church of St. Paul's parish in Clay Centre, Kans. was dedicated to the service of God. The sermon was preached by Fr. Herring (English) and undersigned.</p> <p>Sincere thanks are due to all who contributed to this construction through their support.</p> <p>Chr. Purzner.</p> <p>On the 18th Sunday after Trinity, St. John's Lutheran Church in Milwaukee County, Wis. (28x48 and tower mrr bell) was dedicated to the service of God. The fesrprevers were kk. B. Sievers and Osterhus.</p> <p>Chr. Reuschel.</p> <p>On the 19th Sunday after Trinity, the St. John's Lutheran congregation at Waltz, Wayne Co., Mich. dedicated their newly built church (30X50 with steeple) to the service of God. Celebrant preachers: the CP. J. I. Bernthal and C. Franke (the latter English).</p> <p>H. A. Meyer.</p> <p>On the 19th Sunday after Trin. the Zion congregation at Lincoln Creek, Seward Co., Nebr. dedicated their enlarged church to the service of God. In the morning Rev. G. Bürger preached, in the afternoon Rev. G. Jung.</p> <p>G. Weller.</p> <p>On the 20th Sunday after Trin. the new church of the Lutheran Zion congregation at Corinna, Wrtght Co, Minn. was dedicated. The celebratory preacher was Rev. F. H. Kolbe and</p> <p>C. L. Wuggazer.</p>	<p>Conference displays.</p> <p>Mixed Southwestern Pastoral Conference meets, s. G. w., Nov. 13-15, 1888, at Sanborn, Redwood Co., Minn. Subject taught: exegesis on 1 Pet. 1. Speaker: Fr. Rubel; substitute: Prof. O. Hoyer. Preacher: k. A. Müller; substitute: P. Pöthke. Confessional speaker: Fr Fischer; substitute: Fr J. Frey.</p> <p>Registrations 14 days in advance to the undersigned. J. Baur.</p> <p>The Baltimore District Conference will gather November 13-15 at the home of Fr. Stiemke. John.</p> <p>The First District of the Minnesota Mixed Pastoral Conference will meet, God willing, November 20-22 at the congregation of the undersigned. The work before them is: Exegesis on Rom. 8, 28. ff. by Fr. Gausewitz; substitute: Fr. Bernthal. Preachers are: Father Landeck; substitute: Father Kolbe. Confessional speaker: Fr. Friedrich; substitute: Fr. Fackler. - Registration desired no later than Nov. 10. Wm. F. Dreher.</p>
<p>Mission Festivals.</p> <p>St. John's parish in Dulaney's Valley, Md. celebrated Mission Feast on Sept. 9. The Rev. G. H. Zimmerman preached. Collecte for inner Mlssion: -26.00.</p> <p>A. T. Pechtold.</p> <p>On September 10, the San Francisco andOakland congregations celebratedMissionsfest in Alameda, Cal. Festive preachers: kk. I. M. Buhler, Ed. P. Block, J. H. Schroeder, and undersigned. Collecte: -171.40.</p> <p>J. H. Tisza.</p> <p>On the 16th Sunday after Trinity, the congregation of the undersigned celebrated a mission festival with mission friends from neighboring congregations. Preachers: Father F. Schaller in the morning and Father G. Mezger in the evening. The kk. W. Heinemann and A. O. Engel gave lectures in the afternoon. Collecte: -100.00 (for external and internal mission).</p> <p>Hoyleton, Ill. I. G. O. Katthain.</p> <p>At the joint mission festival of the two Lutheran congregations here on the 16th Sunday after Trinity, the church members preached. Röck, Schilling and Dornfeld, the latter in English. Collecte: -99.36.</p> <p>Racine, Wis. C. F. Keller.</p> <p>On the 16th Sunday after Trin. my congregation celebrated a mission festival in Freistadt, Wis. Festive preachers: P. Baumann and Prof. Hattstädt, P. Wesemann gave a lecture. Collecte:-107.00.</p> <p>Th. Wichmann.</p>	<p>Announcement.</p> <p>In all matters concerning the Presidency of the Southern Synodal District of our Synod, please apply from now on to Mr. G. Birkmann, Fedor, Lee Co., Texas, the present President of this District.</p> <p>Seminar in Addison, Ill.</p> <p>We have already sent away so many seminarians this school year that no request for help can be considered.</p> <p>Addison, October 15, 1888. E. A. W. Krauß.</p> <p>Display.</p> <p>It is hereby brought to the attention of the general public that Dr. R. Wagemann, Professor at the Progymnasium at New Uork, has requested to be admitted to the Association of our Synod.</p> <p>P. Brand, President.</p>



For your consideration.

St. Paul's Lutheran Parish of Council Bluffs, Iowa, is now ready to redeem Series V of its interest-free shares. Send in the shares to the undersigned and he will then receive his money for them. -

To all those who kindly donated their shares to us, many thanks and God bless you.

A. C. Dörffler, I".

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Income to the Canada District treasury:

Inner Mission: From L. Schaus in Normanby -.25. From the editorial staff of the "Rundschau" in Chicago .75. I. G. Reiner in Wellesley 5.00. P. W. Brakhage in Malcolm, Nebr. .25. N. N. 28.75. Part of the missionary festival collection in k. I. Frosch's parish in Floradale, 40.00. Jak. Miller in Elmira, 1.00. Wedding coll. at Hein-Biesenthal's in Pembroke, 3.21. Coll. in B. Bentes Gem. in Stonebridge 3.25. Desgl. in Humberstone 6.00. Part of mission feast coll. in P. Klrms' Gem. in Wellesley 45.76. Desgl. in B. Bruer's parish in Howick 35.00. Thanksgiving offering from N. N. in Howick 1.00. G. Helm in Poole 1.00. Coll. at parish dedication in Tavistock 6.75. Communion coll. in B. Andres' congreg. in Berlin 8.04. Desgl. in Petersburg 4.06. Thanksgiving offering from Mrs. Kominsky in Berlin 2.00. From Mrs. Stirrer and Mrs. Ely in Berlin each .25. Thanksgiving offering from Frauk. Kirmis in Wellesley 2.00. Mission festival coll. inc. Andres' Gem. in Petersburg 39.26. (Summa -233.82.)

Negro Mission: G. Weber in Howick .25th part of the mission festival collecte in Wellesley 10.00. Desgl. in Howick 5.00. Desgl. in the BB congregations. Kretzmann and Schmidt 10.00. (p. -25.25.)

Student Fund: J. G. Reiner in Wellesley 3.00. Thank offering from Mrs. P. Germeroth in Wartburg 1.50. Part of Mission Festival Coll. in Howick 16.00. Mrs. Strücker in West Bend, Iowa, 1.00. (S. -17.50.)

Preachers' and teachers' widows and orphans: I. G. Reiner in Wellesley 2.00. Thank offering yon Mrs. B. L. Schmidt in Pembroke 2.00. (S. -4.00.)

Emigrant mission: part of mission festival coll. at Floradale for New Uork 5.00, for Baltimore 5.00. part of mission festival coll. at Eaganville for New Uork 5.27, for Baltimore 5.00. (S. -20.27.)

Synod General Fund: coll. in P. Landsky's comm. in Magnetawan 3.50. Desgl. in Deer Creek .75. (p. -4.25.)

Pilgrim House in New Uork: Theil of the Mission Festival Collecte in Howick 10.00.

Wellesley, Ont., Oct. 6, 1888. G. Renfer, Cassirer.

Revenue to the Middle District's coffers:

New construction in Addison: Querl's Gem. in Toledo, 3rd inst. -10.00. P. Schlesselmann's Gem. in Bremen 25.00. P. Polack's Gem. near Dudleytown, 1st tpi. 16.25. I?. Hassold's Gem. at Huntington 7.00. from whose Landgem. 2.00. Wittwe Henr. Wudke at Gundrum 1.00. (Summa -61.25.)

New construction in Milwaukee: P. Querl's Gem. in Toledo, 2nd num. -7.00. ?. Polack's Gem. at Dudleytown, 1st fig. 16.25. (S. -23.25.)

Synodal treasury: Fr. Schlechte's Gem. in Porter -3.18. k. Jox's Gem. at Logansport 7.25. Fr. Michael's Gem. at Goeglein 18.08. Through Fr. Werfelmann v. C. Wolfs at Neudettelsau .50. I. Bunsold's. .50. ?. Querl's Gem. in Toledo 15.90. By dens. of G. M. at Stony Ridge 2.00. P. Kähler's Gem. in Farmers Retreat 15.00. I?. Diemer's Gem. in Peru 12.53. Wittwe Henr. Wudke in Gundrum 1.00. P. Jox's Gem. in Logansport 7.00. ?. Weseloh's Gem. in Cleveland 80.00. Spec. to cover debts incurred by visitation in Springfield: Thank offering from Mrs. Chr. Schneider in Liverpool.50. k. Hiller's Gem. in Minden 10.00. By G. W. Gockel v. Singing V. in P. Zorn's Gem. in Cleveland 10.00. Women's V. Walker's Gem. in Cleveland 12.71. From Fr. Jüngel's Gem. in Fort Wayne 20.00. Virg. N. N. from Gross' Gem. in Fort Wayne .50. Fr. Zollmann's Gem. in Bear Creek 11.00. Carl Westenfeld 1.00. By I?. Kaumeyer coll. on H. Knollmann's Hochz. in Pleasant Township 7.02. From I?. Jüngel's Gem. in Fort Wayne 7.55. P. Kaiser's Gem. in Julietta 6.86. Carl Kruse from P. Gross' Gem. in Fort Wayne 1.00. (Summa -251.08.)

Inner Mission: Theil d. Missionsfestkoll. d. Gemeinden der kk. Kaiser and Hiller -34.50. Desgl. d. Gemeinden k. Hassold's in Huntington 30.00. ?. P. Schwan's Gem. in Cleveland 51.10. Part d. Mtssionsfestk. ?. Dankworth's G. Mount Hope 47.00. A. Geye sr. from 4'. Sauer's G. Fort Wayne 1.00. Part of the mission festival of the congregations in Fort Wayne and surrounding area 478.10. Desgl. spec. for mission in Omaha, Nebr. 100.00. Fr. Schinmann in Lafayette 3.00. Surplus from the excursion of the congregation in Elkhart to the mission festival in La Porte 25.00. Part of the mission festival coll. of the congregations of the kk. Zorn, Kretzmann & Wesel in Cleveland 250.00. Fr. Schlesselmann's congregation in Woodland 2.90. Part of mission festival coll. P. Fischer's Gem. in Napoleon 50.00. By P. Henkel in Aurora from N. N. .50. By ?. Kähler part of mission festival coll. in Farmers Retreat 75.00. part of mission festival coll. ?. Lehmann's congreg. at Brownstown 20.00. Desgl. Fr. Kunschik's congreg. at Leslie 27.00. Desgl. d. Fr. Tdieme's congreg. at Columbia City 30.00. Desgl. ?. Sckmidt's congreg. in Seymour 45.00. Desgl. of St. Paul's & Trinity's congreg. in Indianapolis (in the West) 65.00. Desgl. of Polack's & Kühn's congregations 50.00. M. of Fr. Niemann's congregation in Cleveland .25. k. Wambsganß' congregation at Newburgh 67.00. Part of mission festival coll. of congregation at Convoy 40.00. Desgl. of congregations at White Creek, Jonesville, & Waymansville 31.80. (p. -1524.15.)

Negro Mission: Thank offering from Mrs. Chr. Schneider in Liverpool - .50. part of the mission festival of the parishes of the kk. Kaiser and Hiller 17.25. Fr. Jox's congregation in Logansport 15.30. Out of the mission treasury? Zorn's Gem. in Cleveland by I. G. Fischer 20.00. Part of Mission Festkoll. in Huntington 7.00.



By D. Schwan of A. G. in Cleveland 1.00. Young Men's V. k. Rupprecht's Gem. in North Dover 3.60. part of Mission Festk. P. Dankworth's G. in Mount Hope 20.00. H. Geyer sr. from ?. Sauer's Gem. in Fort. Wayne 1.00. Part of mission festival coll. of churches in Fort Wayne and vicinity 100.00. Fr. Schürmann in Lafayette 2.00. Part of mission festival coll. of churches of ? Zorn, Kretzmann and Wesel in Cleveland 25.00. De^gl. d. Gem. P. Fischer's in Navoleon 15.00. By Fr. Horst in Hilliard of Mrs. W. 2.00. By Fr. Kähler, Tbeil d. Missionsfestkoll. in Farmers Retreat 28.8l. Part of mission festival coll. ?. Lebmans's congreg. at Brownstown 4.60. Desgl. Fr. Kunschik's congreg. at Leslie 8.00. Desgl. d. U. Thieme's congreg. at Columbia City 15.00. Desgl. d. U. Schmidt's congreg. at Seymour 20.00. desgl. of St. Paul and Trinity congregations in Indianapolis 20.00. N. N. from U. Bischoff's congregation near Bingen 5.00. part of mission festival coll. of the congregations of Dk. Polack and Kühn 30.00. Desgl. d. Gemeinde bei Convoy 12.50. Aus d. Mirtwochabendkasse P. Weseloh's Gem. in Cleveland 14.00. Tbeil d. Missionsfestkoll. d. Gemeinden an White Creek, Jonesville u. Waymansville 15.90. U. Kühn's Gem. in Dudleytown 7.10. Für Springfield: M. Wolfs durch P. Werfelmann in Neudettelsau -1.00. Theil d. Missionsfestkoll. d. Gemeinden in Fort Wayne und Umgegend 50.00. Desgl. d. Gem. U. Lehmann's bei Brownstown 3.00. Desgl. d. Gemeinde P. Thieme's in Columbia City 6.85. Desgl. d. St. Paulus- u. Dreieinigkeits-Gem. in Indianapolis 25.00. For New Orleans: Through U. Schmidt in Elyria by Frau Aug. Sch. .50. Carl Westenfeld 1.00. (S. -497.91.)

Heathen Mission: By ?. Swan in Cleveland by A. G. -1.00.

Jewish Mission: D. U. Swan in Cleveland by A. G. -1.00.

Englische Mission: Tbeil d. Missionsfestkoll. Hafsold's congregations in Huntington -4.09. By Fr. Schwan in Cleveland from A. G. 1.00. Tbeil d. Missionsfestkoll. d. congregations in Fort Wayne and environs 25.00. Desgl. d. congregations d. kk. Zorn, Kretzmann and Wesel in Cleveland 28.40. Desgl. k. Kunschik's parish in Leslie 5.05. Desgl. U. Schmidt's parish in Seymour 15.00. Desgl. of St. Paul's and Trinity parishes in Indianapolis 10.00. Desgl. of parishes of Dk. Polack & Kühn 20.00. (p. -108.54.)

Emigr. - Mission in New York: part of the mission festival coll. of the congregations of Uk. Kaiser and Hiller -12.00. Desgl. of the congregation in Fort Wayne and vicinity 50.00. Desgl. of the congregation of k. Fischer's in Napoleon 7.50. Desgl. d. Gem. P. Schmidt's in Seymour 7.50. Desgl. d. St. Paul and Trinity Gem. in Indianapolis 10.59. Desgl. d. Gemm. d. Uk. Polack and Kühn 3.00. By U. Wambsganß in Indianapolis from Wittwe Schmidt.50. (p. -91.09.)

Emigr. mission in Baltimore: part of the missionary coll. of the U.K. congregations of Kaiser and Hiller -5.25. Kaiser and Hiller -5.25. Desgl. d. Gemeinden in Fort Wayne und Umgegend 50.00. Fr. Sckürmann in Lafayette 3.00. Theil der Missionsfestkoll. U. Fischer's parish in Napoleon 2.50. Desgl. P. Sckmidt's parish in Seymour 2.50. Desgl. d. parishes d. kk. Polack u. Kühn 2.08. (p. -65.33.)

Fellow believers in Germany: P. Kähler's Gem. in Farmers Retreat -7.34. Carl Westenfeld 1.00. By k. Niemann in Cleveland by C. H. 1.00. (S. -9.34.)

Springfield Township, Ill: Br. Schürmann in Lafayette -3.00. More. Gldr. U. Brömer's Gem. in Cineinnati 27.00. U. I. G. Kunz in Indianapolis 3.00. (S. -33.00.)

Columbus, Ohio: U. Werfelmann's congregation at Neudettelsau -20.00. P. Husmann's congregation at Arcadia 4.68. k. Bachmann's St. Paul's Gem. at Evansville 10.15. U. Thieme's St. Peter's Gem. at Columbia City 6.65. U. Gotsch's Gem. at Hoagland 4.00. U. Markwork's Gem. at White Creek 8.25. U. Koch's Gem. at Huff 10.50. P. Horst's Gem. at Dublin 7.00. ?. Zollmann's Gem. at Bear Creek 11.00. ?. Bischoff's Gem. near Bingen 16.00. U. Schmidt's Gem. in Seymour 13.00. P. Schmidt from ?. Jüngel's Gem. Ft. Wayne .50. P. Sauvert's Gem. at Evansville 28.83. women's v. U. Jox's Gem. at Logansport 15.00. U. Kaiser's Gem. at Julietta 5.86. U. Lotbmann's Gem. at Akron 5.00. ?. Niemann's Gem. in Cleveland 67.25. Wittwe H. from ders. Gem. (2 shares) 10.00. k. Weseloh's Gem. in Cleveland 32.75. p. Engelder's Gem. in Logan 8.21. U. Mober's Gem. in Jnglefield 12.25. p. Jungkuntz's Gem. in North Judson 4.00. (p. -300.88.)

Poor students in St. Louis: U. Schmidt's Gem. in Elyria for H. Haserodt -13.50. Desgl. for dens. Stud. v. ders. Gem. 15.55. (p. -29.05.)

Poor students in Springfield: ?. Jox's Gem. in Logansport for Bro. Sell -66.00. For Carl Schleicher: Frauenv. k. Seuel's Gem. in Indianapolis 30.00. Desgl. virgins' Gem. that. 10.00. Desgl. Mrs. L. Sveruv that. 5.00. Fr. Schürmann in Lafayette 3.00. Women's V. U. Walker's Gem. Cleveland for R. Gaiser 15.00. Durck dens. coll. on Maria Kohl's Hockz. f. dens. Stud. 1.75. ?. Jox' Gem. in Logansport for Fr. Sell 4.00. D. U. Niemann in Cleveland ges. on Hameister Skulte Hockz. for Westerkamp 12.00. I. C. F. das. for dens. 1.00. (S. -147.75.)

Poor Sck students in Fort Wayne: By D. Kaiser v. Casvar dagger in Liverpool for L. Dorpat -1.00. p. Kasser for dens. .75. women's v. D. Weselob's Gem. Cleveland for C. Schulz 3>.45. P. Sckmidt's Gem. in Elyria for Rimback 13.50. Durck ?. Zorn in Cleveland 2.00. From "dessen K'sse für arme Studierende" 25.00. Fr. Sckürmann in Lafayette 2.00. D. Polack in Dudleytown from Wittwe Driebaus 1.00. (p. -76.70.)

Poor student Addison: Women's V. ? Weselob's Gem. in Cleveland for H. Nebrenz -10.00. Durck Lebrer Lange v. d. Clevelander Lebrer-Konferenz for K. Leutner 15.00. D. Kock's Gem. in Huff 3.50. Collect. on Bicker-Köster's Hochz. in Newburgb for Heinr. Müller 12.25. (S. -40.75.)

Hausb alt in Springfield: P. I. G. Kunz in Indianapolis -2.00.

Hausbalt in Fort Wayne: D. Querl's Gem. at Toledo -5.25. By dens. of C. H. at Stony Ridge 1.00. Durck k. Gotsch coll. on Lepper's squat time at Hoagland 5.15. k. Sklesselmann's Gem. at Bremen 14.00. ?. Kretzmann's Gem. at Cleveland 17.00. (p. -42.40.)

Orphanage in Addison: By teacher Strieder of N. N. from P. Michael's Gem. -2.00. By D. Schlesselmann

by M. Grimm 8r. 2.00. By ?. Stelter v. Wittwe H. Wudke in Gundrum .50. (p. -4.50.)
Orphanage in Indianapolis: Jüngltnsv. v. ?. Rupprechts Gem. in North Dover -1.40. Teacher Klein's Schulk. in Fort Wayne 1.50. Fr. Schürmann in Lafayette 2.00. By ?. Schlesselmann of M. Grimm 8r. 1.00. By ?. Mohr in Jnglefield by Wittwe G. Böbne 5.00. (p. -10. 90.)
Deaf and Dumb Institution: By ?. Kaiser in Liverpool by Mrs. Ebr. Schneider - .25. Durck Teacher Strieder by N. N. from ?. Mickael's Gem. 2.00. Fr. Skürmann in Lafayette 2.00. (S. -4.25.)
PilgerhausinNewYork: By ?. Fr. Schwan in Cleveland by A. G. -1.00. Fr. Schürmann in Lafayette 3.00. (S. -4.00.)
Districts-Unterfützungskasse: ?. Preuß' Gem. in Auburn -3.90. Fr. Schürmann in Lafayette 2.00. ?. Schumm's Gem. in Kendallville 10.00. Prof. H. W. Diederich in Fort Wayne 10.00. Durck ?. Horst von Mrs. Strunkenberg 1.00. ?. Henkel's Gem. in Aurora 10.00. ?. Käbler's Gem. in Farmer's Retreat 12.00. Durck ?. Bishop's at Bingen coll. on Jansen's gold. Hockz. 13.20. A. ?. Wambsganß' Gem. Indianapolis by Anna M. L. 2.00, by Mrs. Dollmann 1.00, by Wittwe Schmidt .50. P. Lothmann's Gem. in Akron 15.00. G. H. B. from ?. Niemann's Gem. Cleveland 1.00. Thank offering for recovery of Mrs. N. N. by P. Gross, Ft. Wayne 5.00. ?. Engelder's both gem. at Sugar Grove 6.79. (S. -93.39.) Total: -3423.51. Fort Wayne, September 30, 1888.
D. W. Röscher, Kassirer.

Beer 6.00, Mrs. A. .50 for Negro church in New Orleans. (S. -31.50.)
Gem. in Haverstraw: Gem. ?. H. Schröders 12.75.
Lutheran Free Church in Germany: Through P. F. König by I. Müller 2.00, M. Kg. .50. Through the "Kinderblatt" ges. 5.50. Durck ?. Senne by C. Gräßer 1.00. (p. -9.00.)
Poor students in Fort Wayne: women's club of the Gem. k. Stiemkes 27.00 for F. Meuschke.
To cover the expenses caused by the disease. Expenses in Springfield: ?. H. Schröder 1.00, through dens. of FrI. M. Bernreuther 2.00. Mrs. Sittig in Baltimore 1.00. (S. -4.00.)
Deaf and Dumb Institution: By ?. Walz by Fr. Heinz 5.00. By ?. Wischmeyer by N. N. 2.00. By P. F. König by I. Müller 1.00. By ?. Ahner by Mrs. B. 5.00. (S. -13.00.)
Hospital in East New York: By ?. Prick wood by Val. Wilhelmi 6.00.
Orphanage in West Roxbury: Gem. ?. Weidmanns in Olean 7.30. Allegany 3.70. Through the "Kinderblatt" ges. 25.00. Gem. ?. Stutz'20.00. Gem. in Haverstraw 5.12. (S.-61.12.)
Orphanage in College Point: Gem. P. Stutz' 12.50.
Widow's fund: ?. Kanold 5.00. ?. Nademacher 5.00, by dens. of F. Schulz 5.00. By ?. Lindemann by C. Jansen 1.00. Gem. ?. Germanns 9.50. Ges. at the wedding of Pallmeier-Beyer in Brooklyn 27.00. By ?. F. König by I. Müller 2.00. By the "Kinderblatt" 1.00. Gem. ?. Sennes 26.15, by dens. of Father Strasbourg 5.00, ?. Dorn 5.00. (p.-91.65.) Total-605.15.
Baltimore, October 1, 1888. C. Spilman, Cassirer.

Income to the coffers of the NebraSka Distrirts:

Inner Mission: Missionsfestcollecte der Gemeinden der ???. G. Grüber, Weller and K. Tb. Grüber (for traveling preachers) -35.00. P. Louis Lange, Missionfestcoü. near Plymouth, 75.00. ?. I. G. Lang, missionary festival coll., 26.64. P. H. Voß, missionary festival coll. of Friedensau, Kiowa and Deshler congregations, 41.90. k. M. Adam, Missionsfestcoll. of sr. and?. Niemands Gem., 4>.00. ?. H. Mießler (nachtr. from mission festival) 1.00. ?. I. E. Baumgärtner, mission festival coll. sr. Gem., 27.35. ?. Aug. Leuthäuser from sr. Mattbäus-Gem. 7.00, Paulus-Gem. 4.25. ?. E. Holm from sr. Gem. bet Scotia 8.75. ?. G. Bürger, Mission Festival Coll. and Assembly Coll. of Nebraska District 112.75. Prof. Stöckhardt 2.00. (Summa -382.64.)
Negermission: Missionsfestcollecte der Gemeinden der ???. G. Grüber, Weller and K. Tb. Grüber, 17.00. ?. C. H. Bock, Coll. sr. Gem. at Elk Creek 22.25. P. L. Lange, mission feftcoll. at Plymouth, 10.56. ?. I. G. Lang, mission feftcoll. at Plymouth, 5.00. ?. H. Voß, Miss. coll. of Friedensau, Kiowa and Deshler churches, 20.00. ?. M. Adam, mission festival coll. of sr. and k. Niemands Gem., 5.00. ?. K. Th. Grüber of sr. Gem. 14.00. (p. 93.81.)
Jewish Mission: ?. I. G. Lang, mission festival coll. 5.00. ?. M. Adam, Miss. coll. of sr. and Fr. Niemands Gem. 5.00. (pp. -10.00.)
Emigrant Mission in New York: Missionsfestcoll. der Gemm. der???. G. Grüber, Weller and K. Tb. Grüber, 17.10. ?. I. G. Lang, mission festival coll. 5.00. (p. -22.10.)
EnglishMission: ?. L. Lange, mission festival coll. at Plymouth 25.00. ?. M. Adam, mission festival coll. by sr. and Ü. Niemands Gem. 5.00. (S. 30.00.)
Mission in Omaha: Kassirer D. W. Röscher 100.00.
Synodal treasury: ?. H. Wehktng from sr. Jmm.-Gem. 6.60. ?. M. Adam from W. Beune 5.00, Extra-Coll. sr. Jmm.-Gem. 15.00, Zions-Gem. 3.50. (S. -30.10.)
Preacher and teacher widows and orphans: ?. C. H. Bock 4.00. P. K. lahn from I. Grünewald 1.00. ?. L. Huber from Mr. Gmohl .25, Kindtaufcoll. from A. Schultze 5.00. (s. -10.25.)
OrphanagebetSt. Louis: ?. L. Huber from A. Schultze 1.50. Kindtaufcoll. at A. Schultze 3.50. P. I. Hoffmann from N. N. 1.00. (S. -6.00.)
Stud. Paul Gesterling: Fr. L. Lange, Mission Festcoll. bet Plymouth, 10.00.
Church building inNewOrleans: ?. F. Düver by Karl Kroll 1.00.
Gem. in Hannover, Germany: ?. H. Voß, Abendm.Coll. sr. Gem. atP. Frtedensau 3.23, ges. on Hrn. Eichmanns Hockzeit 4.65. (p. -7.88.)
For sick k.Bertram in New Zealand: ?. G. Citizen, coll. at Nebraska District meeting, 29.50.
Deaf and Dumb Institution: ?. H. Voß, wedding check for Mr. Eichmann, 4.65. Total -737.93.
Lincoln, October 1, 1888. I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: From Fr. Höbmann's Zions congregation -7.50, Joh.-Gem. 3.00. Through ?. Walz from Mrs. Marg. Heinz 5.00. congregation of P. Beyers 10.00. conregation of ?. Stiemkes 53.39. Gem. Lübkers 12.00. Martini-Gem. in Baltimore 20.00. (Summa -110.89)
New construction in Addison: By ?. Her by E. Millitzer 5.00, I. Pillböfer 5.00, N. N. 1.00. Gem. ?. Kraffts 17.80. (p. -28.80.)
Colleg e-subb alt: parish ?. Lindemanns 42.00 for Springfield. Gem. ?. F. Kömgs 11.00. (S. -53.00.)
Progymnasium in New York: Durck ?. Lindemann by H. Naber 2.00. Gem. ?. Beyers 15.15. (p. -17.15.)
Emigr. mission: Durck ?. Walz by Br. Heinz 10.00. Kass. Schmalzriedt in Mickigan Distr. 20.24. (S. -30.24.)
Emigrant Mission in Baltimore: Kaff. Meyer in the Western District 29.40.
Inner Mission in the East: nude tr. from the Gemm. mission feast at St. Johnsburgh, Bergholz, and Martinsville.65.
Jewish Mission: Durcks "Kinderblatt" ges. 15.00. Kaff. Schmalzriedt in Mtchtgan Distr. 11.50. Kaff. Meyer in Westl. Distr. 40.00. (p. -66.50.)
Negermission: Durck ?. Walz by Fr. Heinz 10.00. j By the "Kinderblatt" ges. 15.00. By Fr. Senne by Mother

Revenue to the Southern District's coffers:

Synodal treasury: By treasurer F. Robbert from Joh.parish in New Orleans -18.00. Durck ?. I. Trinklein, Collecte sr. Congregation in Houston, Texas, 9.00. By ?. S. Süß, s. at the infant baptism of the Haseloff brothers, 3.30. By Fr. I. Trinklein, belatedly of sr. Gem. in Houston, Texas, 2.00. (Summa -32.30.)
Negro mission in New Orleans: By ?. G. Birkmann, Fedor, Texas, baptismal coll. by C. Jacob, 2.75. Desgl. by O. Urban 3.00. By ?. L. Wahl of sr. Gem. in Mobile, Ala., 1.55. By Mr. Kassirer H. L. Frantz, part of the Missionsfestcollecte in New Orleans, 30.00. By ?. Th. Wolfram, ges. at N. N. in Lincoln, Texas, 1.00. (p. -38.30.)
Poor students: By ?. L. Choice of sr. Gem. in Mobile, Ala. 7.90. By ?. G. I. Wegener of Mrs. E. Waldow in New Orleans, 2.50. (pp. -10.40.)
Poor students in Addison: by teacher H. Rohde, wedding coll. at Joh. Lehmann, Fedor, Texas, 1.75.
Inner Mission: Through ? M. Leimer, Coll. sr. Gem. in Swiss Alp, Texas, 3.35. By ?. I. Barthel, Coll. in Big Spring, Texas, 6.00. By Cassirer H. L. Frantz, part of the Mission Festival Coll. in New Orleans, 197.15; from the Mission Society in New Orleans 72.85. By Cassirer E. F. W. Meier from the General Inner Mission Fund 300.00. By ?. Joh. Barthel, Coll. in Batrd, Texas, 5.00. By Mrs. Kaue! in New Orleans 1.00. By I. Foltmer, McComb City, Miss. 1.00. By ?. H. Ruhland, collecting at Salt Creek Prairie, Archer Co. 10.00. By ?. I. Eckhardt, collecting at Hempstead, Texas, 5.00. By ?. H. Donner, contribution at Honey Grove, 10.00. Coll. at Pottsboro, Texas, 4.00. By ?. S. Hörntcke, tuition at Lake Charles, La. 25.50. By ?. I. Trinklein, missionary festivalColl. of the congregation at Perry, Texas, 23.10. Mrs. Fleischhauer there, 3.00. Coll. of the congregation at Houston, Texas, 15.65. (S. -682.60.)
Widows and orphans: By ?. M. Leimer, Coll. sr. Gem. in Swiss Alp, Texas, 2.00. Durck ?. I. G. Wegener of Mrs. E. Waldow in New Orleans 2.50. Durck ?. Th. Wolfram, baptismal coll. at H. Beißert, Lincoln, Texas, 1.75. By ?. I. Kaspar, coll. sr. Gem. in Giddings, Texas, 7.00. Baptis. coll. with H. Behrend 3.00. (Summa -16.25.)
Church building fund: through P. P. Klindworth, Coll. sr. Gem. in William Penn, Texas, 3.45. By ?. T. Sttemke of Mrs. Stumpf in New Orleans 1.00. By ?. Gahl of sr. Gem. in Algiers, La. 7.00. By ?. G. I. Wegener vou sr. Parish in New Orleans 31.00. By ?. H. E. Michel, Pensacola, Fla. by I. F. Pfeiffer 1.00. Bro. Mertins Jr. .50. N. N. .50. By ?. atP. Klindworth, Coll. sr. Gem. in William Penn, Texas, 1.60. Durck Kassirer F. Robbert of the Young Women's Association of St. John's Parish, New Orleans 15.00. (S. -61.05.)
Orphanage in New Orleans: I. Foltmer, MacComb City, Miss., 1.00. By ?. C. L. Geyer, baptismal coll. at Mersiovsky, Serbin, Texas, 1.50. Durck ?. G. Buchsckacker, baptismal coll. at Joh. Stephens, Warda, Texas, 1.85. (p. -4.35.)
Stud. T. Zock (Springfield): By ?. G. Buchschacher of sr. Gem. in Warda, Texas, 20.00.
Stud. H. Förster (Fort Wayne): By P. G. Buchschacher, Kindtaufcoll. bet K. Mörbé, 3.25, desgl. by H. Bernstein 1.50, by N. N. in Warda 1.00. (S. -5.75.)
Orphanage near St. Louis: By teacher Ernst Leubner of C. G. Wicderänders in Serb'n, Texas, 5.00.
G. PaUmer (Acdison): Durck teacher Ernst Leubner, Serbin, Texas, from Miss Maria Jannasck 2.50. Baptismal coll. at H. Urban 1.55. From Rev. B. 1.00. Durck ?. I. KaSvar, baptismal coll. by H. Ptllack, Gidbings, Taxis, 2.60. (p. -7.65.)
New construction inAddison: By teacher I. H. Sckönhardt of Johannts-Gem. in New Orleans 20.00. Total: -905.40.
New Orleans, La., October 15, 1888.

G. W. Frye, Cassirer. 38
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Receipts tn the Western District treasury:

Synodal treasury: Durck ?- Umbach in Prairie City from congregation -2.00, ges. on wedding Bracher-Hoffmann 5.35. ?. Brandt's Gem. in St. Charles 15.10. From ?. Michels' Gem. in New Haven, harvest festival collecte, 12.00. ?. Pennekamp's parish in Point Prairie 10.00. By Fr. Menke from Bro. Fischer in Stover 3.00. ?. Gümmsers church in Longtown 11.70. By Mr. Kübnert from ?. Grimm's community in Altenburg 33.00. By Mr. Bocler in Seneca 2.00. By Mr. E. Seibel in H.

Hambrock in Spanish Lake 5.00. P. Rohlfing's Gem. in Alma 4.00. By D. Winkler by the Gem. in Central, Harvest Festival Coll., 15.85, by the Gem. in Mokeville 10.05. (p. \$129.05.)

Progymnasium in Concordia: P. Umbach's Gem. in Prairie City 4.15. D. Bundenthal's Gem. in Augusta 2.25. By ?. Waiting in St. Louis by Mr. Holtzkamp 5.00. (p. HH.40.)

Church building in Springfield: By D. Mary's in St. Louis by Mr. Holtzkamp 5.00.

Inner Mission of the Western District: D. Germann's Gem. in Ft. Smith, Mission Festcoll. 35.50. D. Dautenkabn's Gem. in Jesserson Co. 14.50. ?. Rebwaldt's Gem. in Clarks Fork 10.00. By P. Meyer, Mission Festcoll. in New Wells, 100.00. I". Jben's Gem. in Harvester 7.25. I". Liese's Gem. in Hannibal 17.50. (p. KI84.75.)

Negro Mission: ?. Dautenhakns Gem. in Jefferson Co. mission festival coll., 14.50. D. Rehwaldts Gem. in Clarks Fork 4.50. By D. Zschoche in Frohna from an unnamed person 5.00. By P. Winkler from W. Wunnenberg 1.00. ?. Albrecht's comm. in Perry Co. 6.55. By D. Meyer, mission festival coll. in New Wells 20.00, harvest festival coll. sr. Gem. 17.00, ges. on infant baptism at S. Mirly 2.00. By Mr. Kühnert of ?. Grimm's church in Altenburg 21.10. U. Rohlfing's church in Alma 6.15. (p. S97.80.)

English Mission: Germann's Gem. at Ft. Smith, Missionfestcoll. 10.00. By ?. Meyer, Mission Festcoll. in New Wells, 2 p.m. (p. K24.00.)

Jewish Mission: By ?. Meyer, Mission Festcoll. in New Wells, 14.00.

Emigrant Mission in New Bork: By U. Meyer, Mission Festcoll. in New Wells, 14.65.

Widow's Fund: U. Walther in Brunswick 3.00. Prof. Stöckhardt in St. Louis 5.00. By U. Zschoche in Frohna from an unnamed 10.00. P. Mende in Uniontown 5.00. D. Meyr in Friedheim 6.00. U. Rohlfing's Gem. in Alma 6.14, thank offering by Mrs. Klußmann 2.00. St. Louis Lekrerconferenz 8.50. (S. K45.64.)

Orphanage near St. Louis: Through ?. Winkler in Central from F. Piotraschke 1.00, sent at the Möller-Höfer wedding 8.75. By B. Müller in Beaufort from Mrs. N. N. 1.00. By ?. Wartens in St. Louis from Mr. Holtzkamp 5.00. (p. P15.75.)

Hospital in St. Louis: By D. Gräbner in St. Charles by Mrs. Schaden 1.00.

Institution for the deaf and dumb: By D. Zschoche tn Frohna from an unnamed 5.00.

Hausb alt in St. Louis: By D. Norden from the comm. in Jarvis 2.60.

Poor seminarians in Addison: coll. at Teacher Paul's wedding in St. Louis 11.25.

Saxon Free Church: Through Fr. Zschoche in Frohna from an unnamed person 5.00. ?. Köstering in St. Louis 2.00. (S. K7.00.)

Pilgrim House in New Uork: By D. Rehwaldtin Clarks Fork from a parishioner 1.00.

St. Louis, Oct. 16, 1888. H. H. Meyer, Cassirer.

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income into the coffers of the WiSeonfin distriCtS:

Interior Mission of the Wisconsin District: By I". G. Kühle of N. N. HD.00. I". I. F. Albrecht's congregation at Lebanon 25.00. U. E. Grotbe's congreg. 13.04. Bro. Burhop, Sheboygan, 1.00. Part of Mission Festival Collect at Portage 20.00, at Hancock 21.00, at Freistadt 72.07, at Watertown 38.00. (p. \$191.11.)

Concordia College budget in Milwaukee: Mr. Tiarks, Iowa district treasurer, 1.00. F. Feiling, Milwaukee, 2.00. Prof. Siemon, Illinois district treasurer, 3.02. (S. K6.02.)

Preachers' and Teachers' Widows' and Orphans' Fund: u. G. Kühle 4.00. u. A. E. Winter 1.00. Albertine Lucht 1.00. P. F. Schumann 1.00. (S. K7.00.)

Poor students in Milwaukee: D. D. Kothes Gem. 14.33. Women's Association of Gem. U. K. W. Webers, New London, 5.00. By B. O. Hanser 3.25. (p. K22.58.)

Emigrant Mission in New Uork: k-l. F. Albrecht's Gem., Lebanon, 6.66. Part of Mission Festcoll. in Portage 4.20. (p. \$10.86.)

New construction in Milwaukee: H. Wallschläger sr, Milwaukee, 15.00. Stephans Gem. in Milwaukee 100.00. (S. \$115.00.)

Saxon Free Church: ?. A. E. Winter 1.00. Herm. Lucht 1.00. C. Schubert, Milwaukee, 2.00, Herm. Meier das. 1.00. (S. K5.00.)

Church building in Springfield: Jmm. congreg. in Milwaukee 25.50.

Poor Students in Fort Wayne: From B. G. Loeber's Hymnal Coffee 3.00, Young Women's Society 2.00. Part of Mission Festival Coll. in Freistadt 10.00. (S. K 15.00.)

Poor students tn St. Louis: Women's Association of St. Stephen's congreg. in Milwaukee 23.00, Young Women's Association 20.00. D. A. G. Döhler 1.00. Women's Association of the congreg. of ?. K. W. Weber 5.00. By D. O. Hanser 3.00. Proceeds of a Kirebenconcerts of the Gesangverein and Blaschor in Freistadt 17.55. (S. K69.55.)

Emigrant Mission in Baltimore: ?. M. F. Albrecht's Gem. in Lebanon 3.34.

Synodal treasury: D. A. E. Winter 1.00. school fees through Dir. Loeber 2.00. Bro. Burbop, Sheboygan, 2.00. (S. K5.00.)

Orphanage in Wittenberg: By D. Osterbus from E. Schur 1.00, A. Baker 1.00, A. Buchholz .50, A. Kröning .50. By ?. G. Löber by Mrs. N. N. 1.50, F. Butzlaff 1.00. ?. F. Schumann's Gem. in North Prairie 6.70. D. Fr. Wesemann's Gem. in Grafton 8.30. Coll. at wedding of teacher L. Himmler 10.15. Coll. at orphan festival in Wittenberg 256.08. Surplus on ticket sales for Sheboygan orphan festival by Lebrer I. Wegner 351.65. Coll. and other receipts at orphan festival in Sheboygan by U. F. Wolbrecht 558.20. (P. \$1196.58.)

Negro Mission: ?. M. I. F. Albrecht's congregation in Lebanon 20.00. Bro. Burhop, Sheboygan, for New Orleans 1.00. Through

D. E. Seuel of Kilbourn .75, of Adams Co. .75. D. F. Schumann's congreg. in Waterford 4.00. Stephen's congreg. in Milwaukee 25.00. Part of missionary festival congregations in U. I. Stiemke's congreg. 13.00, in Portage 10.00, in Hancock, Mich., 10.00, in Freistadt 25.00, in Watertown 38.00. (S. K 147.50.)

Milwaukee, Sept. 29, 1888. C. Eißfeldt, Cassirer.

For the Orphanage in Addison, Ill."

received from parishes 2c. in Illinois: through P. Piffel in Benson K2.25. From Cbicago: through U. Engelbrecht from H. Jungkens "für Waisenbausberrickt" 25, Rud. Saß 1.00; through D. Uffenböck "für Waisenbausbetriebte" 7.16 and 3.70, Collecte der Gemeinde 12.80 and by Mrs. Carol. Schönbeck 1.00; by U. Hölter "for orphanage reports" 8.00, by Marie Keller 1.00, Anna Nützel 2.50; by ?. Bartling by Mrs. Maria Sodemann, Mrs. Jakob Koschmieder, Tb. Reinhardt, Mrs. Job. Lembcke, Franz Milbavn, Mich. Morawske, Job. Kobn, Joh. Bobnboff, E. Jüngling, Fr. Schröder, Mrs. Lisette Möller (-d 1.00, Wittwe Dor. Schmidt .50, Fr. Heidorn .25; dwkch B. Streckfuß by Mrs. Auguste Streblow 1.00; by P. Werfelmann, Coll. on Sept. 16 15.20 and by Mrs. Graf 1.00; by D. Succop by F. Buchholz 1.00; by ?. Miracles by U. Jerusalem 2.00. E. Urbach 1.00. By Prof. I. L>. Simon in L-pringfield 4.70. By P. F. W. Brüggemann in Willow Springs by D. Harter .50. From ?. Müller's Gem. in Schaumburg: by Vorsteher Wiebe 10.00 and Coll. at Heb. Wilkening's wedding 12.50. By ?. Müller in Lake View by Carl Lababn 5.00. On Orphan's Day (16th Sevt.): Collections 925.41, surplus from soda stand 145.21, surplus from cigar stand 57.30 and subsequently .30, surplus from cash stand 213.32 and surplus from R. R. Fare of party guests from Cbicago, Austin and Harlem 760.15. by E. H. W. Leeseberg from Mrs. Lochner 5.00. by U. Feiertag from his parish in Colebour 7.51. from Mrs. Bierwirtb in Cbicago 1.00. Mrs. Francis Hoffmann in Addison 1.00. Cb. Baucke in Bensenville 5.00. (p. K2226.5l.)

Of municipalities 2c. outside Illinois: by Cassirians: H. Tiarks at Monticello, Iowa, 13.23, I. C. Bahls at Lincoln, Nebr., 4.81, Chr. Schmalzriedt at Detroit, Mich., 1.80. (S. KI9.84.)

From children: Cbrist teaching collects by?. Engelbrecht in Chicago, Ill, 15.00. Lebrer Treide's pupils there 2.50. Teacher F. Klee's pupils in Freeport, Ill, 5.50. On Orphan's Day (Sept. 16): From Cbicago: of Lebrer's pupils: W. Bnrbenn 11.62, I. Brackmann 4.75, H. Rubland 12.00, S. I. Richter 6.33, Riemer 2.90, Nützet 1.25, A. Müller 8.35, A. F. Heintze 4.50, Otto 3.50; Miss Lossaus Schüler 7.50. (S. K85.70.)

To Kostgeld: From Chicago, Ill: From Adam Wurst 10.00, Job. Steffens 10.00, Herm. Wilke (for Hetzke) 1.50. (Summa K2l.50.)

Addison, Ill, Sept. 30, 1888. H. Bartling.

For poor students the undersigned asked with berzzick thanks erkalten: by Mr. Wambsganß from Mrs. Capelle, Adell, Wis., K3.00; by Mrs. A. Schlie from the women's club of^the parish at Iron Mountain, Mo. for Stud. Nickel 10.00; by Mr. P. Achenbach of the Women's Club of his Gem. 7.00; by Mr. Wangerin's Gem. for Stud. Ferd. Walther 13.35. F. Pieper.

For poor students cold by Mr. B. Nütze. K6.50, coll. at the silver wedding of Mr. Ernst Bennboff in West Ely, Mo .

New printed matter.

American calendar for German Lutherans for the year 1889. St. Louis, Mo. Lutheran ConcordiaVerlag.

This old acquaintance is knocking on the door of our readers again and will certainly be welcomed and received with pleasure, as before. Suffice it to say what he has written this year in addition to the Calendariium and the statistical reports (Institutions, Journals. Verzeichniß der Pastoren, Professoren und Schullehrer 2c.), namely: "Kirchliche Rundschau" with two pictures, 1. the picture of the first college building, the log house built in Perry County, Mo. in January 1839, and 2. the picture of the first college building in Perry County, Mo, built in Perry County, Mo., and 2. the portrait of the blessed Prof. G. Schaller; "How God asked our country to be saved repeatedly from the rule of the Roman Antichrist"; "The Farmer and the Free Spirit"; "Carpenter's Speech, held at the Building of the First School Building at Reichenbach, den . . August 1837 by Jobann Gottfried Kluge, about the right reason and the stretched savings of an evangelical Lutheran school", written by the blessed P. Otto Herm. Walther, the elder brother of our blessed Dr. Walther; "Erhalt uns, HErr, bei deinem Wort"; "Ueber die vor fünfzig Jahren geschehene Gründung des Concordia College" and many others. Price: 10 cents.

Proceedings of the 28th Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Lutheran Concordia Publishing House.

This synodal report contains a paper on the doctrine of the true and essential presence of the Body and Blood of Christ in Holy Communion. What makes it particularly interesting is the rich history of the doctrine of Holy Communion. Since we are surrounded by sects that deny this glorious doctrine, and there are also Lutherans, especially in the General Synod, which unjustly calls itself Lutheran, who are in agreement with the sects on this and other points, our dear Christians do well if they try to become quite firm in the pure doctrine of Holy Communion.

The report costs 15 cents.



For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

Fick, C. J. H. Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes Dr. Martin Luther. Price: Illustrated 30 Cts.

Mathesius, Joh. Dr. Martin Luther's Life. New edition, revised from the original prints, with a complete index. Commemorative publication for the jubilee year 1883. Price \$1.00.

Möller, Johann. Der vertheidigte Luther, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Price 60 Cts.

Fick, C. J. H. Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price 75 Cts.

Hoe von Hoeneegg, Matth. Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Päbstler Lehre aber im Grunde irrig und wider das Wort Gottes sei. For the salvation of heavenly truth. Price 60 Cts.

Passional Christi and Antichristi. By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 cts.; hardcover 30 cts.

Pfeiffer, Dr. Aug. Lutherthum vor Luther. 75 Cts.

Frey, A. E. Luther and his friends. Nicely bound \$1.00.

Luther picture, lithograph. After Wehle. \$1.00.

"Photography. Cabinet Size. 50 Cts. bust portrait. Oil color dr. 20X154. 50Cts. " 35X191 75 Cts.
" by G. Psau. 35 Cts.

Fick's Luther Book is a brief but faithful account of Luther's life. Whoever desires more detail, should buy Luther's Life by Mathesius. And whoever wishes to read an even larger work on Luther's life and the entire history of the Reformation can be recommended Junius' Reformation History, an excerpt from Seckendorf's magnificent Reformation History. Möller saves in his excellent writing: Der "vertheidigte" Luther, Luther's honor against the lies and blasphemies of the papists. Fick's Geheimniß der Bosheit exposes the abominations of the papacy. Hoe's Handbooklet refutes the abominable heresies of the Pabstical Church. "Passional Christi" shows in pictures on one side the arrogance 2c. of the Antichrist, on the other the humility 2c. of our Lord Jesus Christ. Pfeiffer's "Lutheranism before Luther" answers very well the question of the papists: Where was your Lutheran church before Luther? Frev's writing: "Luther and his Friends" is a characterization of Luther in the light of his relations with his friends and his oral and written intercourse with them. - Who wants to decorate his room with a beautiful Luther picture, can get one in lithography, oil color printing and photography. Contact Concordia Publishing, St. Louis, Mo.

Misprint.

In No. 20, p. 154, column 1, line 9 from the bottom (thesis 5). read: to instead of: from.

In No. 20, p. 159, column 2, line 10 from bottom read: Kansas instead of: Iowa.

Changed addresses

Ilsv. Itl. ck. 1?. ^ldrslrt, 1058tr ., cknvssville, IVis.

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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer-Co.

44th Ann.

Monument of honor

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

"Der Lutheraner," edited by Walther, brings like-minded people together - steps toward the formation of an orthodox synodal association.

But now the time came when Walther's effectiveness was to extend into the widest circles. God inspired in him the idea of publishing a church magazine. He himself wrote about the genesis of the paper: "For a number of years we sought to establish ourselves more and more deeply in silence in the truth we had recognized. The treasure we had found and our church, in which we had found this treasure and of which we saw that it alone had it, therefore became more and more precious to us. With deep sadness we saw from the few local papers that we read at that time, partly how wrongly the doctrine of our church was presented by its enemies and how insolently it was attacked and blasphemed, partly how almost no one punished these lying distortions and repulsed these shameless attacks, partly how wrong even the ideas of many friends of the Lutheran church were about its actual doctrine, partly how we Saxons were still regarded as a Romanizing sect leading a special doctrine. This, together with several other Lutheran preachers who had emigrated with us, finally brought to maturity the decision in us to publish a leaflet that would serve our dear church under the openly honest name 'The Lutheran' according to the needs here, as much as God would give grace to it. The prospects for the existence of such a paper were very, very dim. Our immigrant congregations were still very poor and had to make hardly affordable sacrifices in order to be able to enjoy the benefits of well-ordered and well-supplied Lutheran congregations. It was hardly to be expected from them that they alone would be able to support the paper.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, November 6, 1888. No. 23.

Otherwise we had almost no acquaintance and connection with preachers and congregations. We only dared to send the paper to two, who are at present at the head of the so-called Saxon congregations as synodal officials, W. and S.. Our expectations, or at least our claims, did not go further than to bring about as many sheets into wider circles as were necessary to give an unmistakable public testimony of what is actually Lutheran Church and what is actually its doctrine." ("Lutheraner," Jahrg. 14, p. 2.)

At a community meeting on June 3, 1844, he presented his plan to the community and asked them to support him in bringing it out. The congregation unanimously pledged its support to him. In a later meeting - on August 12 - not only did many members of the congregation declare that they wanted to take two copies, but it was also decided by the congregation, since \$4.68 was still to be covered for the publication of the first number, to take this sum from the surplus of the communal treasury if it could not be raised by a voluntary collection, and this should also be done for the publication of the following numbers. Thus, the first number was issued at the beginning of September (1844). In it, the trombone makes a clear sound. The motto at the top is: "God's word and Luther's teaching now and never perish. The content of this first number was: "Preliminary remarks on the cause, purpose and content of the sheet." *) "Testimonies of Luther: which is the main article of Christian doctrine." "About the name 'Lutheran'. Is it not wrong to call oneself so?" - "A proof from the history of the church assembly at Nicaea, how our faith does not consist in human wisdom, but in God's power." "Luther's own judgment on his sharp writing."

By God's grace, this paper became the instrument for the few who in America still held to the faith of Luther and the confession of the Unity Church to get to know each other and to come together.

The Luthetherans were determined to remain faithful to the modified Augsburg Confession as recorded in the Concordia Book of 1580. "A great joy in 1844 was for me," wrote Dr. Sihler in his self-biography, "when the first number of the 'Luthetheraner' appeared in St. Louis. ... It filled me with great joy when I received the first number of the 'Lutheran', and after I had received the following numbers, I did not fail to recommend the paper to my congregations and to distribute it in them; for such a paper was necessary for the Lutherans of this country, who for the most part did not know what Lutheran was and why they called themselves Lutheran Christians. Naturally, I first came into close contact with the esteemed editor by letter. (Lebenslauf II, 39 f.) Of Pastor Friedrich Wyneken, Dir. Lindemann: "Just at that time, when Wyneken had to defend Luther's teaching against his own Synod (Synod of the West), he received the first number of the 'Lutheraner', which had been published since September 1, 1844 in St. Louis by Pastor C. F. W. Walther. He had convinced himself that he had nothing to hope for from his synod; therefore that paper was an angel of comfort to him. As soon as he had perused it, he exclaimed with great joy: -Thank God, there are more Lutherans in America! New hope animated him for the church of this land; he saw it become day after dark night." (Memorial IV, p. 294.)

A first, a main fruit of the "Lutheran" was the formation of the German Lutheran Synod of Missouri, Ohio, etc., a body whose goal from the beginning was doctrinal purity and doctrinal unity, to which, according to God's wonderful counsel, the teaching of the divine Word was given in the purity of the apostolic and Reformation age. The pastors, who got to know each other through the "Lutheran" as those who were determined to remain with the confession of the Unaltered Augsburg Confession, at first entered into correspondence; but soon felt the need to become personally acquainted with each other and, where possible, to join together with each other in a special church body. Thus, in the early

*) Cf. preface to the current volume of the "Lutheraner".

In the first year of 1846, Pastors Sihler, Ernst and Lochner set out for St. Louis, where Walther had also invited Pastors Löber, Keyl, Gruber, Fürbringer and Schieferdecker to a conference. Also in a congregational meeting (on May 11) Walther presented the plan to the congregation and showed how necessary and salutary it would be if a synodal union of the orthodox preachers and congregations in the United States could come about without diminishing the congregation's rights. After hearing the reasons for this, the congregation decided to enter into such a synodal union if the constitution of the same was not contrary to God's word and not detrimental to the congregational rights.

vr. Sihler writes about this conference in his self-biography: "Pastor Walther received us very kindly in his house and his precious wife, a née Bünger, ... entertained us in the best way. The most significant impression on us was undeniably made by Pastor Walther, who was not yet thirty-five years old at the time, but whose facial features were strangely aged, probably due to the many and difficult battles he had to go through. His thoughts and words, however, were full of spirit and life. In our conferences, he was primarily the animating and shaping principle in the drafting of the basic principles for an orthodox, i.e., Lutheran congregation or synod. In this he first revealed his significant organizational talent, of which I possessed very little, and above all it became very impressive to me how in this draft the pure Lutheran scriptural teaching on the nature of the church, the public ecclesiastical magisterium, the church regiment and ecclesiastical orders formed the basis of every single point and from this the clear shaping of all the individual members of the draft took place. (Curriculum Vitae II, p. 52 f.)

(To be continued.)

What should a Christian community think of itself?

It has no great name and reputation in the world if one belongs to a Christian congregation. When the chips are down, the world considers Christians, people who belong to the church, to be useful, decent, reliable people with whom one can get along well. But even Christians often consider it a small thing that they live in Christianity, that they are members of a Christian community. They are Christians, they want to remain Christians, they know that church, God's word, preaching, sacrament are useful and necessary for their salvation; but belonging to the congregation is not exactly their honor, their glory and pride, it is not noticeable that they are particularly concerned and anxious for the welfare of their congregation. And even zealous Christians who strive for Christ's honor, for Christian truth, often underestimate the value of a Christian congregation. They see in the congregation to which they belong mostly only the weaknesses and infirmities, supposed and real damages, they complain that the congregation is still so far behind in knowledge and other things, the most important service they render to their congregation consists of the following

They reproach the congregation at every opportunity and point out that things are not as they should be. Even a pastor can easily get to the point where he thinks he only has to rebuke his congregation.

It is worth the effort to take a closer look at the question of how a Christian congregation should be judged according to God's word, what a Christian congregation should say about itself according to God's word and will. Yes, how does God's Word judge Christian congregations, namely Christian congregations as we really find them on earth? It goes without saying that a congregation that fulfills its task in all respects and lives up to its calling, that a model congregation that corresponds exactly to the pattern and example of the divine Word is worthy of all honor. But we are not talking now about congregations as they should be, and as they are nowhere to be found, but about Christian congregations as they really are, as we have them before our eyes. How should we look at them according to the word of God?

But of course it is precisely Christian churches that are meant, such churches that bear the characteristics and marks of Christian fellowship, which therefore confess the true Christian faith, call upon the name of Jesus Christ, let Christ's word dwell and rule among them, in which one also observes something of Christian life, Christian discipline and order. Loose groups, which follow and adhere to lying prophets, in which the will of the unbelievers, the godless, determines and decides all things, which therefore obviously misuse the name of Christ, when they call their community after him, are not Christian communities, to which, of course, what God's word says about Christian communities does not apply.

The judgment of the divine word, which we ask for here, is clearly stated in the letters of the apostles, and especially in the entrance of their letters. The letters of the apostles are epistles, which were first intended for certain Christian communities of that time, the letter of St. Paul to the Romans for the Roman community, the letters of St. Paul to the Corinthians for the Corinthian community and so on. At the beginning of their letters, the apostles use to mention the name of the church to which the letter is addressed. And to this place name they add honorific names and titles. The apostle who writes first introduces himself to the church as an apostle of Jesus Christ, then he names the church he addresses and gives it the honor it deserves. That congregation should know who this is who speaks to them, an apostle of Jesus Christ. But the apostle does not conceal what he thinks of the church, which he now wants to instruct, comfort and admonish. And what the apostle judges and says about the Christian community he is dealing with is God's testimony and judgment. This is how Christ, in whose name and on whose behalf the apostle speaks and writes, judges the congregation.

And what high names and titles are now attached to the Christian churches by the apostles! The Epistle to the Romans begins with the words: "Paul, a servant of Jesus Christ, called to be an apostle . . . Grace to all who are in Rome, to God's beloved and called saints," and so on. Rom. 1, 1. 7.

The apostle calls the Christians in Rome the beloved, the beloved of God and called saints. God loved them and called them, and through their calling they became saints, separated from the world and devoted to God. In the entrance of the first Epistle to the Corinthians it says: "Paul, called to be an apostle of JEsu Christ, by the will of God, and brother Sosthenes, of the church of God at Corinth, the sanctified in Christ JEsu, the called saints." 1 Cor. 1, 1. 2. The Corinthian church is a church of God, they are sanctified by Christ, taken from the nature of the world and transferred into the spiritual heavenly nature and so they are, by virtue of their calling, saints. In the further course of his epistle, St. Paul calls this church at Corinth "God's temple". "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If anyone corrupts the temple of God, God will corrupt him; for the temple of God is holy, which is you." 1 Cor. 3, 16. 17. Similarly we read in the second Epistle to the Corinthians: "Paul, an apostle of Jesus Christ by the will of God, and brother Timothy, of the church of God at Corinth, together with all the saints in all Achaia." 2 Cor. 1, 1. Likewise, "But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people." 2 Cor. 6, 16.

St. Paul dedicates the Epistle to the Galatians simply to "the churches in Galatia", Gal. 1, 1. 2, but he repeatedly addresses them as "dear brothers", as "his little children". Gal. 1, 11. 3, 15. 4, 12. 19. 31. 5, 13. 6, 1. 18. The Epistle to the Ephesians starts: "Paul, an apostle of JEsu Christ by the will of God, to the saints of Ephesus and believers in Christ JEsu." Eph. 1, 1. To the Ephesians Paul gives to consider what they, who were first Gentiles, just also they now take for a high position as Christians: "So then you are no longer sojourners and strangers, but citizens with the saints, and members of God's household, built on the foundation of the apostles and prophets, since JEsus Christ is the cornerstone, on which the whole building is joined together, growing into a holy temple in the Lord, on which you also are being built into a dwelling place of God in the Spirit." Eph. 2, 19-22. So not only the whole building, the whole church a holy temple in the Lord, but also the church of Ephesus, "you also", a dwelling place of God in the Spirit! To the Ephesian Christians, to whom St. Paul writes, the word applies: "You were once darkness, but now you are light in the Lord." Eph. 5, 8. Likewise the Christians in Philippi are considered saints by the apostle: "Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus in Philippi, together with the bishops and servants. Phil. 1, 1. The church at Philippi the apostle praises by saying to it: "So, my dear and desired brethren, my joy and my crown." Phil. 4, 1. The apostle also greets the church in Colosse as "holy" and "believing brethren in Christ", Col. 1, 1. 2. and admonishes them "as the elect of God, holy and beloved". Col. 3, 17. The two Thessalonian epistles only have the title "the church of Thessalonica" on their foreheads, 1 Thess. 1, 1. 2 Thess. 1, 1.; but just watch how often and how carefully St. Paul gives the an-



The word "dear brethren" is inserted. 1 Thess. 2, 1. 9.14. 17. and so on. This church is also the apostle's "joy", "honor", "crown". 1 Thess. 2, 19. 20. Notice that the apostle calls the Christian churches in Judea and all Christian churches "churches of God" in these letters. 1 Thess. 2, 14. 2 Thess. 1, 4.

In his first letter, St. Peter addresses the Christians in Pontus, Galatia, Cappadocia, Asia and Bithynia as "chosen strangers", chosen "according to the providence of God the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ. 1 Petr. 1, 1. 2. And he reminds them, especially those to whom he writes, of their high honor and dignity: "You are the chosen generation, the royal priesthood, the holy nation, the people of ownership." 1 Petr. 2, 9. Finally, he commands those churches of Asia Minor to the elders of the churches and exhorts them to feed "the host of Christ", yes, it is "the host of Christ" that is "commanded to them". 1 Petr. 5, 2. 4. Already before, in his farewell address, Paul had summoned the bishops of the largest of those churches, the one at Ephesus, to feed and shepherd this church as "the church of God, which he has purchased through his own blood". Apost. 20, 28.

If you read these testimonies in context and consider them properly, in what bright light do the churches of the apostolic times shine! And how? Do these titles of honor apply exclusively to those churches to which the apostles sent their letters? Is it wrong to apply the same names and titles to the Christian churches of our day? We ask first of all: Is it wrong if those letters of the apostles are still read and interpreted to the Christian congregations today? Is it wrong for a preacher, in explaining the Sunday epistles, to turn to his hearers all the teaching, admonition, consolation contained therein? Certainly not. It is the apostles of Jesus Christ who wrote those letters. And the apostles have a calling for the Church of all times. With what they wrote, the apostles also served us, us as well as the Christians in Rome, Corinth, Philippi, Ephesus and so on. The apostle's word is God's word, and God's word concerns all who hear it equally. Well, then we may also understand what the apostles of Jesus Christ said and judged about the Christian churches of the first time, as if it was said to us, our churches. Yes, we should understand it in this way. The Holy Spirit, who spoke through the apostles, wants to teach us through such sayings as we have just compiled, what it is about a Christian church, what one should think of such a church, what honor God has assigned to every Christian church. And we are also to accept this teaching, like all the teaching of the Scriptures, simple-mindedly, in faith.

(To be continued.)

(Submitted.)

Good news from the Negro Mission in New Orleans.

For the Negro mission stations maintained by the Honorable Synodal Conference in New Orleans, the last six months have been a golden chain of joyful events. The series of joyous celebrations

The mission began on April 15 of this year with the opening of a new mission station and the consecration of a new church, the construction of which was made possible by God's grace.

When the station in Carrollton was founded, without having demanded significant sums of money, arrangements were made for the construction of a fourth 'Negro church in this city. After the necessary funds had been secured and the other preparations completed, the work was set in motion so that the new church could be consecrated on the second Sunday after Easter.

People flocked from near and far to witness the festivity, so that at last there was standing room only. Whites, yellows, browns, blacks, as they had just come, sat and stood in colorful mixture. The local ministry, in ecclesiastical regalia, took seats in front of the altar. The Honorable President of the Southern District, Rev. Tim. Stiemke, said the dedicatory prayer. Missionary N. J. Bakke preached the sermon on 2 Mos. 20, 24. He presented to the assembled audience

before: A true house of God, where the Lord dwells with His grace and blessing. The full order of service and the choir robe were introduced. Congregational singing alternated with lovely choral singing by the choirs of conductors Vix and Hüttmann. The Negroes who attended this inauguration were quite enchanted by the celebration.

The location of the new mission house, at the corner of Washington Avenue and Dryades Street, is, as the Negroes say, as fortunate a choice as can be. The building itself is only a chapel, but everything is so well, cleanly and tastefully done that the architect was immediately awarded the contract.

for the new church to be built. In addition to a projection, a small tower rising about ten feet above the roof gives the building an ecclesiastical appearance. It can hold about two hundred and seventy-five people. For the instruction of the children, the building is equipped with everything that is necessary in a good school; and care is taken that up to more than a hundred children can be accommodated?

Certainly our dear fellow Christians, who were not privileged to participate in the dedication of this new house of God, will thank the Lord at this news and do everything in their power to help promote the work of this mission, which was not started out of malice, but in the name of God. The success of this mission so far cannot compare with that of our Inner Mission, but it is important to note that the people here are not simply to be gathered as Lutherans, but are to be made Lutheran Christians through the Gospel. There can be no doubt among us that the word of the sermon will really accomplish this. Therefore, courageously forward!

The number of adult listeners and those who come to teach is also constantly growing, and with it the work, but also the courage and joy of the missionaries. But God poured out even more blessings on the local Negro mission. In Zion Church, the original mother church of the local Negro congregations, the large number of pupils necessitated the establishment of a second school class and the employment of a second assistant, who was found in the person of a young Negro who had attended our seminary in Springfield. Finally, the vacancy caused by the death of the blessed teacher Berg had to be filled again, and in fact a candidate for the school board from our teacher's seminary in Addison was obtained for this position. Thus, here in New Orleans, there is already a small but brave army of Christ's fighters in the service of the Negro mission, namely two missionaries, four duly appointed school teachers and one missionary assistant. They are all full of zeal and good courage; and in spite of their united forces, they can hardly pull on the ever heavier mission net; they are already looking around for new co-workers and helpers, who are absolutely necessary if the mission is to spread further and further by establishing new stations. For the four stations, which are now served by two missionaries, not only require their full strength and working time, but will probably, if they increase in the same way, in not too long a time each one will have to have its own pastor. Who should not be pleased by this?

All these joyful events were crowned by the consecration of the new St. Paul's Church, which took place on the seventeenth Sunday after Trinity. The small, unsightly wooden hut, which had served as a chapel and school at this station, was no longer sufficient by far. Here the blessed teacher Berg had spent his energies in faithful, untiring service and sacrificed himself for the mission in the true sense of the word. Here is also the best and most knowledgeable of our Negro congregations, almost all of whose members have gone through our school and have known the Holy Scriptures from childhood. The St. Paul congregation consists largely of young men and women who are distinguished by Christian earnestness, zeal in godliness, love for their church and fearless confession. For this congregation and its pastor, the dedication day of the newly built, beautiful church was a particularly important one. Already during the whole week before, there was great excitement and industrious zeal, exercises of the choir, preparations for the decoration of the church and all kinds of still necessary courses and orders were undertaken. But alas, when the evening appointed for the festive service dawned and the Lutherans from all parts of the city were ready to depart, dark, heavy clouds and an impetuous rainstorm broke out, as suddenly and violently as one can experience it mostly only in the south. Thunder and lightning, storms and torrents of water kept almost all the members of our German communities from attending the celebration. Through flooded streets, in the blackest darkness, under howling wind and downpours of rain, the journey to

However, it was not only the newly built Bethlehem Chapel that caused joy, but to an even greater degree the multitude of souls that soon came to speak. Missionary Burgdorf immediately opened a school here, which in a short time was attended by more than a hundred children. Thus, by God's grace, a teacher could be appointed and inaugurated at the beginning of September. The

of the new church. The low spirits and the very depressed of his treatise was: The church, which we consecrate today, festive mood began to lift again, however, when the goal was a house of God. In the first part it was shown how true this reached and dazzling light shone invitingly through the wide- was. The patriarch Jacob calls the place where he saw the open door and the high arched windows of the new church. ladder of heaven in a dream God's house, because the God

Already half an hour before the beginning of the service of his fathers revealed Himself to him there. So God's house the spacious building was filled with people. Under these is everywhere where we receive a revelation of the true God. circumstances, it had to be considered an advantage that the Now, however, God no longer reveals Himself to people members of our German congregations did not appear through heavenly voices and appearances, through dreams, because of the inclement weather. Many Negroes, for whom visions or direct inspiration, but solely through His Word the festive evening was mainly intended, would otherwise not written in the Bible. And this word alone is preached here, have been able to find a place in the house of God. Although pure and loud. By the doctrine of the sole worship of the all the pews and seats, the choir and even the choir stairs triune God as opposed to the worship of saints and images were densely occupied, although in the aisles, in the in the Roman church, by the doctrine of the general vestibule and at the door people were crowded head to head, sinfulness and curse-worthiness of the human race, by the many Negroes still had to turn back for lack of space. And doctrine of the general and perfect redemption of the world these were for the most part Negroes who lived in the through Christ, by the doctrine of blessedness by grace immediate vicinity, among them many Catholics, who years alone through faith, by the doctrine of Word and Sacrament ago had mockingly prophesied its demise in the fanatical hail as powerful means of grace, and by others, it was against this mission station. They were quite astonished that demonstrated how the Lutheran church rests unshakably on the Lutherans, where they had once put up their banner, not the Scriptures.

only kept their place, but also their own. stand. Therefore, as often as the sermon resounds here from God's word, so often God himself speaks and reveals himself. Therefore, in fact and truth, this is God's house. In the second part it was emphasized which warning and what encouragement lay in it. After the sermon and the singing of the baptismal hymn, a small Negro child was baptized. This was followed by the celebration of Holy Communion, in which 22 Negroes, 6 of our local pastors and 2 mission teachers took part. During the entire service, all the Negroes present, including the large number of school children sitting in the front, behaved in a thoroughly attentive and devout manner. The hearts of the missionaries, however, were especially filled with joy and heartfelt thanks. For the celebration turned out above entreaty and understanding, the service proceeded as they had desired, the whole church was filled with listeners, and in spite of the unpleasant weather everything had turned out as the missionaries would scarcely have dared to hope even in the event of the very nicest weather. And should we not rejoice with them, we Lutheran Christians, in whose name these missionaries are sent out and work? Truly, their joy should also be our joy, a sincere joy in what God's immeasurable love is accomplishing through our and our missionaries' weak service for Christ's sake.

And indeed, as cheap as the new church is - it doesn't cost much over 2000 dollars - it is tastefully built and furnished. The style is gothic. A projecting steeple 55 feet high rises above the front entrance. The length of the church is 54 feet, the width 28 feet. Above the narthex is a gallery for the organ. Opposite this gallery, in a niche, is the tall, handsome altar, with the pulpit to its right. On each side are four tall windows, bordered with stained glass. The seats hold 200 listeners.

At seven o'clock not only the church was filled, but also the sacristy, where the communicants attended the confession service and received absolution. After the confession, when the new bell rang, the local pastors entered the church from the sacristy. After singing the hymn: "Come, Holy Spirit, HErre God", Missionary Bakke opened the liturgical service at the altar. After singing by the congregation, Fr. Wegener read the dedication form with Bible verses. The four-part singing choir, consisting of young Negroes of the St. Paul congregation, performed a piece which turned out well beyond expectation. This was followed by the sermon, preached by Missionary Burgdorf, based on Genesis 28:16, 17. In the introduction, he recalled the difficult circumstances under which this mission station was begun. The work was about to be abandoned when the present missionary and pastor of the congregation was entrusted with the work at this station. He was given a faithful assistant in the now blessed teacher Berg. God blessed the work of both so miraculously that a larger house of worship became necessary, which, through the love of the brothers in faith, now stands ready and shall be consecrated to the service of the Triune God. The theme

Then give thanks, O God, and praise thee, The nations above all, And all the world that rejoice, And sing with a great shout, That thou art judge on earth, And dost not let sin reign, Thy word is the guard and the pasture, Which keep all people to walk in righteousness.

P. Rösener.

(Submitted.)

English Mission to New Orleans, La.

That the work of the English Lutheran mission has been started in New Orleans, the dear Lutheran readers have already seen from occasional remarks in this paper. But something more about it is probably still unknown to them.

not known. Therefore, some information about the beginning and progress of this work will undoubtedly be welcome.

For a long time the need has been felt here to take care of the preservation and propagation of our Lutheran Zion also in the English language. As early as 1884, the German congregations in New Orleans asked the General Synod "to establish an English mission in New Orleans and to employ a suitable man as an English missionary in this city. How necessary this was already at that time can be seen from the relevant synodal report, p. 78. 79. Already at that time the pastors in and near New Orleans were encouraged by the General Synod and "asked to preach in English as often as possible and to go forward in fellowship with their congregations in the formation of an English congregation, in the good confidence that our synodal congregations outside New Orleans (where the need of the English congregation requires it) will be Christianly willing to support this English mission in New Orleans by loving gifts.

Thereupon the local St. Paul's congregation, where the need for English mission was greatest, took up this work in such a way that they appointed a helper pastor, who should preach English at the same time. Under his leadership a small English congregation was soon formed, but unfortunately within and in connection with the German congregation. Experience showed that this procedure was not advisable. As hopeful as the matter looked at first, it soon failed because of the various difficulties and inconveniences that naturally presented themselves. When the former assistant pastor of St. Paul's parish followed another profession in the summer of 1887 and took a longer leave of absence, the English parish was soon completely dissolved. According to the synodal report, 13 children had already been confirmed in English in 1884, and the number of those confirmed in English in the years 1885-1887 was no less than 150. All of these, as well as the other members of the former English congregation, with the exception of a few who had returned to the German congregation, were now scattered like sheep without a shepherd.

When the writer of this article took up his post at the German St. Paul's parish about a year ago, he had to teach English confirmation classes in addition to the German classes, but for the time being there was no thought of reorganizing the former English parish or even of reintroducing English services for various reasons. The English mission in New Orleans seemed to be over. And yet it was more necessary now than ever before. Could we calmly watch that a large number of children of our Lutheran church in our immediate vicinity were dying without God's Word and Sacrament? Were we allowed to let them go quietly and fall into the hands of the world or the sects, only because they did not know the German language, or because they were perhaps only out of preference?



did not want to make use of the German language in a foolish way? Was it permissible to teach and confirm children in English again this year, to take their vows of loyalty to Jesus and his church, and then let them go their way without providing for them spiritually? These were questions that constantly occupied the hearts of many who loved God's kingdom, but to which they easily found the right answer. Therefore, when in April of this year the confirmation of 38 children taught in English was to take place, the St. Paul congregation, recognizing the divine will clearly testified here, decided that their pastor should be allowed to hold English services again. From the beginning, however, it was the wish and the expressed intention that an English Lutheran congregation, this time quite independent, would be founded again as soon as possible. Trusting in God, a hand was immediately laid on the work, and what has now been achieved with his help will be briefly reported.

Soon after the reintroduction of the English services, which were held every Sunday evening, five members of the former English congregation declared their willingness to come together anew to form a truly Lutheran congregation and to appoint their own pastor. For this purpose, they turned to the Honorable English Mission Commission with the request to assist them in their project, but especially to provide them with a suitable man as pastor and minister. There their request was most willingly received. The request for a pastor for the congregation to be founded and for the English mission in New Orleans in general could still be considered in the distribution of this year's preaching candidates. The Honorable Commission succeeded in obtaining the then candidate Theo. Hügli for this purpose. Soon after, the new congregation was able to formally organize itself by adopting the most necessary points of a congregational order with six members. Immediately preparations were made for the construction of a church and school building. A suitable building site was acquired and the intended construction was discussed. In the meantime, Mr. Candidate Hügli accepted the calling given to him as a divine one. On the 19th Sunday after Trinity, he was solemnly ordained by Pastor F. Kügele of Virginia, who had traveled here for this purpose, on behalf of the English Mission Commission, with the assistance of our New Orleans Ministry, and inducted into his office. On the 20th Sunday after Trinity, Pastor Hügli preached his inaugural sermon, and already on the following Tuesday he was able to begin English confirmation classes with about 35 children. For the time being, with the permission of the St. Paulus congregation, the services are still held in their church, but the construction of a church of their own has already begun, and the new congregation hopes to be able to move into it by Christmas.

So the Lord has blessed this missionary work, which was undertaken solely for His glory. May he now also give the planting and watering to flourish! As can be seen from the above, the new English congregation is still only small; especially for the execution of the necessary church building, it therefore still needs the strongest support.

The Honorable English Mission Commission has promised such support in the expectation that its treasury will also enjoy a richer income with the increasing expenditures. It will depend on our dear Lutheran Christians whether this expectation will be fulfilled. The English Mission does not ask much. She does not want to eat the bread that comes to the German children in the Hanse of our church, but is satisfied if only the remaining crumbs that fall from the table here and there are collected for her. But she should not be denied these either.

"Wish Jerusalem happiness: May it go well with those who love you."

G. J. W.

The minister of St. Paul, Minn. encouraged the conference to proceed confidently, and at the same time reported that an English mission was also being undertaken in St. Paul. - So now English Lutheran pastors and congregations, who are in agreement with the Synodal Conference in faith, but cannot well join a German Synod, have an opportunity to join an orthodox body in which they can feel at home. - The body is still small, but God can and will make great things out of small. God bless the General English Lutheran Conference. "Thou art our sister, grow in many thousands of thousands, and let thy seed possess the gates of his enemies." G.

Synod of Pennsylvania. In this old so-called "mother synod" there still exists the ghastly evil of the "communal churches". Lutherans build a "communal" church with reformers, and even though Lutherans and reformers usually have their own separate services, the difference in doctrine is not strictly enforced and is already completely blurred in the youth, in that the Sunday school lessons are usually also a "communal" service. The "Luth. Kirchenblatt" says: "Even at the last session of the Pennsylvania Synod, as in former years, this communal nature was disapproved of, but what does it help, the old slovenliness, God be lamented, goes on."

Texas synod. "It is not unknown," says "Herald and Magazine," "that heretofore probably the majority of Texas pastors have depended for a substantial part of their support upon teaching in the public state schools. Last year the Synod declared: 'that a pastor as a free-school teacher is in direct contradiction to the obligations imposed upon him by his sacred office as shepherd and pastor of his congregation,' and, following this principle, resolved: No pastor of our Synod shall accept a call from a congregation whereby he is personally committed to the service of the Free School. (2) That all pastors who are active in the State School shall earnestly endeavor to be released from this service as soon as possible. 3. the Synod shall make it the duty of all its pastors and congregations, where such is possible, to establish Christian parochial schools, to be conducted either by the pastor or by Christian teachers." Only five pastors succeeded in getting rid of free-school keeping during the year. Even the president of the synod "has found himself compelled to resign his office at the congregation in Welcome, since the latter has refused to release its pastor from teaching in the public schools, although it is able to raise the special district, just as the other congregations will form maintenance for its preacher even without a grant from the special districts. Pastor F. Kügele *) of Virginia was elected state school treasurer." - The synod still obtains its candidates from an uninitiated institution.

The Unirte (Protestants) also celebrated Reformation Day. There they also say: "The dear man of God and reformer Dr. Martin Luther!" With this one wants to beguile the simple-minded, because they don't want to know anything about Luther's teachings. - "Our Reformation festivals are festivals of joy," exclaims the "Messenger of Peace"; "but," he adds, "our festive joy is not without melancholy." But what is it that fills the "evangelicals" with melancholy? The "Messenger of Peace" says: "How sad it is that the Church is divided into so many camps!" Well, then, the "Evangelicals" should also mourn above all for themselves; for by their false union they have increased the number of sects by a new one, the Unirte. - When the Lutheran theologian, Dr. A. Rechenberg, Dr. Spener's son-in-law, was once called upon at Leipzig by the Prussian King Frederick the First, through a tablet, to declare himself in favor of the Union, he replied, "I fear that the peace brokers will make four churches out of two."

To the ecclesiastical chronicle.

I. America.

The General English-Lutheran Conference of Missouri and other states. Since 1872 there has been a small English-Lutheran Conference in the State of Missouri, in the founding of which Blessed Dr. Walther also participated. Since English-Lutheran congregations have now also sprung up in other states, Virginia, Maryland, and Louisiana, it was deemed desirable that all of them should unite in common work and form a body. So last month the members of the English Lutheran Conference of Missouri and other English Lutheran pastors from other states met here in St. Louis to discuss the matter. The meetings were held at Bethlehem Church here from the 19th to the 23rd of October. On the forenoon of the first day, Rev. Kügele, of Koiner, Va. preached the opening sermon, and set the right tone in it at once. During the first few days, a constitution published in the "Lutheran Witness" was discussed under the chairmanship of Pastor Janzow. After the same was accepted, it was signed by twelve pastors and eight congregations. Before signing, the chairman said a prayer, after which the congregation sang "Now give thanks to God" (English). The new organization took the name: "General English Lutheran Conference of Missouri and others in the public schools, although it is able to raise the special district, just as the other congregations will form maintenance for its preacher even without a grant from the special districts. Pastor F. Kügele *) of Virginia was elected president of the General Conference, Pastor W. Meyer secretary, *) C. F. Lange treasurer, and Pastor Janzow visitor. Rev. C. Frank of Zanesville, O., offered his paper, "Lutheran Witness," as organ to the Conference. The offer was accepted with thanks, and Rev. Frank was chosen editor. The publication of a good English hymnal was decided upon, and a committee was appointed to see to a cheap and good translation of the Lutheran Confessions. A congregational constitution published in "Lehre und Wehre" (Jahrg. IV, p. 153 f.) was recommended to the congregations. - Mr. Pastor Hügli of New Orleans, who could not be present, was admitted. The conference will ask for admission at the next meeting of the Synodal Conference. - The congregation also especially remembered the blessed Dr. Walther and regretted to have lost in him their teacher and a faithful friend, promoter and defender of the English cause. - The conference was particularly pleased to receive a letter from the secretary of the synodal conference, Pastor Gausewitz, in which he expressed his condolences in the name of the

*) Pastor Kügele and Pastor W. Meyer studied theology at the Concordia Seminary here.

The Episcopalians have established a mission chapel near our seminary and called it Sanct David's Chapel. Of an endowment made for this chapel by a Jew, an actual Jew, the most distinguished Episcopalian church bulletin in America reports as follows: "Isaac Emmer, a Jew still devoted to the faith and teachings of the ancient Hebrews, in the broad spirit and sense of Christian unity, has donated a handsome sign attached to the front of the chapel, bearing the inscription, 'Hours of Worship. - Early service 11 a.m.; evening service 7.45 p.m.; Sunday school 9.45 a.m.' " - In the ancient Church the Bishop Ambrose of Milan once rejected the offerings of a Christian Emperor, the great Theodosius, who, however, was in church discipline because of a cruel order of blood, in accordance with the Church of his day. And these Episcopalians, who do not consider us ecclesiastically complete because we are not "Episcopalian" after their manner, not only accept a stock Jew's foundation, but extend his disposition as a spirit of Christian unity. But so it goes with Unionism, as it is again quite assiduously practiced in our time; there people more and more lose the measure and the marker of what is Christian, until in foolishness they accomplish sheer unbelievable things. A. G..

The Presbyterians have found it necessary to reduce their missionary work in India. The missionary authority has had to reduce the appropriations for this area by about \$17,000 compared to the previous year, and it is feared that as a result all the girls' schools, all the orphanages and the majority of the boys' schools will be closed, and the missionary seminary at Saharanpore, where native preachers have been trained up to now, will experience a significant reduction in its efficiency. Probably more has been done than can be done in the long run. This is a lesson from which other church communities can also learn something. It is also true of the mission that whoever builds a tower should first estimate the costs. A. G.

The shortage of preachers among English-speaking Americans is also palpable and, at least in some circles, is on the increase. During the last five years the Northern Presbyterians have gained an increase of 570 congregations or an average of 114 a year; on the other hand, the number of preachers during the same period has increased by only 448, or only about 90 a year. In 1883 they had 632 pastors less than congregations; in 1888 the number of congregations exceeded the number of pastors by 754. It is also important to note that more than sixty percent of the increase in pastors came from other churches, that is, only forty out of a hundred grew out of their own institutions. Experience teaches that even here, where the pastors are on average better off than ours, not only do mainly impecunious young people devote themselves to church service, but also among them more and more turn to such professions in which they expect greater earthly advantages, and the supervisory authorities explain the lack of students in part by this, The supervisory authorities explain the lack of students partly by the fact that the congregations, in view of the large sums of money at the disposal of most of their institutions, lack the necessary support, and partly also by the lack of enthusiasm among the youth to turn to the ministry, and among the parents to give their sons to this profession. A. G.

II. foreign countries.

The German Emperor and the Pope. The young German Emperor also paid a visit to the Pope on his Italian journey. Although the Emperor and the Pope negotiated with each other behind closed doors, they did not meet again.

However, so much has been made public that one cannot be in doubt about the actual subject of the trial and its outcome. The pope, as the Antichrist, has a worldly kingdom in mind. Since he lost the temporal dominion over Rome in 1870, he has been incessantly lamenting the loss of this, his highest good. Especially in the last few months he has been agitating both here in America and in Germany for the restoration of his secular rule. At the great Catholic assemblies at Cincinnati, O., and at Freiburg in Baden, the Pope's creatures had to make the impudent demand that it was the duty of the secular governments, too, to help the Pope regain his secular kingdom. This was his heartfelt request, which he soon presented to the young emperor. But with bad success. The Emperor not only declared himself unable to do anything for the Pope in this respect, but even took the liberty of advising the "infallible" that he should turn his activity to another field, namely the field of good order and peace. This, of course, pleased the Pope very little. There are already signs that he is trying to plot against Germany. He has addressed a letter to the President of the French Republic in which he says that it would be desirable if France and the Pope were on good terms. Perhaps the Emperor's visit to the Pope will be the cause of the open struggle between German governments and the Roman Curia breaking out anew. The situation is similar to that of 1870 and 1871, when the Romanists came before the King of Prussia and then before the Emperor of Germany, demanding that he intervene in favor of the temporal rule of the Pope. When the emperor did not show himself compliant with them, they began to fight against the state. If, therefore, the pope still holds back now, it is only out of prudence. Meanwhile he has instructed his bishops throughout the world to continue the agitation for the restoration of his temporal power. F. P.

In England it is not uncommon for parishes to be auctioned off to the highest bidder. There, the seller is wont to emphasize the advantages of the parish, citing how much land belongs to it, how much the tithe brings in, and how one can live very comfortably on it. Just as in the papacy. Luther says, "They sell and barter with the bishoprics, as the rogues do with dice."

Cremation of corpses. The church council in Gröba near Ries" in Saxony has issued a church and burial ordinance in which the following is said with regard to the cremation of corpses: "That the so-called cremation has no place and no right in Christian custom and order is just as clear as the other, that a Christian church council will never stoop to having urns with the cremated remains buried in the Christian cemetery. That is heathenism and not Christian custom."

Ordinations and introductions.

By order of the Venerable Mr. President Biltz, Mr. Cand. J. H. Tietjen was ordained by the undersigned in the congregation at Durango, Colo. on the 20th Sunday after Trin. and introduced at Pine River, Colo. on the 17th of October. F. Lorraine.
Address: liev. 4. d. liehen, e. o. Tokn OoeAlein, sr., Durango, Da klata 6o., Oolo.

On the 21st Sunday after Trin. the band. J. F. W. Reinhardt in the Lutheran Zion Church at New Orleans, La. by the undersigned, assisted by DU. Wegener, Crämer, Burgdorf, Gahl, Krenke and Hügli by order of the honorable President Birkmann as traveling preacher for Florida.
P. Rösener.
Address: Rev. 4.I'. Rvinkarüt, Orlando, xioricia.

On the 19th Sunday after Trin. Mr. P. H. Rathjen was installed by the undersigned by order of Mr. Praeses Sprengeler, assisted by Mr. P. O. List inaugurated at St. Paul's Lutheran parish at Town Hartland, Shawano Co, Wis.

P. H. Thickness.

Address: Rev. Il. Ratüjcn,
Loncluel P. O., 8üarvmio Oo., IVi8.

On the 19th Sunday after Trin. by order of Hon. Ph. Studt, Mr. P. Ph. Dornseif was installed in the congregation at Wilton, Iowa. A.
D. Greif.

Address: Ucv. UdU. Dorn8cik,
IVUton, Nu8catänc Oo., Iorva.

By order of Mr. President Brand, Rev. A. Lilly, formerly of Haverstraw, N. B>, was introduced to his new congregation at Locust Grove, Long Island, N. A>, on the 20th Sunday after Trin. J. H. Sieker.

Address: Rev. NUI5,
ÜVintielU ckunciou, DonZ l8lan<l, X. V.

On the 20th Sunday after Trin. by order of Mr. Praeses Pennekamp, Henk. E. A. Frese was introduced to the congregation bet Strawberry, Kansas, byl G. B. Keller.

Address: Rcv. L. kr686, kalmsr, Oo., Xan8.

On the 21st Sunday after Trin. Mr. P. W. 8 eßmann was introduced by the undersigned on behalf of Mr. Praeses Sprengeler to Town Theresa, Dodge Co-, Wis-. D. Kothe.

Address: Rev. Uessmaun, Lla^ville, Dockte Oo., "IVis

In compliance with orders received from the Presidency of the Nebraska District, I introduced Mr. P. E. Flach into the community at Scribner, Nebr. on the 21st ult. Ad. Bergt.

Address: Rev. L. klacd, 8scribn?r, DockZe Oo., Xcdr.

By order of the Venerable Mr. Praeses Wunder, on the 21st Sunday after Trin. my son Fr. Lorenz Crämer was inducted by me into his new office in the parish at Decatur, Ill. Aug. Crämer.

Address: Rcv. U. .1. oraciuer,
138 8. kUrvarck 8tr, Decatur, Ill.

By order of the honorable Mr. President Wunder, Mr. k. F. W. Herzberger was ordained. F. W. Herzberger on the 22nd Sunday after Trin. by the undersigned in the Trinity - Parish at Hegewisch, Ill, with the assistance of the kk. C. Eisfeldt and C. Noack introduced.

Joh. Holiday.

Address: Lev. P. Ilcrxberxcr,
ÜcA6vrl8cli, Oook Oo., Ill.

On behalf of Praeses J. Schmidt, on the 22nd Sunday after Trin. I installed Father F. Bauer in his new ministry at Trinity Parish in Hillsdale, Mich.

I. Fackler.

Mission Festivals.

At the mission feast of the congregations at Altenburg, Frohna, Uniontown and New Wells, Mo. held on the 16th Sunday after Trinity, Messrs. kk. A. H. Mayer and Ad? Bünger. Collecte: -162.50. J.
A. Mayer.

On the 16th Sunday after Trinity the congregation at Davenport, Iowa, celebrated a mission feast in fellowship with guests from Wilton, and Hampton, Ists. Festival sermon: Mr. P. L. Winter and Mr. Student A. Amstein. Collecte: -49.00. A. D. Greif.

On the 17th Sunday after Trin. my congregations celebrated mission feast at Tallula, Ill. frst preacher: kk. C. F. Behrens and D. Jäger (the latter English). Collecte: -46.09.

H. Hansen.

On the 17th Sunday after Trin. the congregation at Weites, Ind. celebrated mission feast with the congregations at Darmstadt and Warrenton. Festival preachers: the kk. G. Häfner and G. Mohr. Collecte: -62.10. H. Bauer.

On the 18th Sunday after Trin. the congregation celebrated mission feast at Wayne, Dixon Co. nebr. The festival preachers were ck. K. Iahn and W. Harms. Collecte: -54.00. H. Wehking.

On the 18th Sunday after Trin. the congregation in Staunton, Ill. celebrated mission feast with the congregation of Father Rösch. The festival preachers were Prof. Pieper and Bro. Holst. Collecte: -100.00. I. G. G.

On September 30, my congregation in Beardstown, Ill, celebrated a mission feast in their church. Guests from neighboring congregations attended. Festival preachers: Messrs. kk. F. Erdmann, L. Lochner and J. T. Bötticher. Collecte: -141.00.

F. P. Merbitz.



On September 23 the congregation celebrated a mission feast at Wiota, Iowa. Preachers were Bro. Ehlers and Chr. W. Otto. Collecte for inner mission \$35.00, for the synod treasury \$13.75.

John Borchers.

On the 18th Sunday after Trin. my congregation at Braver Creek, Nebr. celebrated with that of ?. Goose mission feast. Preachers: the ??, Ude and King. Collecte: \$55.15. G. Jung.

On the 18th Sunday after Trin. F. H. Jahns and my congregation celebrated mission feast at Grand Island, Nebr. Preachers: F. Hahn and J. Lang. Collecte: \$66.00.

A. Baumhöfener.

With a rather large crowd of guests from the various neighbouring parishes, my branch parish in Petersburg, Ont., celebrated the 18th Sunday after Trin. Mission feast. Collecte for Inner Mission: \$39.27. Festival preachers: the ??, Kirmis, Frosch and P. Andres.

On the 18th Sunday after Trin. my congregation in Lincoln, Nebr. celebrated with guests from ?. Dannenfeldt's church mission feast. Collecte: \$47.25 for inner, negro and English mission. Festival preachers: ?. Weller and ?. Rudolph; in the evening English service with sermon by H. Frincke.

On the 18th Sunday after Trin. the congregation at Echester, Ill., celebrated mission feast and collectirte \$50.50. Festive preachers were Chr. Kühn and the undersigned. J. A. F. W. Müller.

On September 30, the mission church in Cedar Rapids, Iowa, celebrated Missionfest. Guests from the congregations of Hcrrn ??, Aron and Baumhöfener, and from my branch attended. Festpredtger: the ??, F. W. Heinke and J. Aron. The Collecte, \$55.25, was designated for the local congregation.

I. Deckmann.

On the 18th Sunday after Trinity, my congregation in Freistatt, Mo. celebrated the Mission Festival with the neighboring congregations. Festival preachers: ??, F. Schriefer, W. Schuft (lecture), A. Meyer (English). Collecte: \$107.00.

I. Roschke.

On the 18th Sunday after Trin. the St. John's congregation at Huff, Ind. celebrated their mission feast. Collecte: \$18.00.

W. C. Koch.

On the 18th Sunday after Trinity, the St. Paul's congregation near Boone, Iowa, celebrated a mission feast with the participation of the Boon congregation. Preachers: E. Zürrer and P. Meinecke. Collecte: \$46.28.

L. Dornseif.

On the 18th Sunday after Trinity, the Lutheran St. John's congregation near Ruma, Ill., celebrated a mission festival with guests from neighboring congregations. The festival preacher was Mr. ? W. Kowert. Collecte: \$42.00.

C. Schrader.

On the 19th Sunday after Trinity, my congregation in Lewis ton, Minn., celebrated a mission feast with the participation of neighboring congregations. Collecte for inner mission: \$57.50. It preached the ??, P. Rupprecht, A. S. F. Siegler, L. Räder and

Mrs. Paw Paw.

On the 19th Sunday after Trinity, my congregation in War da, Texas, celebrated Missionsfest. Festival preachers: ??, Th. Wolfram and H. Kilian. Collecte: \$80.00.

On the 19th Sunday after Trinity, the congregation at Tecumseh, Nebr. celebrated Mission Feast. Speakers were: ??, C. Becker, Bock and T. Häßler (mission lecture). Collecte: 36.6.0.

A. W. Bergt.

On the 19th Sunday after Trinity, the congregations of Egypt and Bishop celebrated a mission festival in Bishop, Ill. Guests from Havana attended the festival. Festive preacher: the ??, C. Damm and G. Traub jr. Collecte: \$53.87.

Alb. Brewer.

On the 20th Sunday after Trinity, the Evangelical Lutheran Church of Grace in Strong City, Kans. celebrated a mission feast in pouring rain. Collecte: \$22.00. Preached?. Senne and

H. F. Eggert.

On the 14th of October the congregation of the undersigned at Red Bud, Ill., celebrated Mission Feast, and Thanksgiving the day before. Preachers for both feasts were ??, D. Count and Br. Bergen. Collecte: \$174.00.

Fr. Erdmann.

The congregation at Columbus, Ind. as well as several members of the congregation at Clifty celebrated mission feast on the 19th Sunday after Trin. at the church of the undersigned, at which the ??, G. Markworth and R. Eirich preaching. Collecte: \$56.00.

C. A. Trautmann.

On the 19th Sunday after Trin. the congregation of Messrs. ? G. Erdmann at Renault, Monroe Co, Ill, mission feast. Collecte: -40.00. Preaching?. C. F. Liebe and C _ Müller.

On the 19th Sunday after Trinity, the two Lutheran congregations in Quincy, Ill, celebrated Mission Day. Festival preachers: kk. I. Drögemüller, M. H. Feddersen, H. Haake, E. P. Merbitz. Col lecte:-128.83. Wm. Hallerberg.

On the 20th Sunday after Trinity, my congregation celebrated at Kenesaw, Nebr." Missionary feast, where the ck. J. Kipple and E. Flach preached. Collecte: -21.50. F. Düver.

-G" Due to lack of space, the display of several mission feasts that have taken place has been put on hold.

Conferenz - Ads.

The bin a nati and Indianapolis Pastoral Conference will meet from Tuesday, January 8, to Wednesday, January 9, 1889 at Columbus, Ind. I. W. Tis.

On November 20 and 21, the Luzerne Specialconference will meet in Cedar Rapids, Iowa. Main paper, "On Private Chaplaincy in Confession." (Mr. P. F. A. Reinhardt). - Registration is requested. I. Aron.

The mixed pastoral conference of Manitowoc and Sheboygan counties, Wis. will meet, s. G. w., Nov. 20-22 (noon) in Plymouth. - Timely registration is requested. I. Herzer.

For your consideration.

Series III of the shares of Trinity Parish at Lincoln, Nebr. is due for payment. You are requested to address II. I'rineke, 1309 D 8tr., ITveoIn, dledr.

Entered the Sasse of the Illinois - District:

Synodal treasury: Harvest festival collection of the congregation of ? Müller in Schaumburg -44.00. Part of the mission festival collection of the congregation of Mount Olive 25.00. Congregation of Roselle 7.94. Communion collection of the congregation of Champaign 4.00. From the congregation of Red Bud 15.00. U. Heumann in Farina 4.22. Mission festival collection of the congregation of UU. Willner and Hallerberg 20.00. Gem. of k Schwartz in Altamont 6.47. By Reinke of Dr. Leininger 5.00, of F. Beckmann 1.00. By Fr. Engelbrecht of Frida Engel 4.00, Lena Engel 3.35, Jda Engel 2.35. Gem. of Fr. Schmidts in Crystal Lake 16.00. Gem. of Fr. Steeges in Dundee, Harvest Festival coll, 17.31. New Minden Township Harvest Festival Coll. 27.60. Township Harvest Festival Coll. part ?. H. Castens' 4.50. P. Böttichers' congregation in Mt. Pulaski 15.00. P. Gerkens' congregation in Burton 8.85. Danville's congregation 14.60. Communion coll. of the congregation of ?. C. Schroeder's 5.50. Cong. P. Th. Buenger's in New Bremen 6.65. Harvest Festival Coll. of Cong. P. Hartmann's in Woodworth 9.00. (S. -267.49.)

Building Fund in Addison: by members from P. Wunders Gem. 18.00. Harvest Festival Coll. of P. Pfotenhauers Gem. in Palatine 5.50. By P. Oetting in Golden by H. F. 1.00, A. E. 1.00, G. B. 2.00, G. P. 4.00, C. S. 2.00, W. F. 3.00, I. T. .50, E. B. 1.00, I. B. 2.00, A. H. 2.00, H. F. 1.00, G. C. 2.00, E. W. 5.00. Gem. P. Schallers in Red Bud 5.00. Coll. at the Harvest Festival of the Gem. at Crete 37.29. 2. Zahlg. of the Gem. k. Lochners in Chicago 2.69. By Bartling in Chicago by F. Schwarz .50. From P. Grosses Gem. in Addison by the teachers: Weder 8.50, E. Rosen 41.25, Kitzmann and Brust 60.50, A. Bäder 28.55. From the Cross Gem. P. Lenks 8.75. Harvest Festival Coll. of Gem. P. Röders in Arlington Heights 43.00. P. Rösch and Gem. in New Brunswick 13.00. (S. -299.03.)

Poor students in Springfield: mission festival coll. of the congregation at Chandlervtllle 5.00, of the congregation at Golden for Stevens 10.00, of the congregation of kk. Willner and Hallerberg for Schwagmryer 9.43. Coll. on the wedding of Mr. F. Menckens in Tallula for I. Ratbke and Bcer 6.60. From the Women's Association of the Gem. k. Uffenbecks for Dürr 15.00. Coll. P. Goses for I. Eblen 2.50. On Mr. G. Schöffenecker's wedding s. 10.60. Coll. P. Meyers in Lincoln 8.85. On Mr. Krüger's wedding s. by P. Hild for Schönnow 6.00. (p. -73.98.)

Washing coll. in Springfield: from P. Great coll. in Hartem: half of coll. at Plov-Karsten wedding 8.15. Coll. of P. Bötticher in Mt. Pulaski 2.95. Mission feast coll. of coll. in Beardstown 3.50. (P. -14.60.)

Inner Mission: Mission Festival Coll. of Danville Congregation 25.00, Chandlerville Congregation 20.00, Golden Congregation 29.45, Wartburg Congregation 18.00. Willow Creek Congregation 7.40. Mission Festival Coll. of Winnr Hill, Steeleville, Shilo Hill, Lost Prairie and Bremen Congregations 30.00. of Winnr Hill, Steeleville, Shilo Hill, Lost Prairie and Bremen 30.00. Missionary Festival Coll. of Mount Olive 25.00. Missionary Festival Coll. of Red Bud 35.00. Missionary Festival Coll. of Washington Heights 15.71. Missionary Festival Coll. of Kirk. Willner and Hallerberg 20.00. Mission feast coll. of congregations at Bishop, Egypt and Havana 25.00. Sent to Mr. Ch. Fraass' wedding by Fr. Grupe at Roselle 16.50. Part of mission feast coll. of congregation at Bethalto 41.50. From k. Great congregation at Hartem by Bro. Toepper 2.00. Congregation at Ehester 20.00. Part of mission feast coll. of congregation at St. Paul, Ill, 40.00. parish of Bro. Bötticher in Mt. Pulaski 10.00. mission coll. of parish of Bro. Goehringer in Staunton 64.66. parish of k. Meyers in Lincoln 10.00. By P. Frederking of N. N. 2.00. Missionary festival coll. of the congregation at Beardstown 10.00. Missionary festival coll. of the congregation at Millstadt 30.00. Half of the missionary festival coll. of the congregation of P. C. Schröders 33.00. Cong. of P. Hiebers in Town Rich 6.66, of whose branch 6.53. (P. -543.41.)

Heathen mission: N. N. in Rock Island by ?. Mennicke, Jr. 1.00. By the same by Bro. Vetter 1.00. Gem. k. Meyers at Lincoln 10.00. (S. -12.00.)

Negro Mission: Danville Cong. for Springfield 3:00 p.m., Chandlerville Cong. for Springfield 5:00 p.m., General 5:00 p.m., Golden 10:00 a.m. St. Andrew's Cong. in Chicago 5:40 a.m. Wartburg Cong. 6:40 p.m. Cong. Wine Hill, Steeleville, Shilo Hill, Lost Prairie and Bremen 10.00. Gem. D. Wunders in Chicago for Springfield 7.15. Mt. Olive congregation's portion of mission festival coll. 10.00. Lost Prairie congregation's harvest festival coll. 9.00. Red Bud congregation 10.00. Willner and Hallerberg congregations' mission festival coll. 5.00. New Berlin congregation 4.00. D. Wagners, Chicago, 13.00. Gem. D. Leeb's for Springfield 10.00. Gem. I'. Wagners" Chicago, 1.00. By P. Bartling, Chicago, by Th. Reinhardt 1.00. Bro. Toeppen by ?. Great in Harlcm 2.00. Gem. Eagle Lake 10.00. Gem. in Ehester 8.00, Virginians' Association for Springfield 10.00. Gem. Castens' for Springfield 3.40. Gem. Mount Pulaski 10.00. By D. Bötticher by Mrs. Schmitzer the. 5.00. Missionary feast coll. of the congregation of Bro. Goehringer in Staunton 16.17. By Bro. Beck by Mr. Bätz and son 1.00. Congregation of D. Meyers in Lincoln 5.00. Gem. D. Pissels, Benson, for Springfield 5.00. Missionary Festival Coll. of the Beardstown congregation for Springfield 10.00, and from the Millstadt congregation (D. Lenk) 10.00. j of the Miss.Coll. of the congregation of P. C. Schröders 16.50. Harvest Festival coll. of the congregation of P. Hartmanns at Woodworth 15.00. congregation of P. Streckfuß', Ehicago, 8.81. by Hieher of Mrs. Dettmring 1.00. (p. -287.83.)

Widow's Fund: Cong. in Bloomington 19.60. P. Sapper 5.00. I. H. Meyers through same 5.00. Cong. in Golden 5.85. Through P. Witte in Pekin from N. .N. 2.00. Missionary Collecte of the Gemm. in Wine Hill, Steeleville, Shilo Hill, Lost Prairie and Bremen 5.60. I. Schröder, Bremen, 1.00. By Teacher Köbel from Chicago Teachers' Conference 21.60. Mission Festival Coll. of the Gemm. of Dk. Willner and Hallerberg 10.00. Prof. Homann in Addison 2.00. Teacher Fathauer 4.00. Gem. k. Heinemanns in Okawville 12.25. comm. of P. Böttichers in Mt. Pulaski 3.50. comm. of P. Sippel 4.00. comm. in Vened" 7.00. comm. of k. Brewer's in Brecher 22.37. From the estate of the late bl. Fräulein W. Heien 5.00. Congregation in New Bremen 6.65. Harvest Festival Congregation in Woodworth 10.00. Congregation P. Streckfuß' in Chicago 12.59. Mrs. Charl. Winter by P. Hild in Altamont 5.00. (S.-170.01.)

Jewish Mission: Missionsfestcoll. d.Gcm. zuDanville 8.00, Chandlerville 2.92, Golden 5.00. Part d. Missionsfestcoll. of the Gem. Mt. Olive 5.00. Gem. Red Bud 5.00. Missionsfestcoll. of the Gem. in Beardstown 5.00. (S. -30.92.)

Deaf and Dumb Institution: Cong. Red Bud 5.00. Young Women's Association of Cong. in Ehester 10.00. Cong. Mt. Pulaski 2.50. Mission Festival Coll. of Cong. in Beardstown 10.00. Mrs. FriedrWolf through D. Hild 1.00. (p. -28.50.)

Church building in Springfield: Kaff. C. Eißfeldt 25.50. Gcm. in Beecher 10.00. Harvest Festival coll. of the Gem. Pfotenhauers in Palatine 5.50. By D. Oetting in Golden from I. F. 2.00, I. B. 1.00, W. F. 2.00, I. M. 2.00, I. B. 1.00, I. T. .50, G. B. 1.00. Gem. D. Burfeinds in Richton 7.70, by Mr. H. Stege the. 5.00. Gem. P. Müllers in Ehester 15.65. Gem. k. Succops in Chicago 52.00. part of the harvest festival coll. of the Gem. k. Brewers in Eagle Lake 20.00. Gem. ?. Goses, Grant Park, 3.00. Gem. D. Becks in Jacksonville 4.00. By P. Will ner of N. N. 1.00, H. Klocke 1.00. Gem. P. Merbitz' inBeardstown 43.00. Gem. D. C. Schröders 6.00, by D. 10.00. (p. -230.85)

Studying orphan boys: By P. Steege by F. Albrecht 1.00. English Mission: Mission feast bill of the congregation of Danville 6.10. Part of the mission feast bill of the congregation of Mount Olive 10.00. Mission feast bill of the congregation of kD. Willner and Hallerberg 5.00, the congregations of Bishop, Egypt and Havana 3.60. Mission feast coll. of P. Goehringer's congregation of Staunton 16.17, the congregations of Beardstown 10.00, Millstadt 10.00. Ehester 10.50. (p. -71.37.)

To cover the expenses incurred by the illness in Springfield: By ?. C. Brewer of N. N., thank offering, 5.00, part of Harvest Festival coll. from its comm. in Eagle Lake 26.08. Comm. P. Goses in Grant Park 4.00. Comm. k. Böttichers in Mt. Pulaski for doctor's expenses for Stud. Schedler 50.00. By Prof. Wyneken 39.00. P. Rösch and congreg. in New Brunswick 12.00. (S. -136.08.)

Emiar. mission: mission feast coll. of Gcm. at Danville 11.80, Golden 5.00, Wine Hill, Steeleville, Shilo Hill, Lost Prairie and Bremen 5.70. part of Miss. coll. of Gem. Bethalto for Baltimore 4.00. Gem. Mt. Pulaski 5.00. i of Miss. coll. of Gem. P. C. Schröders 16.50. (S. -48.00.)

Orphanage at St. Louis: Harvest Festival Coll. of the Strasburg congregation 10.75. Mission Festival Coll. of the congregations of the kk. Willner and Hallerberg 5.00. Harvest Festival Coll. of Okawville Parish 12.80. Parish of Mt. Pulaski 5.00. At the Köhne-Voß wedding in Beardstown 3.00, at the Krohe-Wittes wedding 7.60. From the estate of the late Bl. Fräulein W. Heien 3.00. (p. -47.15.)

Pilgrim House in New York: Mission Festival Coll. of the parishes of kk. Willner and Hallerberg 5.00, Beardstown 5.00. (p. -10.00.)

Budget in Addison: Missionary feast coll. of the congregation of I'k'. Willner and Hallerberg 5.00, of the congregation of Beardstown 6.00. congregation of P. C. Schröders 7.15. (S. -18.15.)

Parish in Tilsit: P. Brauer in Beecher 1.00.

Coll. in Grand Crossing: Coll. at W. Schräge's wedding by Bro. Mueller in Schaumburg 8 p.m. Coll. in Beecher 10 a.m. Coll. by Bro. Wunders, Chicago, 28.60. From Bro. Great's Coll. in Harlem 4.50. Coll. in Eagle Lake 10 a.m. Coll. in Grant Park 3 a.m. Harvest Festival Coll. in Bro. Hartmann's Coll. in Woodworth 5 a.m. (p. -81.16.)

Gem. in Litch field: Gem. P. L. Zahns 10.00. Milwaukee budget: Beardstown congreg. mission feast coll. 6.00. P. Hiebers congreg. in Town Rich 6.31. (p. -12.31.)

German Free Church: P. Brauer in Beecher 2.00. By k. Käselitz 4.00. Missionsfestcoll. d. Genkm. in Bishop, Egypt and Havana 25.00. Fr. Beckmann by P. Reinke 1.00. Nach-

deceptively from the mission feast at Crystal Lake 7.25. congreg. at Effingham 8.02. mission feast coll. of congreg. at Millstadt 10.00. (p. -57.27)'

Poor students in Milwaukee: mission coll. d. Gemm. d. Willner and Hallerberg for W. Hallerberg 9.43.

Washing class in Addison: from V Great Gem. in Harlem, half of coll. at Plough-Karsten wedding, 8.10.

Fort Wayne Household Fund: Beardstown Congregational Mission Festival Coll. 6.00.

St. Louis Household Fund: Hoyleton Cong. 18.00. Beardstown Cong. mission feast coll. 6.00. (S. -24.00.)

Sick pastors and teachers: H. Bormann from V Wunders Gem. 2.00. Mission festival coll. of the Gemm. d. Uk. Willner and Hallerberg 10.00. New Berlin congregation 5.50. Mt. Pulaski congregation 4.00. From the estate of the late Bl. Fräulein W. Heien 5.00. (p. -26.50.)

Springfield Household Fund: Harvest Festival Coll. of the Church of the Slate. Schieferdeckers 16.50. Mission festival coll. of the parish of kk. Willner and Hallerberg 5.00. Communion coll. of Hillsboro congregation by Bro. Potratz 4.46. Mission feast coll. of Beardstown congregation 6.00. By Kaff. Schmalzriedt 12.56. Harvest Festival coll. d. Gem. k. Goehringers in Staunton 18.50, by I. Stünkel 2.00. (p. -65.02.)

Building fund in Milwaukee: from P. Suceop's comm., Chicago, 4.25. 3. Zahlg. d. P. L. Lochner's comm. 12.35. (p. -16.60.)

Poor students in Fort Wayne: Women's Club of k. Müllers in Lake View for A. Zitzmann 25.00. Part of the Harvest Festival Coll. of P. Castens' Parish for L. Dorpat 4.50. By k. Pissel from H. Harms for Sieving 5.00. From the Mission Festival Coll. of Beardstown Parish for F. Buszin 5.00, for L. Dorpat 5.00. Parish P. C. Schröders for C. Schröder 11.00. Children's Coll. for the same 9.00. N.N. for dens. 5.00. (S. -69.50.)

Poor students in St. Louis: From the mission festival coll. at Chanderville for Ch. Drögemüller 10.00. From the Young Men's Association of the parish of P. Reinkes, Chicago, for W. Schönfeld 30.00, from its Young Women's Association for H. Bohl 30.00. Gem. k. Burfeinds for W. Schönfeld 8.75. mission festival coll. of the congregations of the Willner and Hallerberg for W. Becker 9.43. From the young men's association of the Gem. ?. Succops for Nuoffer 30.00. From its young women's association for C. Abel 30.00. Goses congregation for P. Heckel 2.50. From the mission festival bill of the Beardstown congregation for G. Büscher 40.00, for Ch. Drögemüller 10.00. Addison congregation from the collection bag for W. Bäder 35.00. (p. -235.68.)

Poor students in Addison: Community in Brecher for Rocker 10.00. Women's Association of the Community P. Succops for Otto Lüdtké 27.00. From the Virgins' Association that. for H. Rabe 12.00. Community in Eagle Lake for G. Nuoffer 30.00. Parishioners' Association P. Goses for K. Haase 2.50, for G. Holtzen 2.50. Algonquin Parish Harvest Festival Coll. 28.00. From the Addison Parish collection bag for H. Maudanz 32.00. (p. -144.00.)

Orphanage in Addison: Gemm. zu Seester und Lansing9.25. Gem.k. Zahns 5.00. Gem. in Brecher 1.00. By k. Witte in Pekin by I. Neddermann 1.00, Reinhard Neddermann .25, Keo and Emma Neddermann .25. Harvest Festival Coll. of Strasburg 10.75. By P. Kohn, from Pecatonica: I. Lemk" .10, H. Saß 1.00, H. Dettwiller Jr. .50, I. Anders Sr. .25, Ch. Kasch .25, H. Schwarz .20, Ch. Waterstrat .25, Fr. Anders .50; from Belvidere: C. Koretke .25, I. Riedel .50, I. Stegemann .25, I. Luhr Sr. .25, W. Rohde .25, K. Johannis .50, A. Peters .25, L. Kirchner .25, W. Brinkmann .25, F. Hauth .20, K. Haaack .50, H. Knop .50, I. Blank .25, F. Ollmann .25, I. Ollmann .50, L. Schult .25, K. Uting .25, K. Braun 1.00. By P. C. Brauer, on the Hochz. at I. Heinrichs ges., 4.50. From the estate of the deceased... Fräulein W. Heien 3.00. (p. -45.10.)

Springfield, Ill, Oct. 29, 1888, I. S. Simon, Cass.

Income to the Michigan district treasury:

Synodical Fund: From the congregation at Manistee -20.00. Congregation at Braver 3.50. Congregation at Sebewaing 12.73. Congregation at Sturgis4.35. Congregation at Lake Ridge 5.00. By P. Muehlhäuser from I. M. Forester, Sr. 2.00. (Summa -47.58.)

Building fund in Addison: comm. in Sebewaing 9.80. comm. in Petersburg 6.77. (S. -16.57.)

Building fund in Milw aukee: comm. in Frankenmuth 16.60. By P. I. Schmidt of F. H. .50. (S. -17.10.)

Negermission: Comm. in Manistee 11.00. Comm. in Bcnona 2.37. By P. Fürbringer from A. Lämmermann 2.00. Comm. in Ludington 6.12. Teacher v. Renner's school 4.00. By Bernthal from A. Schwab 1.00. Comm. in St. Joseph 9.00. Comm. in Frankentrost 13.02. Comm. in Utica 5.35. (p. -53.86.)

Negro Mission in New Orleans: Teacher Brinkmann's School 3.00. By V Cock of Wittwe Bach 2.50. (p. -5.50.)

Negro Mission in Springfield: congregation in Richville 10.00. By Bro. Hahn of Wittwe Bach 2.50. congregation in Iltica 2.00. (S. -14.50.)

Deaf and Dumb Institution: By Fr. Franke of G. Fragner 1.00. Comm. in Frankenmuth 18.25. By Fr. Claus of Remer 1.00. (S. -20.25.)

Poor students from Michigan: By Fr. Fürbringer, on I. I. Wölzlein's wedding, 8.16.

Inner Mission: Congregation in Lansing 5.75. By Fr. I. Schmidt from W. Spatz 5.00. Congregation in Lisbon 11.17. By ?. Mühlhäuser by I. M. Förster Sr. 1.00. (p. -22.92.)

Widow's Fund: By P. Arndt von Gräbner 5.00. N. N. 2.00. Comm. in Monroe 21.25. P. Schwartz 2.00. Comm. in Utica 5.00. Comm. in Frankenmuth 17.32. (S. -52.57.)

Students in Fort Wayne: For Buchheimer: Women's Club of Trinity Parish in Detroit 8 p.m. Young Women's Club 7 p.m. (S. -27 p.m.).

Pupil in Addison: For H. Müller: By ?. Fürbringer, on I. G. Bernthal's wedding, 8.00. For G. Roller, on I. I. Wölzlein's wedding s., 8.16. For H. Habn: Gem. in Sebewaing 18.86, Mr. Emmert 5.00. (S. -40.02.)

German Free Church: congregation in Ludington 5.20. congregation in Lake Ridge 3.52. (p. -8.72.)

Health insurance in Springfield: Rush. Members of the Gem.

in Manistee 8.00. By P. Schliepsiek, on W. Rüh's wedding s., 4.66. (S. -12.66.)

Emigrant mission in New Nork: comm. in Frankenmuth 15.83.

Emigrant Mission in Baltimore: Gem. in Frankenmuth 15.32.

Students i.n St. Louis: By P. Fürbringer, on I. G. Bernthal's wedding, for F. Walther 12.00.

Comm. inAlpena: Comm. in Amelith 46.60. Comm. in Moltke 9.00. Comm. in Roglrs City 16.00. Comm. in Millers (belated) .50. Comm. in Kilmanagh 10.00. Comm. in Ludington 7.89. Comm. in Rinaton 4.58. Comm. in Jackson 62.00. Comm. in Saginaw City 19.15. Comm. in Richville 7.50. comm. in St. Joseph .50. comm. in Turk Lake 1.15. comm. in Monitor 6.25. comm. in Frankenmuth 49.72. by P. Druckenmiller 1.50. comm. in Mt. Clemens 15.50. comm. in Utica 4.00. comm. in Norris 3.50. comm. in Petersburg 5.00. P. A. Arendt's comm. 22.65. (p. -292 99.)

Household in Addison: Gem. in Sebewaing 8.15.

Household in Springfield: Gem. in Sebewaing 9.00. I. Strikter 1.00. Kindtaufcoll. atTh. Bach 2.56. (S.-12.56.)

Laundry fund in Addison: By P. Fackler, on teacher Garbisch's hvck time ges., 5.00. Total -709.76.

Detroit, October 20, 1888. Chr. Schmal; riedt, Kassirer.

Income to the Western District coffers:

Synodal funds: From P. H. Sieck's congregation in St. Louis by Mr. Goehmann -11.35: By P. Griebel in California from A. Böckhaus 1.00. By P. Ehlers in Norborne from Mrs. N. N. 2.00. (Summa -14.35.)

Progymnasium at Concordia: P. H. Sieck's congregation at St. Louis, 38.65. By Mr. Poggemöller of P. Meyer's congregation at Black Jack, Harvest Festival Coll., 22.60. Prof. F. Pieper's congregation at St. Louis, 1.00. P. Pröhl's congregation at Feuersville, 6.00. (S. -68.25.)

College in St. Louis: By Mr. Querl in P. H. Sieck's parish in St. Louis 5.00.

Inner Mission of the Western District: Fr. Hanser's congregation in St. Louis by Mr. Schuricht, Mission Festival Bill, 107.80. Fr. Schmidt's congregation in St. Louis by Mr. Sieving, Mission Festival Bill, 100.00. Fr. Roschke's congregation in Freistatt, Mission Festival Bill, 53.50. Fr. Meper's congregation in Black Jack by Mr. Poggemöller, Mission Festival Bill, 40.00. Fr. Nützel's congregation in West Ely 18.50. Fr. Griebel's congregation in California by A. Böckhaus 3.00. By Fr. Pflantz, missionary feast coll. of the congregations near Tilsit and Gordonville, 35.00. By Mr. E. F. W. Meier from the general missionary treasury 400.00. Fr. Matusckka's congregation in New Meile 36.00. k. Ehlers at Norborne 1.00. (S. -794.80.)

Negro Mission: Fr. Hanser's congregation in St. Louis through Mr. Schuricht, mission festival bill, 50.00. Fr. Schmidt's congregation in St. Louis through Mr. Sieving, mission festival bill, 25.00. Fr. Roschke's congregation in Freistatt, Mission Festival Coll., 26.75. By Fr. Griebel in California by A. Böckhaus 1.00. By Fr. Pflantz, Mission Festival Coll. of the congregations near Tilsit and Gordonville, 25.00. (p. -127.75.)

English Mission: Fr. H. Sieck's congregation in St. Louis 35.40. Fr. Hanser's congregation in St. Louis by Mr. Schuricht, mission festival bill, 40.00. Fr. Schmidt's congregation in St. Louis by Mr. Sieving, mission festival bill, 25.00. Fr. Roschke's congregation in Freistatt, mission festival coll., 26.75. Fr. Meyer's congregation in Black Jack by Mr. Poggemöller 10.00. By Fr. Pflantz, mission festival coll. of the congregations near Tilsit and Gordonville, 15.00. (p. -152.15.)

Mission to the Jews: Fr. Hanser's congregation in St. Louis through Mr. Schuricht, mission festival coll., 10.00.

Widow's Fund: P. Nützel in West Ely 4.00. By k. Griebel in California from G. Meyer 5.00. By P. Matthes in Perryville, Harvest Festival Coll. sr. Gem., 7.30. Prof. Pieper in St. Louis 6.00. (S. -22.30.)

Sick Pastors and Teachers: Through Fr. Schaller in Cape Girardeau by Mrs. Vasterling 1.00.

Orphanage near St. Louis: P. Rohlfing's comm. at Jefferson City 10.75. P. Matthes' comm. at Perryville, Harvest Festival Coll., 7.30. (S. -18.05.)

Poor Students in St. Louis: By Father Ehlers in Norborne from Mrs. N. N. 1.00.

Poor students in Springfield: Durck P. Rehwaldt in Clarks Fork, Coll. on Fr. H. Dahlke's hvck time, for Seils 4.10, for Th. Bauer 4.15. By P. Janzow in St. Louis from Mrs. M. Hommert for P. Franke 3.00. (S. -11.25.)

Saxon Free Church: From Mr. F. W. Schuricht in St. Louis 5.00.

Piano in Concordia: P. Pröhl's Gem. in Feuersville 2.00.

St. Louis, Oct. 30, 1888. H. H. Meyer, Cassirer.

2321 N. 14. 8tr.

Cash report on the Sch'önewald Foundation

from April 1, 1887 until then 1888.

	1st intake.	
To pensions		-1336.00
	2nd edition.	
Whore Schönewald-600 .....		.00
Insurance		101.88
Taxes		190.38
Repairs		19.65
Administrative expenses		3.69
		----- - 915.60
	In cash-420 .....	.40
	Cleveland, O., October 18, 1888. i. H. Niemann.	
	Checked and found correct Friedrich Feth.	
	F. M. F. Le utner.	

Received for the orphanage in Indianapolis: From Bro. Twietmeyer -1.00, from W. Schumm .25, from Bro. Kahre .50. From the pupils of Teachers Klitzke and Ackermann 10.00 each. P. Seuel.

For emigrant misfion

received from July 1 to September 30, 1888: By Kassirer C. Spilman - 10.73. Kassirer D. W. Röscher 32.00. By Aug. Otto .25. John Böhling 1.00. Geo. Grülenberg 3.00. N. N. 1.00. Knigge .40. Chr. Lorenz 20.00. By Kassirer H. H. Meyer 10.00. Kassirer D. W. Röscher 1.00. A. E. Succop 5.00. Prof. A. Hönecke 3.00. Dr. Wagemann .80. By Th. H. Sckorr 7.36. Kassirer H. Tiarks 6.00. Franz Schaller 1.75. Kassirer C. Spilman 68.84. ? . C. F. Hilpert 1.05. Kassirer I. C. Bahls 65.06. Mrs. Pechmann 3.75. N.N. .25. C. F. Hoppe 2.00. Mrs. Anna Müller .75. Kassirer H. H. Meyer 10.00. (Summa -204.99.)

In the months of July, August and September -1375.00 was received in non-interest bearing loans for the "Pilgerhaus", while -1735.00 was reclaimed. S. Keyl.

For the Pilgrim House

received from July 1 to September 30, 1888: By Kassirer C. Spilman - 38.75. Kassirer D. W. Röscher 57.30. Kassirer H. H. Meyer 23.00. Kassirer D. W. Röscher 10.00. By N. N. 2.00. Chr. Kästner 1.00. Mrs. Prof. Stöckhardt .50. by Kassirer H. Tiarks 9.25. P. Beyer by the "Kinderblatt" 1.16. Kassirer C. Spilman 6.00. Kassirer H. H. Meyer 29.40. (p. -178.36.) S. Keyl.

Received with heartfelt thanks: By Mr. Präses Biltz of the St. Pauls-Gemetnde zu Concordia for Habekost -10.00; by Mr. G. O. Frerking for G. Franke 5.00; by Mr. Lehrer Wilk 2 Dutz. patent ink glasses worth 3.00 and 1 Gall. Ink worth .60; by Mr. ? . Richter from the Women's Association in Washington, Mo., for P. Stöppelwerth 5.00; for poor pupils from Mr. Teacher Wilke .50, from N. N. .50; from the Women's Association in Mr. P. Janzows Gem. 10 underpants, 12 shirts, 4 pairs of stockings.

St. Paul's Progymnasium, Concordia, Mo. H. Käppel.

For poor students the undersigned received with hearty thanks: from N. N., Webster City, Iowa, -1.00; from Mr. A. Gockel, Pilot Knob, Mo., 1.00; from the Woman's Club at Pilot Knob, Mo., 5.00; from Mrs. Amanda Grandhomme, Ironton, Mo., 3.75; by Mr. P. M. T. Holls (board money for Stud. G. Mueller) 15.00; from N. N., Webster City, Iowa, 2.00. F. Pieper.

Received through Mr. P. J. Schaller for Stud. Hönrß -11.00, coll. at a wedding celebration at the house of Mr. F. Pott.

Gunther.

New printed matter.

Seventh Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Lutheran Concordia Verlag.

In this report the reader will find discussions about infant baptism. The theses dealt with are as follows: "1. Even infants need to be born again, and therefore also need holy baptism. 2. (2) It is the clearly revealed will of God that infants should be baptized. 003 According to this clearly revealed will of God, therefore, infants have always been baptized in the Christian church. 004 Since baptism, the bath of regeneration, both worketh and requireth faith, infants also lack no requisite for the blessed use of this sacrament. (5) Since God has bound us men, but not Himself, to holy baptism, pious parents may take comfort in the unconscionable death of their still unbaptized children, that God nevertheless deals with such children according to His mercy. The report will be sent by the Concordia publishing house in exchange for 15 cents.

Merrily shall my heart leap! Festive Hymn on Christmas for Male Chorus by W. Burhenn, 112 West 21st St., Chicago, Ill - Price: 20 Cts. the dozen \$1.50, postage prepaid.

The text of this choral piece consists of the song verses, "Joyful shall my heart leap," 2c., "Thanks be to God through all the earth," 2c., "Be welcome, O my salvation," and concludes with the praise of the angels, "Glory fei God in the highest." The performance presents no difficulty. With pleasure the singers will take the trouble to rehearse this piece, which is characterized by pleasing melodies, smooth voice leading, etc., and with devotion the listeners will listen to the beautiful singing. Every male choir should perform this piece at Christmas. - The mixed choirs are hereby again reminded of "Macht hoch die Thür" by the same composer. H.

Misprint.

In No. 21, p. 162, column 2, lines 23 and 24 from bottom read: application - instead of: Note.

AM" The announcement of church consecrations that had taken place and the receipt of Mr. P. Daib as well as that of Mr. Aehnelt had to be put aside.

Changed addresses:

Rev. T. I7arrer, LoKavsville, 8aull Oo., Wis.
Rev. T. H. Diesen, eare ok Tolln OoeZlein, sr., vuranAo, Da Rlata Oo., Ooloracko.
I., El. Himmler, 1110 Oumllerlanck 8tr., Little Rock, ^rll.
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Herausgegeben von der Deutschen Evang.
Redigirt von dem Lehrer.

44th year.

Dr. Martin Luther's Reformation writings.

Second part.

Dogmatic-Polemical Writings.

A. against the Papists.

St. Louis, Mo. - Luth. Concordia Publishers. 1888.

To all our dear readers the pleasant news that another volume of our new Luther edition has appeared. It is the eighteenth volume of Walch's edition and contains Luther's controversial writings against the papists from the years 1516-1525; namely, 1. those against the semi-Pelagian school theologians, 2. against Tetzel, 3. against Prierias, 4. against Dungersheim, 5. against Eck, 6. Against the theologians at Cologne, Louvain, and Paris, 7. Against Alveld, 8. Against Latomus, 9. Against Emser, 10. Against the Minorites at Jüterbock, 11. Against Ambrosius Catharinus, 12. Against Erasmus; among the latter the well-known and famous answer to Erasmus, "that free will is nothing."

"The controversial writings of Luther," it says in the preface, "are certainly not of secondary importance among Luther's writings, but are among those of the first rank. As high and incomparable as Luther stands as a preacher, as a catechist, as an exegete, he is first and foremost the reformer of the church. And it is precisely his polemical writings that are a testimony and monument to the great work and struggle of the Reformation. Whoever carefully reads the writings of Luther contained in this volume one after the other, it will probably take some effort to work his way through the jumble of papist lies, posts, and foolishness with which Luther had to contend. But this effort will be amply rewarded when he now sees how the light shines out of the darkness, how the bright glow of the Gospel dispels the old night, and when he



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 20, 1888.

No. 24.

then step by step traces the course, progress, and victory of divine truth, up to that climax, when the sun stands in the bright noon, when Luther testifies to Erasmus the gospel of the free grace of God with a joy of faith and certainty of victory, such as is seldom found, and cries out as with the voice of a herald into the Pharisaic world."

Although many moderns hold Luther's writings in low esteem, we count them among the most glorious treasures that God has given to the Church. Just as Luther was the greatest teacher of the church after the apostles, who led it back to apostolic purity, so he was also the bravest fighter for the glory of God, the fighter who was to defeat the Antichrist. One is offended by the harsh words he uses in his pamphlets. But what would have become of the Reformation if Luther had acted so mildly, so leniently against the pope and his worshippers, as the newer ones do and demand? No Reformation would have come about. The papacy would still be there today, unweakened, and it would have increased in power. Luther had to speak so harshly, so crudely, had to treat the papacy with scorn and ridicule, if it were to be fought in truth and the fight were not to be a mere air-strike. Only in this way could Luther free the poor, deceived, enchanted people from the bonds of the pope. Luther saw before his eyes how the pope and his servants despised God's word and hardened themselves against the truth, how they robbed Christ, the one mediator, of his honor, how they seduced the poor souls with their lies and persecuted and killed the witnesses of the truth, - should he then tread softly? Should he not rather, in holy wrath, in ardent zeal for God's glory, in fervent love for the deceived souls, speak harshly to the hardened enemies? In his writing "Against the Papacy at Rome, founded by the devil" he breaks out, after he had just spoken in holy anger against the enemies of God, in the in Latin, and the old translations were in great need of words: "Oh, my dear brother in Christ, take it too well, where I speak here or elsewhere so roughly of the sorry, cursed, unjust, and unjust God."

my noble Monstro at Rome. He who knows my thoughts must say that I do him much, much, much too little, and with no words nor thoughts can attain to the shameful, desperate blasphemy which he commits with the word and name of Christ, our dear Lord and Savior, laughing afterwards into his fist, as if he had finely mocked Christ's fool and his Christians, who believe him such glosses, and yet pretends great pompa, as if he were Christ's Vicarius (Vicar) and wanted to make all the world blessed with his holiness." (Erl. ed. 26, 179.)

Incidentally, Luther's opponents themselves gave rise to many expressions. If, for example, the notorious Emser had his writings prefixed not only with his family crest, a leaping and thrusting goat, but also with the words: "Beware, the goat thrusts you," what could be more natural than that Luther, in his writings against Emser, should refer to him as the "goat of Leipzig"? Hence Luther writes: "My greeting to the goat of Leipzig. If I had scolded you as a goat, my Emser, you would certainly have written a book or two about it, and showered me with all kinds of lies, blasphemies, and words of shame, as is your way. Now thou thyself, with coarse letters, that every man may know, dost call thee a goat, and threatenest no more than to thrust, saying: Beware, the goat pushes you!; so I may well, I hope, also receive you with your favor and grace as a goat; although it would have been unnecessary for you to write it on paper; it is well seen in your whole being that you are a goat; and that you could not do more than push, your little books and speech are superfluous." (S. 1250.)

About the work that the editors have done in publishing this volume, it says in the preface: "This work has cost the one who has taken care of it, Prof. Hoppe, a lot of time and effort. Most of the writings mentioned were originally written in Latin, and the old translations were in great need of correction. The latter

have therefore also been exactly revised according to the original and almost all have been replaced by new translations. The latter also applies to Luther's well-known writing *De servo arbitrio*, 'that free will is nothing'. . Since Justus Jonas" (in his translation) "has not only occasionally missed the meaning of the Latin expression, but has delivered more a free paraphrase than a translation, and has added his own additions to Luther's words throughout, it finally seemed more advantageous to put this so important writing of Luther into the hands of the readers in a literal translation. And that is what has been done here. The historical introduction, which gives an account of the origin of the writings printed in this volume and thus at the same time contains an important piece of Reformation history, is also a completely new work, in which, in addition to the old material, the more recent research has also been utilized."

This volume, then, is strongly recommended to all our readers. It costs \$4.50. G.

What should a Christian community think of itself?

(Continued.)

A Christian church is a great and precious thing. What God's word judges and teaches about such a church, we have learned from the letters of the apostles. If one speaks highly of the Christian church in general, we find this quite in order. Only that what is said of the general church should be applied to each individual Christian congregation does not occur to us. Yes, the One Christian Church is a holy church, God's temple, Christ's body, Christ's bride, the Spirit's dwelling place. We readily admit that. But here we make a distinction between the general church, the invisible church, and the individual visible churches or congregations, and conceive of the One Holy Christian Church as a thing of thought, as a beautiful idea, which must not be compared with reality, with real conditions. This, however, is a false conception of the Church. The One Holy Christian Church does not float in the clouds, no, it really exists on earth. The Church of all saints, of all believers, is nothing other than "all Christendom on earth," Christendom as it lives and breathes. We call the church invisible, not because nothing of it can be seen or perceived here on earth, but only because we do not count the members of the church, because we cannot say for certain who all really belong to it and who do not. The Lord alone knows those who are His. The invisible Church has visible marks, Word and Sacrament, from which it may be concluded with certainty that in such and such a place the holy Christian Church really exists. The general church breaks up into individual churches or congregations and exists in the individual local congregations. If one takes away all the individual existing congregations and Christians, nothing remains of the One Holy Christian Church. The general church is all Christianity on earth, and an individual Christian congregation is a part of Christianity. And what one now

The same thing that is rightly said of the whole is also true of each individual part of the whole. Each part has the nature of the whole. What is praised and professed of all Christians in general is also true of a certain number of Christians, larger or smaller, gathered together in one place. And we have already been persuaded that the apostles give the same praise to each of the Christian churches to which they send their epistles, which the Scriptures ascribe to the one general church. According to the divine word, therefore, every Christian may and ought to speak and judge thus of his church, of the church to which he belongs: These are believers, saints, sanctified; these are brethren, children of God; these are the elect and beloved of God; this is a church of God, a temple of the living God, a dwelling-place of God in the Spirit; this is an army of Christ.

What is the reason that often makes us doubtful about giving such high praise to our Christian churches? We see in them so many unchristian deeds, so many weaknesses and infirmities. We ask: What was the state of the churches of the apostolic age, to which the apostles unhesitatingly attached those honorable names? Certainly, they stood higher than our churches on the average. God had poured out upon the church of the apostolic age an especially abundant measure of the Spirit and faith. But even those churches, the churches at Rome, Corinth, Galatia, etc., were not free from stains. Indeed, if we look closely, we find in them the very same infirmities that we deplore in our churches. And if the apostles were not deterred by such infirmities from showering those churches with high titles of honor, so to speak, we should not let similar infirmities and deficiencies determine us to withhold from our churches the honor due to them.

We often complain in regard to our churches about spiritual fullness and sluggishness, that many are so slow of heart to hear and learn God's Word. St. Paul reproaches the Corinthian church for the same thing: "You have already become full, you have already become rich!" 1 Cor. 4:8 We groan that the worldly mind wants to break in on us, that so many of us even covetously look over to the world and its pleasures, yes, even nibble and taste of them. St. Paul rebukes and punishes the Corinthian Christians for partaking of the sacrificial meals of the Gentiles, at least a good portion of them. 1 Cor. 10, 16. ff. We point with pain to the lack of brotherly love among our Christians. Yes, this is a sore spot. Instead of love and peace, we find strife, contention, and contention. When St. Paul so poignantly sets before the Corinthians the image of true love, 1 Cor. 13, when the apostles in all their epistles so repeatedly and urgently exhort the Christians to whom they address themselves to love, to brotherly love, we recognize that those first churches were also lacking in this respect. In Corinth brethren quarreled with one another about mine and thine, and even sued one another before the heathen judges. 1 Cor. 6, 1. ff. In our churches we often miss the right willingness to sacrifice. The gifts do not want to flow by themselves. We must knock, beg, and exhort again and again. The apostle had said in the Corinthian

The church needed this as well. In his first letter he asked them to raise a collection for their poor fellow Christians in Jerusalem. 1 Cor. 16, 1. ff. But with this short request the matter was not done. In his second letter he had to say a lot about the same matter and gave the Corinthians to consider that he who sows sparingly will also reap sparingly. 2 Cor. 8. 9. And in spite of all this, the apostle does not take back what he wrote to the Corinthian church at the beginning of his two epistles; they are still regarded by him as "saints", as the "church of God". So we also have no reason to deny our congregations these distinguishing titles for the sake of such infirmities, bad habits, and vices as have just been mentioned.

These are weaknesses that are still found in Christians who do not immediately cast out the Christian faith from their hearts. But do we not also find in Christian congregations impulses and annoyances, obvious works of the flesh, which are utterly incompatible with Christianity? Is not one who belongs to a Christian congregation soon revealed here, soon there, as a vicious servant, a drunkard or a deceiver or a fornicator and adulterer? Where this happens, all pious Christians mourn. But do not think that there was ever a Christian church in which such things were quite impossible. St. Paul writes to the Ephesians, "But fornication, and all uncleanness, or covetousness, let it not be said of you, as it is lawful for the saints." Eph. 5, 3. And to the Colossians, "Mortify therefore your members which are upon the earth, fornication, uncleanness, vile concupiscence, evil desire." Col. 3, 5. Such things must therefore have occurred in those churches also. The apostle exhorts the Christians at Ephesus, "Let him that stole steal no more." Eph. 4, 28. And, "Be not drunken with wine, from which cometh disorderliness." Eph. 5, 18. Members of the Ephesian church must have given him cause for such a warning. But Paul does not attribute the shame of individuals to the whole church. He still considers the Christians in Ephesus and Colosse as believers, chosen ones, saints and beloved. The Ephesian church is still considered by him to be a dwelling place of God in the Spirit. Therefore, even if Satan now attaches a stain to a Christian church, we still have no right to consider it a dwelling place of unclean spirits. Even if it is scolded by the world that the whole of Christianity is hypocrisy, it has not yet lost its honor before God.

It is obvious that such wicked people are no longer members of Christianity. A righteous Christian congregation also puts away those who live in public vices and do not want to desist from them. However, even if a Christian congregation does not immediately fulfill this sacred duty, we should be careful in our judgment, and not immediately close our eyes as if it were no longer a Christian congregation. We come back again to the Corinthian church. There one had committed an abominable deed, had taken his father's wife in marriage, and refused to put away the incest. And St. Paul was quite displeased that the Corinthian church hesitated to banish this incestuous man. So it is with him



He calls upon the church not to delay any longer and to agree with his judgment. 1 Cor. 5, 1. ff. We know that the church finally obeyed the apostle's instruction, and that the sinner repented and was received back into the church. But also at the time when the church let the offender go unpunished, Paul had no hesitation to call it a temple of God. 1 Cor. 3, 16. 17. We would not follow the apostolic example if we would immediately condemn and condemn a congregation that is still somewhat lax in church discipline and banishment as a bunch of unbelievers.

It can easily happen, even in a congregation that has heard the word of the pure doctrine from the mouth of its teachers from the beginning, that many turn to an intruding false teacher who flatters them and listens to them with sweet words. How then? Shall we immediately break the rod over such a church, which does not immediately reject false doctrine from itself, and proclaim brotherhood to it? With the Galatian churches this case had occurred. False apostles had crept in there, who wanted to catch the Christians again under Jewish statutes. St. Paul curses these teachers and their gospel and complains that the Galatians had so quickly turned away from the gospel of Christ. Gal. 1, 6. ff. Nevertheless he addresses the Betharians in his letter as dear brothers. They also still give ear to his words. There was still hope to win them back. This is instruction for us. As long as those who were our fellow believers are not fixed in false doctrine, apostasy and unbelief, as long as they lend their ear to the voice of truth, we are to acknowledge and welcome them as brothers in Christ.

In a word: as long as there is no obvious evidence that a congregation has renounced Christianity, as long as unchristian doctrine, unchristian life has not yet come to dominate it, we are obliged to respect and honor it as holy, beloved, as a congregation of God, in spite of all the stains and wrinkles that disfigure the face of the bride of Christ.

(Conclusion follows.)

Memorial

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Draft of Synodal Constitution - presented to congregation - W.'s trip to Fort Wayne - meeting with Crämer - conference at Fort Wayne.

We will now let another person involved, Pastor Fr. Lochner, tell us how it happened. He writes: "In order to establish a church connection with the Saxon Lutherans, the three of us, Blessed Dr. Sihler, Pastor A. Ernst, then pastor in Neu-Dettelsau near Marysville, Ohio, and I, then pastor in Toledo, Ohio, set out for St. Louis at the beginning of May 1846. Sihler and Ernst had already resigned from the Synod of Ohio; I

but belonged to the Michigan Synod with the blessed Pastor he submitted the bill to the congregation for discussion. But, Hattstädt, Pastor (now Professor) Crämer, and Pastorbut, what opposition did it meet with, what misgivings were Trautmann, but was determined with those to resign if, at its raised against it, how did one see in a synodal association, first meeting, to be held in June, it did not abandon its Unionist even though it was supposed to have only an advisory power, stand taken in praxi, for which there was little hope.

"On the way we already met on May 12 with Pastors Löber, Keyl, and Grüber, who boarded at Wittenberg Landing in the evening, and during the day After that we arrived with them at Walther's. What a completely different personality appeared to us there, since we had imagined him to be a man of spirit, but nevertheless more stolid-looking! And with what love, with what joy and kindness he received us strangers, and how considerately he treated us in the days that followed! Soon he had won all our confidence, all our love. Especially we two, Ernst and I, breathed a sigh of relief, who had become a little tight around the heart and had lost our courage a little, since on the journey the blessed Keyl had examined us sharply whether we were also preaching correctly according to Luther, and we did not know how to give enough information!

"With Pastor Fürbringer we three were Walther's guests. But how modest, not to say poor, were the external conditions of our dear host at that time. Opposite the old Trinity Church, where the Saxon Mill now stands, there was a two-story brick house. The upper part to the front was occupied by the shoemaker Neumüller, a brother-in-law of Walther, the lower part by the blessed Pastor Bünger, Walther's and soon after also my mother-in-law, who owned the house. Walther lived in the lower part for rent. This lower part consisted of a living room, which was at the same time a bedroom for him, his wife, and two children, an adjoining small summer kitchen and his study. The latter, however, had to serve as a guest room at the same time. When it was time to go to bed, the lounge was folded down to serve as a double bed for Dr. Sihler and Pastor Fürbringer, and a low frame was pulled out from under it to serve as a storage place for Pastor Ernst and me. During breakfast in the morning, the transformation of the improvised bedroom into a study room took place each time.

"After our instruction received from Pastor Löhe had been gone through and after we had given a satisfactory answer on some points of it, we went to work - to the joint drafting of a synodal constitution. The drafting of this took about a week. What wonderful, and especially for the three of us so instructive, so blessed days they were! How much light was shed on church and ministry, especially by Walther! But also how we felt towards Walther and his fellow ministers our then still so great lack in every respect!

"When we had come to terms with this bill, we decided to immediately make copies of it, send them to like-minded people, and invite them to a conference in Fort Wayne for July.

"At the same time, at Walther's invitation, we attended an extra parish meeting at which

again and again and again the bogeyman of a German consistory! And Walther? While at that time I, still a very young novice, often wanted to stand still in the face of such opposition on the part of a congregation, yes, such a discerning congregation, since I had thought that the congregation would immediately say yes and amen to Walther and his statements, and the facial expressions and gestures of Dr. Sihler, who was sitting next to me, sometimes indicated that he, too, might have jumped out of his skin, Walther could not be brought out of his calm. He responded to every objection with admirable patience, and sought to remove every misgiving. And even if he sometimes had to be a little serious with one or the other, this was done with avoidance of all carnal eagerness, everything was done with moderation and dignity. In all his speeches, however, he endeavored to show the congregation that a synodal constitution of this kind, far from diminishing the rights of the congregation, sought rather to preserve them. Even if not with all, at the end of this meeting, which lasted until late into the night, all doubts had fallen with most. We guests, however, had learned a lot for the leadership of a congregational meeting at that time."

In eight other congregational meetings the draft of the Synodal Constitution was discussed, and in the last one - on June 18 - it was decided that Pastor Walther would attend the conference in Fort Wayne, where the draft was to be gone through again and to which Dr. Sihler also wanted to invite other like-minded people who had not been able to come to St. Louis. Sixteen pastors showed up in Fort Wayne. Six pastors who could not be present had assured the conference of their hearty approval of the plan. The draft was adopted with few changes, and a resolution was passed to meet in synod on the basis of it in Chicago in April, 1847.

About Walther's trip to this conference Pastor Fr. Lochner reports from the mouth of his brother-in-law, Director H. Löber, 'as an eye and ear witness: "When Walther traveled with Pastor Löber and his son, who was still a student at that time, to that conference in Fort Wayne in July 1846, they talked a lot about the synod that was now to be formed on the basis of the documents. Walther could not hide his concern as to how the work would turn out, since he did not yet have sufficient guarantee from all those invited as to how they stood in doctrine, as to what spiritual child each of them was (I add: we three, who were together with the Saxon brothers in St. Louis in May and were recognized by them purely in doctrine, still had many frailties that could not escape them). Arriving at the Junction from Cincinnati early in the day, the travelers had to wait a large part of the day for the canal boat coming from Toledo. They therefore used the beautiful morning for a walk in the woods and talked again about the things that filled their hearts and made them anxious. But then

In the solitude of the forest, they sang the morning hymn recited by the blessed Löber: "Thanks be to God in the highest", and when it was finished, Walther fell down with his companions and poured out a moving prayer for the church and for the establishment of a true believing synod in this country of freedom of conscience. After they had spent some time in the forest, they went to the landing place, because the Toledo canal boat had to arrive soon. It was not long in coming. As it approached, Walther called the attention of his companions to the black-clad men standing on the deck with their long pipes. They were Crämer, the Indian missionary and pastor of Frankenmuth, and several of his companions from the Franks. Soon, too, Walther and Löber were in complete agreement with Crämer on all points."

Prof. Crämer describes his first meeting with Walther as follows: "Since I was already prevented by fever from attending the preliminary conference in Cleveland organized by Dr. Sihler and others, I hurried all the more to attend the conference invited to Fort Wayne, Ind. the next year, in 1846, at which we pastors from Michigan, Ohio and Indiana met with the Saxon brethren from Missouri to discuss the constitution of the synod which came into being in Chicago in 1847. The way to Fort Wayne for us northerners at that time was from Toledo on the Wabash Canal, which divides 70 miles from Fort Wayne at the so-called Junction into two arms, one of which runs west past Fort Wayne through Indiana, the other from Cincinnati to the Junction. On the latter the Saxon brothers came, since they, shunning the arduous and tedious way by land, preferred to travel down the Mississippi to the mouth of the Ohio, up this to Cincinnati, and thence on the canal to Fort Wayne. The boat which brought them to the Junction had already arrived, and was only waiting for ours to carry on its westward-bound passengers. It was not long before a slender man with a prominent nose and fiery eyes stepped out of the door of the little inn, followed by a serious, but mild-eyed slender man and a young studious, who immediately boarded our boat. The former was, of course, Walther, the other the venerable Pastor Löber, and his son. The joy of the happy meeting was great on both sides, and soon, as we sailed along the canal smoothly and undisturbed, all were engaged in the most eager conversation among themselves. So I with Walther. I was very interested in getting to know the man personally, whom I had already recognized from his "Lutheran" as a pillar of genuine biblical Lutheran truth. Walther, on the other hand, also wanted to know what kind of man Löhe had sent over to lead the colonization and missionary work and to be a leader of his disciples. Soon we were engaged in a serious conversation about the doctrine in all points, which lasted the whole long journey. Of course, the doctrine of election by grace also came up, and I thank God that I have an opportunity here to testify that the good man of God already at that time accepted the biblical Lutheran doctrine of election by grace.

The conference was held in the presence of and with the help of the Eastern brethren, and Dr. Sihler writes: "The main purpose of this meeting was to discuss the outlines of the document that Pastor Walther had written in St. Louis. Dr. Sihler writes about the conference itself: "The main purpose of this meeting was, in the presence and with the help of the Eastern brethren, to go over anew and bring to a conclusion the main features of the draft of an orthodox Lutheran synodal constitution drawn up by Pastor Walther in St. Louis. Of course, here too, as in St. Louis, the Saxon brethren, or Walther, had to do the work; for we Easterners were quite newcomers to this delicate and difficult work. But we all keep fresh courage and good confidence, and in the end resolved to meet with deputies from the Chicago congregations in the spring of 1847 for the formation of an orthodox synod." (Curriculum Vitae II, p. 72.)

At the congregational meeting on February 1, Pastor Walther put the following questions to the congregation: 1. whether there was anyone in the congregation who did not object to a synod, but who might not agree with the present constitution; 2. whether there was anyone in the congregation who believed that a synod was not necessary or not beneficial. At the meeting on February 22, the congregation declared that the synod was necessary and beneficial, and resolved to join it if a paragraph were added to the constitution stating that the synod was only a deliberative body, and that therefore no decision of it had binding force on a congregation if it imposed something on the congregation.*)

(To be continued.)

To the ecclesiastical chronicle.

I. America.

State Schools. From the "School Journal" we have the following:-"At Washington, D. C., the Assistant Attorney General for the Department of the Interior, Zach. Montgomery, in a public speech, expressed views on the school question such as are seldom heard from a State official. These culminated in the following seven points: 1. Nature has imposed upon parents the duty of feeding, clothing and educating their children. 2. it is the duty of the commonwealth to feed and educate children when parents are unable to do so. 3. the people should be taxed only for those children mentioned in point 2. 4. all parents who are sane should choose the teachers for their children themselves. 5. no state should prescribe a school system and textbooks without the specific consent of the parents. (6) Only elementary education should be given in the public schools. 7. higher education should be left to private institutions. Points 1-3, 6 and 7 are worthy of all consideration, and point 3 in particular demands no more than is right and just."

Among English Lutherans in the Southern States there are certainly some who aspire to the right; but, on the whole, Southern Lutherans stand on the same ground as those of the Northern Ge-

*) The paragraph has been incorporated. See Constitution Cap. IV, IV, A. § 9.

neral Synod, that is, from a non-Lutheran, unirkreverent standpoint. Thus, a recent conference of Southern pastors discussed the question: Should Lutherans participate with others in worship gatherings? How the question was decided can easily be guessed from the fact that a Baptist preacher took part in the negotiations.

A Rich Gift for Negro Mission. An 87-year-old aged man in Connecticut, named Daniel Hand, has given to the Congregational Missionary Society the sum of \$1,894,000 for the education of the colored people of the Southern States.

No lodge chaplain is allowed to officiate in the Episcopal churchyard in Mt. Holly, N. I. The other day an influential resident of Mt. Holly, who had belonged to the Odd Fellow Lodge during his lifetime, was buried in the Episcopal churchyard. The Chaplain of the Lodge wished to officiate and read the burial form of his Order. The trustees of the churchyard, however, did not permit such and so the lodge ceremony had to be omitted. (H. u. Z.)

There is a Young People's Methodist Association in the Methodist Church. At the recent meeting held in Chicago, a lady, Mrs. Mayer, also gave a lecture on "Amusements." She rightly discountenanced going to the theatre and dancing. "Many other things, however, which have crept into the (Methodist) church, which are not conducive to godliness, nay, have a tendency to deprave the youth, she treated - too liberally." When asked what her view was of the "church fairs," whereby money is drummed up in all possible ways for church purposes, she said, "The social element must be cultivated, the youth must have such meetings, but it is not the best way to make money in such a way." According to this, then, this thoroughly reprehensible way of making money would still be a good way. Some voices, to be sure, rose up against such pronouncements; indeed, Dr. Jackson, as the "Apologist" says, expresses the fear "that such an independently organized association in the church might in time do more harm than good; our doctrine and customs should be sufficient for the young people, and they would have no need at all to exhibit their own confession." But such voices will not do much good. The association has found such recognition in the Methodist Church that Bishop Merrill has appointed a superintendent for the same.

Contempt of infant baptism. From the statistical report of the Northern Presbyterians, recently published, we lift out the following. Congregations 6543. baptized, adults 18,799; infants 23,869. From this it appears that to one congregation there are not yet on an average 4 infants baptized in the course of a year, and the large number of adults yet to be baptized strengthens the evidence how terribly the contempt of infant baptism has broken in among these people. The situation is still worse among the "Southern Presbyterians," among whom there are only 5155 infant baptisms for every 2280 churches, besides 3482 newly baptized adults. An explanation of this distressing phenomenon can be found in the false doctrine of the means of grace, especially of the sacraments, which is current among the Reformed, according to which baptism is not in truth the bath of regeneration and renewal of the Holy Spirit, does not work forgiveness of sins, does not deliver from death and the devil, and does not give eternal blessedness. A. G.

On a Bicycle an American Reverend and Doctor of Theology takes a ride after adventures through the Netherlands and the German Rhine Valley, and the "Presbyterian," an ecclesiastical paper of the northern-



Presbyterian, has for weeks been publishing in every number accounts of the experiences of this traveling preacher of the latest fashion.

Eleven hundred people made a **pilgrimage** from Ottawa, Ont. to the shrine of St. Anne of Beaupre. They did not make the pilgrimage on foot, as was done in olden times, nor did they have themselves carried on stretchers, but on two railway trains, whose carriages were filled with the sick and the blind and the lame and those otherwise in distress, the pilgrims drove towards the altar of the saint, from which they hoped to return healed. Whether their hopes were fulfilled we do not find reported.

A. G.

Spiritualism (spiritism) has often been exposed as a fraud. Now also one of the "founders" of the same, Mrs. M. Fox Kane, in a lecture given in New York, has declared this spirit knocking to be a lie and a fraud, in order to ease her conscience and not to have to die with the great lie she has helped to raise.

II. abroad.

Miraculous life-saving. Pastor Frohwein from the Immanuel Synod in Germany passed the Schneidemühl station at night on one of his official journeys, got lost, fell on the rails and suddenly saw a slowly approaching locomotive close in front of him. It was no longer possible for him to jump to the side; he threw himself down between the rails, believed that his end had come, and delivered his soul into God's merciful hands. The locomotive passed over him, the ash-box seized his clothes, and dragged him away with it, what fearful moments! But even in such distress the Lord can help; and he did help. The clothes tore, the locomotive continued on its way. Pastor Frohwein remained lying down and called out. Then the station servants came and carried in the man who was badly wounded in the face, forehead, and hands, and a doctor, who was brought quickly, applied the first bandage; thank God! there was no major bodily damage, and the healing was very slow. The same Pastor Frohwein was formerly a professor at various teaching institutions in Warsaw, and was dismissed from his office there without a pension because of his faithful Lutheran confession. (A. E. L. K.)

Roman Abominations. On April 1, on the occasion of his 50th anniversary as a priest, Pope Leo XIII also remembered "the poor souls in purgatory" and decreed that on the last Sunday in September the sacrifice of the Mass should be offered for them. A French newspaper commented: "This Mass, without equal, will be the most solemn act that the Pope has ever performed to redeem the prisoners of Purgatory, these souls who are much more cruelly tested than the slaves of Africa. Thus, on September 30, by the That of Leo XIII, we shall at once populate heaven with millions." How the scandal now proceeded in reality on September 30 of this year, the "Osservatore Romano," the Papal press organ, reports as follows: "Already at 8 o'clock in the morning St. Peter's Church was filled with people. In the upper part of the apse tribunes were erected for the diplomatic corps and for the Roman aristocracy. Other tribunes were also set up in the back of the apse, as well as in the nave and in the two aisles. While the celebration of the Office of the Dead was awaited, the Archbishop of Chalcedon intoned a third part of the Rosary, and about 35,000 voices from all parts of the Church responded to him. At about 9 o'clock the pope proceeded on the Sedia Gestatoria through the central nave to the papal altar. The entourage consisted of a fine court. At the appearance of the pope a very lively applause arose and accompanied him until the sedia was settled before the papal altar. There knelt the

Pabst sat down, prepared for the Mass, put on the violet vestments and began the action. During the Mass, the singers of the Sistine and Capella Giulia sang two motets together. After the Mass was finished, the pope heard a second Mass of thanksgiving read by one of his secret chaplains at an altar erected for the purpose. During the Mass, the Papal Vicar of Rome intoned a third part of the Rosary. After the second Mass, the Pontiff donned the papal vestments of purple stole, red vesper mantle, and mitre of silver fabric. Then, followed by the cardinals, the bishops and the Vatican clergy, he went on foot to the Confessio and sat down on a folding chair. In front of the folding chair a precious shroud was spread out on the floor. Around it the cardinals, prelates and clergy took their places. In the meantime the singers intoned the Libera me Domine. After this the pope prayed an Our Father for himself, sprinkled the shroud with holy water, incensed it and concluded the act with an Oremus. Then he returned to the papal altar, took off the papal vestments, ascended the Sedia, and from here gave the blessing before the Confessio. After this the procession returned to the Sacramental Chapel, while new shouts of joy and new applause broke out from all sides of the church. The ceremony was over about 11 o'clock. It is estimated that 35,000 persons took part in it."

Church conditions in Berlin. "In the Berlin city council meeting a bill was discussed that would give part of the Lausitzer Platz to the Emmaus congregation for the construction of a church. The newly elected city councillor Kuhnert, formerly a Berlin community teacher, now spokesman for the free community and Social Democrat, protested against the cession of Lausitzer Platz for the purpose of building a church. Among other things he said: For a large city the free squares are necessary for sanitary reasons, they act like ventilators, a church building cuts off air and light. The Freisinnigen are in the habit of putting forward the same reasons against the building of churches in the city council. Their slogan is: 'Decorative squares, but no church buildings.' The reason why the Social Democrat Kuhnert protested against the church building was new. He said: 'Life in a large city causes noise enough. The noise of the ringing of bells is downright nerve-wracking. Yes, just listen to the same tone over and over again: 1, 3, 5, and not pure at that! The ringing of bells only disturbs the Sunday peace. Instead of a church, it would be better to build a large meeting hall for all parties. You can have us of the Labour Party for that too. The great majority of the people living around Lausitzer Platz are anti-church. This is proven by the decrease in the number of baptisms, marriages 2c. The leaving of the national church would be even more numerous, if many people did not shy away from the costs and were afraid of reprimands. The ecclesiastical spirit in that region was very weak. The building of the church is nothing but a private affair of the Emmaus congregation, and this congregation would decide differently if it had come out of general, equal, direct, and secret elections. There is absolutely no ecclesiastical emergency in that region, but there is spiritual emergency and emergency in the economic and political spheres. You represent the special interest of the bourgeois parties; my duty is to go with the people and to stand up for the people.'" (P. a. S.)

Consider Christ's judgment seat
Can direct thee, man, from sins.

Ordinations and introductions.

By order of the Honorable Presidency of the Eastern District, Cand. S. Glaser ordained and inducted at Lockport, N. U., on the 22d Sunday after Trin. A. T. Hanser.

On the feast of the Reformation, Cand. Gustav Paulus Storm was ordained and introduced by the undersigned on behalf of the Honorable President Hilgendorf in Friedensau, Thayer Co, Nebr. H. Voß.
Address: liov. 6. 15 Storni, l'rivcleusuu, ^üu^orOo., dlodr.

On the 18th Sunday after Trin. Mr. 15 J. Schlerf, called from the Lutheran Bethlehem congregation at Milwaukee, Wis. was introduced by me, assisted by Prof. C. Huth.
H. Sprengeler.

On the 22nd Sunday after Trin. Mr. 15 F. W. Brockmann, by order of the Honorable Presidency, was installed in the Lutheran Zion congregation at Mascoutah, Ill, assisted by Mr. U. W. Heinemann, of the undersigned. Chr. Küh n.

On the 22nd Sunday after Trinity, Mr. U. J. H. F. Hoyer was introduced to the congregation at Hanover, Washington Co., Kansas, by the undersigned, on behalf of Mr. President Pennekamp. G. Polack, Sr.
Address: Rov. 3. U. 15 Ilozor,
Ilnnovor, lVusüinAton Oo., Lun8N8.

On the 31st of October, Mr. 15 R. Ludwig, by order of the Presidency of the Kansas District, was introduced tn the community near Berne byC
. Cousin.
Address: liov. li. 1-utUviz;, Ra.^l, Aoiunlin Oo., Knn8U8.

By order of Mr. President Wunder, Mr. 15 Joh. Heyer was installed on the 23rd Sunday after Trin. with the assistance of Mr. 15 G. Kuehn by the undersigned at St. Matthew's Lutheran Church, Lucas Township, Effingham Co, Ill.
Val. Hornung.
Address: Uov. 3oliu Uo.vvr,
^iliterrond, MtinAlmna Oo., Ill.

By order of the Most Reverend Mr. President Biltz, Mr. 15 E. Bangert er inducted into the congregation at Gainesville, Ark. on the 24th Sunday after Trinity. A. Frederking.
Address: liov. 15 Unnzxortor, <Hno8viHo, ^rk.

By order of the Honorable Mr. President Pennekamp, Mr. 15 E. Mähr was introduced by me to the congregation at Spring Valley, Kansas, on the 24th Sunday after Trin.
R. v. Niebelschütz.
Address: Uev. L. Lluolir,
Spring Valley, lUokkor8Oll Oo., Kun8.

By order of the Honorable Mr. President Brand, Mr. 15 Alexander C. Kuss, formerly of Gardenville, N. U", was ordained on the 24th Sunday after Trin. (Nov. 11) in St. Peter's parish at Town Cambria and Wilson, assisted by 15 H. Dorn introduced byH
. Cook.
Address: kov. 0. Xus8, Xortü kickse, biisKum Oo., V.

Church dedications.

On the 12th Sunday after Trin. the newly built church (46 X "2) of the Lutheran Bethlehem congregation at Milwaukee, Wis. was dedicated to the service of God. The festival preachers were Messrs. k!5 F. Lochner, J. Schütte and the undersigned.
H. Sprengeler.

On the 17th Sunday after Trinity, the newly built St. Paul's Church of the Negro Mission (size 54X28X21) at New Orleans, La. was dedicated to the service of God. The celebratory preacher was Mr. 15 A. Burgdorf.
G. J. Wegener.

On the 18th Sunday after Trinity, the Lutheran Zion congregation at Elk Creek, Nebr. dedicated their little church (20X42) to the service of God. The festival preacher was C
. H. Seltz.

On the 21st Sunday after Trinity, the newly built church (30X50) of my branch at CharterOak, Crawford Co, Iowa, was dedicated to the service of God. Celebrating preachers: kk. W. T. Stroebel and M. Herrmann. C.
A. Bretscher.

On the 21st Sunday after Trin. the Lutheran Jmmanuels congregation at Gaylord, Minn. dedicated their newly built church (36X60) to the service of God. Preaching were Messrs. k!5 R. Köhler, H. Quehl, G. Ahner (German) and A. Landeck (English).
E. L. Kretzschmar.

On the 21st Sunday after Trinity the newly built church (18X24) of Trinity Lutheran congregation nearNorthville, Spink Co, Dak, was dedicated to the service of God. The festival preachers were Mr. 15 C. C. Metz and undersigned. G. J. Fischer.

On the 22nd Sunday after Trin. the Lutheran congregation of St. Peter's in Riley, Mich. consecrated their new church (Lriedvolloerin^, 36X60 and tower with bell) to the service of God. Preaching were the ?? H. Speckhard and F. Häuser (English).

J.H. Witte.

On the 22nd Sunday after Trin. the new church of the Jmmanuel's congregation at Menno, Dak. Terr. was consecrated. Festive preachers: ?? L. Krüger and O. Clöter jr. E. F. Welcher.

On the 22nd Sunday after Trin. the Trinity congregation at Memphis, Tenn. dedicated their newly completed house of God to the service of God. The festival preachers were: H. Sieck, J. G. Pflantz, and C. F. Obermeyer (English).

W. H. T. Da u.

On the 22nd Sunday after Trin. the new church of the Lutheran St. Johannis congregation in Topeka, Kansas (40X87 with tower), was dedicated to the service of God. Festive preachers were ? E. Zehn, P. C. Hafner and Prof. H. Käppel (the latter in English).

Mrs. Pennekamp.

Mission Festivals.

On the 19th Sunday after Trinity, the Lutheran congregation in Magnolia, Iowa, celebrated Mission Day. Speakers: ?. Stroebel and undersigned. Collecte: -16.20. J. F. Nuoffer.

On the 20th Sunday after Trin. the congregation at Cumberland, Md. and neighboring churches celebrated Mission Feast. Preacher: C. Lauterbach and undersigned. Collecte: -39.00.

I. F. W. Kuhlman.

On the 20th Sunday after Trin. the congregations of Cull man, Hanceville and Garden City, Ala. celebrated mission feast. Collecte: 22.00. Feast preachers: the?? Scheibe and Lauer. Undersigned delivered a lecture.

F. Engelbert.

On the 20th Sunday after Trin. the Trinity congregation at Oshkosh, Wis. celebrated with the congregation belonging to the Hon. Wisconsin Synod of Mr. ? Dowidat mission feast. Festival preacher: ?. C. F. Ebert and undersigned. Collecte: -55.81.

Joh. G. Nützel!

On the 20th Sunday after Trinity, the congregation in Los Angeles, Cal., celebrated a mission festival, in which guests from Orange also participated. The festival preachers were ? Waldt and Kogler. Collecte: -61.00.

G. Runkel.

On October 14, the congregations of? Wilder, Stark and those of the undersigned celebrated mission feast at Rose Hill, Tex. Feast preachers: the?? Wilder and Stark. Collecte: -80.40.

G. J. Müller.

The congregation near Hampton, Iowa, celebrated Mission Feast on October 14. Undersigned preached. Collecte for Mission in Iowa: -15.02.

C. W. Diederich.

On the 20th Sunday after Trinity, my congregation celebrated Mission Feast at William Penn, Texas. The festival preachers were ck. Wolfram and Eckhardt. The Collecte for Mission in Texas: -23.25. P. Klindworth.

On the 21st Sunday after Trinity, the congregation in New Welle, Wo. celebrated a mission feast. Professors Gräbner and Stöckhardt preached. Collecte: -36.00.

W. Matushka.

On the 21st Sunday after Trin. the congregations near Tilsit and Gordonville, Mo. celebrated Mission Feast. Festprrdiger: the Messrs. kk. J. Schaller and O. R. Häschen. Collecte: -75.75.

I. G. Pflantz.

On the 21st Sunday after Trin. the congregation celebrated at Freeman, Dak. Terr., mission feast. Festival preacher: ?. E. G. Starck and undersigned. Collecte:-110.00. E. F. Welcher.

On the 21st Sunday after Trin. the congregations of ?? Rolf, Biedermann and Albrecht at St. Paul, Minn. celebrated mission feast, in the morning each congregation in its own church, in the afternoon together in the church of the undersigned. Festive preachers in the afternoon: kk. Rolf and Biedermann. Collecte: -43.23.

Ed. Albrecht.

On October 21, the congregations of ? L. Geyers and ?. H. Kilians celebrated a joint mission festival in Serbin, Texas. The festival preachers were ?. E. Starck and ?. P. Klindworth. The collecte was -49.00.

L. Geyer.

On the 21st Sunday after Trin. the congregation at Luzerne, Iowa, celebrated Mission Feast. Mr. ?. Deckmann preached. Collecte: -26.55.

Ph. Studt.

On Reformation Day afternoon, the congregation at Wentworth, Dak. celebrated Missionsfest and collectirte for inner mission of Minnesota and Dakota District -10.25.

H. Laux.

On the 23rd Sunday after Trin. my congregation in Berlin, Wis. celebrated Missionsfest. Festival preachers: the ?? Nützel! and Rehwinkel. Collecte: -33.40.

C.F. Ebert.

Report from the Addison Board of Supervisors on the Wirthschaftsgebäude.

As is known, the Honorable General Synod had decided last year that a hostelry should be built in Addison for the school teachers' seminary, and it had approved the sum of -14,000.00 for this purpose. There was still -6160.58 in the building fund for Addison on April 1, 1887, which was to be expended with it. This building sum had increased to -13,025.12 by February of this year by contributions and signatures. So, in God's name, we proceeded with the construction and, through a change in the plan, had the good fortune to be able to include a spacious dining room in the building, for according to the original plan the dining room remained in the dark, dull ground floors. The building now contains a dining room, kitchen, three storerooms, two cellars, five rooms for the caretaker's family, two rooms for maids, a room for servant and baker, a guest room, four sick rooms for the pupils, a room for the flour, bakehouse and oven, all under one roof. The cost of the building is -14, 107.79. Thus all the needs of the school teachers' seminary are amply provided for.

Only the apartment for the director we could not and were not allowed to build, because up to now the over-sum of -1500.00, fixed according to the decision of the synod, has not been approved by the congregations.

The Illinois District, meeting in May, decided what the construction would cost over -14,000.00, it wished to raise by extra contributions. At that time, as a result of a superficial estimate of the number of bricks required, we believed that the building would come in six to seven hundred dollars higher. Fortunately, however, this was much too high.

A good part of the signatures has now been paid in, but there are still -2001.62 signatures outstanding, which the general treasurer in the synodal treasury needs quite urgently. The dear congregations are therefore urgently requested to convert their signatures into sent-in "6ask" as soon as possible.

On behalf of the Supervisory Authority
Addison, October 30, 1888. T. John Great.

Receipt and thanks.

From a letter addressed to the Reverend President Schwan from Father G. Bertram in New Zealand, dated 27 August of this year, we learn the following:

"A few weeks ago your dear letter came into my hands, and at the same time with the same mail a money shipment from Mr. Meier in St. Louis in the amount of L 21. 7. 4. Both, letter and money shipment, were a great blessing to us just at this time. The letter brought comfort and filled our hearts with new courage; the money brought the help we so longed for. You have taken care of us so faithfully and lovingly, venerable, dear Mr. President, and have spoken so fatherly and emphatically for us, who are unknown to you, that I do not know how to thank you properly. But I do know this and believe it from the bottom of my heart: the merciful Saviour will not let such love, which you have shown to the poorest of his brothers, go unrewarded. . . . But may he also bless all those dear brothers in the ministry and in the congregations whose hearts have been opened to our need through your warm and eloquent intercession. May he bless the venerable Missouri Synod, which has not been ashamed of the little despised Church of the Cross in New Zealand, but has acknowledged it as its sister, and has come to its assistance."

For your consideration.

In the matter of the promissory note issue of the German Lutheran congregation at Haverstraw, N. Y., I request that all letters and monies be directed to the congregational elder there, Mr. Adam Glassing.

Winfield Junction, N. Y. Alfred Tilly.

Income to the Middle District coffers:

New construction in Addison: By?.Mueller inLanesville-3.00. ?. Husband's Gem. at Arcadia-23.25. D. ?. List at Preble by N. N. 1.50. By ?. Zschoche's Gem. in Marion Township, 1st inst. 75.00. (S. -102.75.)
New construction in Milwaukee: ?. Husmann's Gem. at Arcadia 23.25. St. Peter's Gem. ?. Thiemes at Columbia City, last z. 8.50. (p. -31.75.)



Synodical Fund: P. Berg's Gem. in Adams Co. -9.00. k. Husmann's Gem. at Arcaioia 2.40. P. Michael's Gem. at Goeglein 8.73. D. P. Gross at Fort Wayne from Wittwe R. 10.00. P. Bethke's Gem. at Reynolds 8.00. P. Kleist's Gem. at New Haven 5.01. ?. Lange's Gem. in Valparaiso 2.50. Wittwe H. of P. Niemann's Gem. Cleveland 5.00. P. Seemeyer's Gem. in Schumm 10.00. A. P. Zschoche's Gem. in Marion Township 8.00. D. ?. Winner in Archbold by J. Leininger sr. 1.00. Peter Leininger das. 1.00. Nachtr. v. ?. Weseloh's Gem. at Cleveland 4.00. P. Jüngel's Gem. at Fort Wayne 17.40. ?. Lothmann's Gem. in Akron 17.05. P. Jox's Gem. in Logansport 10.00. Spec. to cover debts incurred by the visitation in Springfield: P. Thieme's in Columbia City St. Peter's Gem. 5.40. P. Zorn's Gem. in Cleveland 33.03. P. Lehmann's Gem. at Brownstown 5.00. k. Sieving's Gem. at Fairfield Centre 10.00. From d. Missionary b. r. Franke's Gem. b. Ft. Wanne 5.00. (p. -177.52.)

1. Kaumeyer's congregation in Laneastrr -7.00. Mission festival coll. Fr. Koch's congregation in Hufs 18.00. From the missionary office Fr. Zorn's congregation in Cleveland 3.50. Part of the missionary festival coll. P. Hüge's congreg. in Briar Hill 15.00. By P. Gross in Fort Wayne from widow R. 10.00. l'. Bethke's Gem. in Goodland 7.50. By Teacher Fedder in Valparaiso (f. Montana): From d. Gottesk. s. school .75. Ges. on birthday party at Claus Dreesen's 3.00. Ges. on birthday party at A. F. W. Fedder 1.25. Sent by Mrs. Haker to the children in the sewing school of P. Zorn. Zorn's church in Cleveland 5.00. Part of the mission festival coll. P. Bachmann's church in Evansville 59.00. Desgl. ?. Goesswrin's congregation at Vincennes -75.00. C. B. from ?. Niemann's Gem. at Cleveland 1.00. P. Sermeyer's Gem. at Schumm 15.00. By P. Stock at Fort Wayne ges. on WeslingModenbeck's Hochz. 12.13. D. P. Steger in Archbold by l. Leininger sr. 1.00. Tbeil d. missionary festival coll. l'. Bauer's Gem. in Weites (f. travel preacher) 15.00. Desgl. d. Gemm. d. kk. Trautmann in Columbus u. Mertz a. d. Clifty 28.00. (p. -277.13.)

Negermission: Theil d. Missionsfestkoll. ?. Hüge's Gem. at Briar Hill -7.50. A. d. Missionb. P. Franke's Gem. b. Ft. Wayne 5.00. D. ?. Rupprecht in North Dover from Mrs. E. 3.00. D. ?. Schmidt in Elyria "from d. kl. H. Sch. Savings Bank" .50th part of Mission Festival Coll. Fr. Bachmann's congregation in Evansville 20.00. Desgl. Fr. Goesswrin's congregation in Vincennes 32.00. From Fr. Jox's congregation in Logansport 1.00. ?. Seemeyer's parish in Schumm 5.00. Joh. Leininger sr. d. P. Steger in Archbold 1.00. Part of the mission festival coll. P. Bauer's congregation in Weites 10.00. Desgl. of the congregations of the ck. Trautmann and Mertz 14.00. D. ?. Werfelmann in Neu-Dettelsau from Mrs. Scheiderer and her daughters (for New Orleans) 4.25. (p. -103.25.)

Heathen Mission: D. P. Kleist in New Haven by Mrs. Sp. - .50. Found in hallway by dens. .50. (S. -1.00.)

Jewish mission: part of mission festival coll. P. Bachmann's Gem. Evansville -10.00.

English Mission: Fr. Frank's congregation in Zanesville -9.10. Part of the mission festival coll. of Fr. Hüge's congregation in Briar Hill 7.50. Also Fr. Goesswein's congregation in Vincennes (special gifts included) 25.00. Fr. Seemeyer's congregation in Schumm 5.00. Part of the mission festival coll. Fr. Bauer's congregation in Weites 12.00. By iL. Lothmann in Akron by Ch. H. 3.30. Part of mission feast coll. of congreg. of kk. Trautmann and Mertz 14.00. (p. -75.90.)

Faith brothers in Germany: Through Fr. Rupprecht in North Dover from Mrs. E. -5.00. C. Madrr a. Fr. Weseloh's Gem. in Cleveland 1.00. D. dens. spec. for Gem. in Tilsit 1.00. Tbeil d. Missionsfestkoll. P. Bauer's Gem. in Weites 15.10. (S. -22.10.)

Gem. in Columbus, Ohio: ?. Horst's Gem. in Hilliards -12.58. ?. Zorn's Gem. in Cleveland 66.08. r. List's Gem. in Preblr 13.35. r. from P. Zorn's Gem. in Cleveland 1.00. ?. Muller's Gem. at Lanesville -13.00. from P. Kaiser's Gem. at Liverpool 9.08. lL. Hunzicker's Gem. at Edaerton 6.00. k. Lehmann's Gem. near Brownstown 4.00. p. Schumm's Gem. in Kendallville 10.60. p. Husmann's Gem. in Tipton Co. 4.10. ?. Niethammer's Gem. in La Porte 37.56. P. Ernst's Gem. in Euclid 20.00. P. Schmidt's Gem. in Elyria 20.20. D. k. Werfelmann at Neudettelsau .50. P. Kaumeyer's Gem. at Lancaster 9.10. P. Siek at Taylors Creek 6.00. ?. Kretzmann's Gem. in Cleveland 24.00. ?. Wambsganß's Gem. at Newburgh 13.50. Fr. Schlesselmann's Gem. at Friedheim 22.20. From k. Franke's Gem. at Fort Wayne 15.40. P. Hüer's Gem. at Minden 10.25. ?. Engelder's both Gem. at Sugar Grove 10.00. A. P. Zschoche's Gem. in Marion Township 17.00. ?. Mertz and Gem. at Clifty 8.45. (p. -353.95.)

Poor students in St. Louis: D. P. Franke b. Fort Wayne ges. on Carl Stellhorn's Hochz. for M. Zagrl -8.50. For dens. on Louis Thiele's Hochz. das. 4.00. Desgl. on Theo. Schulz's Hochz. 4.05. For Haserdt: Etl. Gldr. P. Schmidt's G. Elyria 5.85. "Männerchor" das. 5.00. P. Trautmann's Gem. in Columbus for Mertz 11.86. (p. -39.26.)

Poor students in Springfield: D. P. Sauer in Fort Wayne from d. Widows W. & B. for G. H. Koch -15.00. k. Schmidt's Gem. in Seymour for Drppat 14.30. virgins'. das. for dens. 7.00. D. P. Kretzmann at Cleveland for A. Hemann: by P. S. 2.00. wedding coll. at Reese-Kölling 4.25. D. P. Stock at Fort Wayne ges. on C. Möller- W. Hockemeyer's Hochz. for F. Daberkow 7.09. Maiden v. k. Niemann's parish in Cleveland for Westerkamp 10.00. (S -59.64.)

Springfield household: St. John's parish. p. Strger's in Archbold -3.73. St. James's parish. dens. 3.00. Fr. Leininger sr. d. dens. .50. Sal. Leininger 1.00. (S. -8.23.)

Poor students in Addison: from Fr. Zorn's in Cleveland "Kasse f. arme Studierende" -4.75. D. dens. ges. on HagedornStühm's Verlobungsf. 9.25. Women's v. P. Niemann's congregation Cleveland f. F. Bodenstein 10.00. By ?. Kaiser in Liverpool ges. on Klamor-Langes wedding for W. Weidner 5.42. (p. -29.42.)

Poor students in Fort Wayne: Through P. Sauer in Fort Wayne from the widows W. & B. for Lauckandt -30.00, for Buszin 15.00. Through dens. for Buszin ges. on Beneke's Hochz. 3.46. Same on W. Lehmkuhl's Hochz. 5.65. Ass. on Carl Stellhorn's Hochz. d. P. Franke b. Fort Wayne 8.50. Etl. Gldr. P. Schmidt's Gem. Elyria for Rimbach 5.00. From the

"Männerchor" das. 5.00. Frauenv. Fr. Niemann's Gem. in Cleveland f. M. Brüggemann 10.00. By P. Markworth coll. on Baute-Beckermeyer's Hochz. for P. Lehmann 5.73. For F. Stock and H. Müller: Ges. on Wesling-Rodenbeck's Hochz., at Fort Wayne 12.00. Ges. on F. König- W. Schaper's Hochz.; b. Ft. Wayne 14.47. Ges. on C. Möller- W. Höckemeyer's Hochz. b. Ft. Wayne 14.18. D. ?. Sieving in Fairfield Centre ges. on Reichart-Nessel's Hochz. for Georgi 6.84. P. Heid's Gem. in South Bend 6.92. D. dens. coll. on W. Angerstein's wedding 3.25. D. P. Wambsganß' in Newburgh ges. on Waltz-Böhning's Hochz. 4.58. (S. -150.58.)

Household in Fort Wayne: P. Mueller's Gem. in Lanesville -5.00. ?. Bethke's Gem. in Reynolds 8.00. D. P. Berg in Adams Co. ges. on Bleeke-Holle's Hochz. 10.60. By I'. Trautmann in Columbus ges. at H. Strietelmeier's Hochz.; 3.90. (S. -27.50.)

Orphanage near Boston: By ?. Ernst in Euclid: Grossmann and daughter that. -1.50. By two Swedes 1.25. Heid's Gem. in Mishawaka 9.00. (p. -11.75.)

Orphanage in Indianapolis: By teacher Lutz in Bedford ges. on C. Gase's Hochz. -7.40.

Taubstummen-Anstalt: Theil der Missionsfestkoll. k. Bauer's Gem. in Weites -10.00.

Districts support fund: through P. Sauer in Fort Wayne coll. on H. Geye's Hochz. -6.20. ?. Zorn's Gem. in Cleveland 33.03. P. Hiller's Gem. in Minden 9.00. By.

Kretzmann in Cleveland by A. B. 2.50. ?. Schumm's Gem. at Kendallville 10.00. P. Rupprecht at North Dover 5.00. W. Schaper sr. at Columbia City 1.00. Mrs. J. Luecke das. 1.00. By Gross at Fort Wayne from Wittwe R. 10.00. P. Ernst at Euclid 3.00. P. Sieving's Gem. at Fairfield Centre (f. Steinbach) 10.95. P. Franke's Gem. at Fort Wayne 13.50. By dens. at E. Paul's Hochz. ges. 10.25. By dens. of Wittwe Schamrow das. 1.50. P. Schoneberg's Gem. at Lafayette 19.45. J. Schnaible das. 3.00. P. Lange's Gem. at Valparaiso 11.00. Wittwe Dore Urbahns das. 1.00. By P. Rupprecht in North Dover from Mrs. E. 2.00. From H. u. M. 2.00. From St. 1.00. P. Lübker's congregation in Hammond 6.60. Theil d. Missionsfestkoll. ?. Bachmann's Gem. in Evansville 20.00. k. Henkel's Gem. at Cold Springs 9.00. D. dens. of N. N. .50. by teacher Hafner of ?. Michael's Gem. coll. on Dannenjelser-Meier's Hochz. 15.50. I'. Siek in Taylors Creek 4.00. by P. Niemann in Cleveland from C. S. 5.00. by dens. from Wittwe H. 5.00. by dens. from Wittwe B. 1.00. P. Jungkuntz in North Judson 2.00. ?. Stelter in Denham 2.00. iL. Jox's Gem. at Hadley 8.30. His Gem. at Royal Centre 1.50. ?. Markworth's gem. on the... White Creek 7.37. ?. Cunschik's Gem. at Leslie 4.35. P. Heinze at Elkhart 3.00. ?. List in Preble 2.00. Whose gem. 6.00. ?. Dunsing's Gem. at S. Wanatah 5.22. Whose Gem. at Kouts 3.96. P. Seemeyer's Gem. at Schumm 10.00. P. Zschoche at Marion Township 5.00. G. P. Germann from Heintz's Gem. Crown Point 1.00. L. Letz das. 1.00. Winner at Archbold 4.00. C. Mader from P. Weseloh's Gem. Cleveland 2.00. !>. Preuß's Gem. at Avilla 10.00. P. Koch's Gem. at Hufs 5.50. P. Zucker's Gem. at Defiance 10.00. From Mrs. Pastor Zorn at Cleveland 5.00. (P. -322.18.) Total: -1821.31.

Fort Wayne, Oct. 31, 1888, D. W. Roescher, Cassirer.

Income to the coffers of the NebraSka Distriets:

Inner Mission: Through ? C. H. Seltz, on his wedding. Fr. H. Frincke, mission festival coll. sr. and Fr. Dannenfeldt's parish, 24.25. ?. C. Schubkegel, mission festival coll. sr. Trinity congregation, 35.00. I'. H. Wehking, desgl. 39.00, of Albert Döring 5.00. P. G. Jung, mission festival coll. sr. Gem. to Beaver Creek, 36.80. Mr. C. Schneider, Coll. of Louisville Gem. 10.21. Fr. H. Frincke from communion box 2.35.

H. Wehking from the collection box of sr. Zions-Gem. 5.50. k. I. M. Maisch from sr. G. Weller, morning coll. on the church consecration feast of sr. Zions-Gem., 54.24. !>. Aug. F. Ube, coll. sr. Congregation, 7.00. ?. A. Baumhöfener, mission feast coll. in Grand Island, 68.00. P. F. Düver, mission feast coll. sr. Gem., 14.00. By Fr. W. Harms' Gem. 32.00. By Fr. E. Bode's Gem. 2.15. By Fr. I. Hilgendorf, communion coll. sr. Gem., 10.60. (p. -361.90.)

Negro Mission: Fr. H. Frincke, Mission Festival Coll. sr. and I'. Dannenfeldt's congregation, 13.25. P. H. Wehking, mission festival coll. sr. Gem., 5.00. Fr. W. Harms' Gem. 5.00. Fr. I. Kipple, Coll. sr. Gem., 5.00. (p. -28.25.)

Jewish Mission: I?. H. Wehktng, Missionsfestcoll. sr. Gem., 5.00.

English Mission: H. Frincke, Mission Festival Coll. sr. and ?. Dannenfeldts Gem., 9.75. ?. W. Harms' Gem. 5.00. (p. -14.75.)

Synodal treasury: P. A. Hofius from sr. Gem. 6.00. Fr. H. Fischer of sr. Christ-Gem. 7.74. Fr. I. P. Müller of sr. Christ-Gem. of Norfolk 9.00. iL. C. H. Becker of St. Paul's congregation 11.80. (p. -34.54.)

Preachers' and teachers' widows and orphans: k. I. G. Lang, Child Aufcoll. at G. Würtz, 5.23. S. Meeske, Ueberschuß der Abendmahlscoill-, 3.45. E. Bodes Gem. 7.60. (S. -17.28.)

Orphanage near St. Louis: P. S. Meeske, sent on Mr. Fr. Schwer's wedding, 10.91. By Mr. L. Gnekow, sent on Mr. A. Marteng and Miss S. Krüger's wedding, 8.00. (S. -18.91.)

Stud. L. Eigel in Addison: P. G. Jung v. W. U. 7.00.

Stud. Merting in Springfield: P. H. Frincke of the Young Men's Association 3.00, H. Herpolsheimer 2.00, N.N. 1.00. (S. -6.00.)

To defray expenses occasioned by the sickness of the students at Springfield: P. G. Weller, afternoon coll. at sr. Zion's congregation, 39.00.

Seminary household in Springfield: P. A. Hofius of jr. Gem. 10.00. ?. F. King, Communion Collect 3.90. (p. -13.90.)

Construction in Addison: ?. F. Düver by T. Feltzin .25.

Negermission building fund: P. G. Jung, Missionsfestcoll. sr. Gem., 18.40. I'. F. Düver, desgl. for Negro church in Springfield 7.50. (p. -25.90.)

Free Church in Germany: ? A. Hofius of sr. Gem. 5.00. Total -577.68.

Lincoln, Nov. 1, 1888. I. C. Bahls, Cassirer.

Income to the coffers of the Eastern District:

Synodical treasury: From ?. William's St. Lucas Parish -5.00, Zion Parish 1.00. Congregation ?. Renz' in Hudson 10.00. Congregation ? Grossberger's 4.20. Congregation ?. Sanders at Otto 7.10, Little Valley 5.03. Congregation ?. Walkers 19.50. From the missionary box of Gem. ? Schutzes 10.00. ?. G. John 2.00. By Bro. Brand of Mrs. N. N. 5.00. ? Weidmann's Gem. in AUegany 3.66. (Summa -72.49.)
Building fund: Gem. ?. Dahlkes 4.45.
New construction in Addison: ?. William's St. Lucas Common 5.00 Common ?. Sörgels 25.00. Geo. Emmert at Washington, 2nd Sdg. 5.00 (S. -35.00.)
New construction in Springfield: Gem. ?. Renz' 7.00. Geo. Emmert at Washington, 2nd Sdg. 5.00. (S. -12.00.)
College maintenance: Gem. ?. F. King's 11.00.
Progymnasium in New Uork: Gem. ?. Renz' 5.00. Mission festival coll of the congregation in New Pork and Brooklyn 100.00. By Mr. E. Hauselt of N. 5.00. St. Paul's congregation in Baltimore 37.90. By ?. Steup of P. Stille 1.00. From the missionary box of the congregation of ?. Schutzes 10.00 By ?. Ahner, sent at the wedding of Phil. Gettmann and Maria Riesmeyer 9.00. (p. -167.90.)
Emigrant Mission: ?. William's St. Lucas Parish 5.00, Zion Parish 1.00 Mission Festival Coll. of New York and Brooklyn Parishes 10.00. (S. -16.00.)
Emigrant Mission to New Pork: Kassirer Schmalzriedt in the Michigan District 15.83. Congregation ?.. Dahlkes 10.00. (S. -25.83.)
Emigrant Mission in Baltimore: Kassirer Schmalzriedt in the Michigan District 15.82. Mission Festival Coll. in Cumberland 4.00, by Miss H. Schmidt in Lonaconing .50. (p. -20.32)
JnnereMissionimOsten:?. William's St. Lucas congregation 5.00, Zion's congregation 1.00. Missionsfestcoll. of the congregation of ? Hanewinckels 16.00. Missionsfestcoll. of the congregations in New Uork and Brooklyn 61.74. By ?. Steup of A. M. Janußkiewicz 1.00. Mission Festival Coll. in Cumberland 10.00. (p. -94.74.)
EnglishMissioninBaltimore: Gem. ?. Kuhlman's in Barton 3.30.
Heathen Mission: ?. William's St. Lucas Parish 3.00. Mission Festival Coll. in Cumberland 10.00. (S. -13.00.)
Jewish Mission: Missionary Festival Coll. in Cumberland 5.00.
Negro Mission: ?. William's St. Lucas Parish 5:00. By ?. F. König of H Schäfer 10.00. Mission festival coll. of the congregation ?. Hanewinckels 8:00 a.m. Missions Festival Coll. of New Rork and Brooklyn congregations 8:00 p.m. Sunday School Coll. of ?. O. Hansers 5:55 a.m. Cumberland Missionary Festival Coll. 10:00 a.m. Missionary Box Coll. Schulzes 10.00 Martini congreg. in Baltimore 15.64 for Springfield. For the Negro Church in New Orleans: By ?. H. Schroeder by H. Fries 1.00, s. preaching place at Markhams 2.15. Gem. ?. Weidmanns in Olean 6.10. (p. -93.44.)
Mission in Canada District: ?. F. King 1.00.
Gem. inSpringfield: By?. Steup byH. Bruns 2.00.
Comm. in Belvidere, Minn.: ?. William's St. Lucas Parish 3.00.
Lutheran Free Church in Germany: From ?. Siekers Matth.-Gem. 16.00 Mission festival coll. of the congregation ?. Hanewinckels 9.08 Missionsfestcoll. of the congregations in New Hork and Brooklyn 20.00. A. M. in Baltimore 1.00. Harvestfestcoll. of the congregations ?. Hochstetters 8.00. Congregation?. Sennes 39.40. By teacher Krieger from Dora Heller 1.00. By ?. H. Schröder from Frl. M. Bernreuther 1.00. (p. -95.48.)
Poor students in St. Louis: Gem. ?. Siecks 17.00 for F. Randt.
Poor students in Springfield: Frauenverein der Gem. F. Königs 8.00 Jungfr.-Verein 10.00 for Dürr. To cover the expenses caused by the illness ?. Wischmeyer's Concordia women's club 5.00. Harvest festival coll. of the community ?. Nauß' 12.00. By ?. H. Schröder of H. Fries 1.00. ? Weidmanns Gem. in Allegany 3.66. (p. -39.66.)
Poor students in Fort Wayne: By ?. Wischmeyer, found in the poor box 2.00. Women's Association of the parish ?. Stiemkes 25.00, desgl. of the parish ?. F. Königs 8.00 for T. Fleckenstein. Gem. in Lockport 7.43 for Drewis. (S. -42.43.)
Poor students in Addison: Gem. ?. Dubpernell's 15.00 for Fr. Salchow. Orphanage at West Roxbury: Gem. ?. Renz' 5.00. By ?. Weidmann by Bro. H. 1.00. (S. -6.00.)
Orphanage at College Point: By ?. Ttily of Maria Schmidt 4.00 communion coll. at Tomkins Cove 1.55. From the congreg. ?.. Steups women's club 15.00, virgins club 10.00, orphan fund 15.00. (p. -45.55.)
Widow's fund: Gem. ?. Renz' 2.15. ?. H. Walker 5.00. ?. L. Schulze 1.00; by dens. of K. Mehlhorn 1.00. ?. G. Johannes 2.00. I. R. Niebaum in Pittsburgh 10.00. Gem. ?. H. Schröders 12.40. (S. -33.55.) Total -875.14. Baltimore, October 31, 1888. C. Spilman, Cassirer.

Income to the coffers of the "Western" District:

Synodal treasury: From Praeses Biltz's congregation in Concordia 40.00. ?. Prof'r's congregation in Corning 2.00. ?. Jehns congregation in Kansas - 11.00. ?. Heyne's congregation at Lake Creek 10.00. ?. Schmidt's compound in St. Louis by Mr. Sievtng 53.55. ?. Lentzsch's compound in Craig 2.50. ?. Brandt's compound in St. Charles 5.90. ?. Schäfer's compound in Tilsit 5.00. Kirkwood compound by Prof. Guenther 3.75. ? Brewer's congregation at St. Thomas, Dak., 10.00. ?. Brauer's church Appleton City, 11.25. ?. Demetrios comm. at Emma, 6.50. ?. Grupes Gem in Eisleben, 9.65. ?. Germann's congregation at Ft. Smith 11.30. ? Obermeyer's congregation in Little Rock 24.00. ?. Schmidt's congregation at Carolnton 5 25... Friedrich's parish of Chattanooga 2.00. (p. -213.65.)
Progymnasium in Concordia: ?. Hanser's comm. in St. Louis by Mr Schuricht 62.00. ?. Buszin's parish in Useful 4.95. ?. Nethings congregation in Lincoln, \$16.60. Demetrio's parish of Emma 3.00. President Biltz's parish of Concordia 25.00. ?. Rohlfing's congregation in Jefferson City 6.75, from the congregation's choir 4.75. ?. Schalters' church in Cape Girardeau 11.00. ?. Brandt's congregation in St. Charles 23.75. By?. Weseloh in Kimmswick, Coll. at Bro. Miller's wedding, 4.50. ?. Mayer's j

Common in New Wells 9.50. ?. Grupe's church in Eisleben 3.35. ?. Pflantz's church in Gordonville 6.00. (p. -181.15.)
Inner Mission of the Western District: Aug. Brewer in St. Louis by ?. O. Hanser 25.00. By Praeses Biltz in Concordia by Mrs. Vogt Sr. 1.00, by Wittwe Kücken 2.40. By ?. Lentzsch in Craig, coll. by H. Stünkel, 6.00. By the laudable Virgins' Association in Kirkwood by Prof. Günther 5.00. ?. Grimm's Gem. in Altenburg by Mr. Kühnert 12.85. (p. -52.25.)
Negro Mission: By ?. O. Hanser in St. Louis by Aug. Brauer 10.00, Popptitz and Klügel 5.00, by Mrs. N. N. 1.00. By Praeses Biltz in Concordia by N. N. 5.00. By ?. Lentzsch in Craig, coll. by H. Stünkel, 5.65. By M. C. Barthel from H. Bormann in Danburv, O., 2.00. (S. -28.65.)
English Mission: By ?. O. Hanser in St. Louis by Miss. Jda Gödecker 1.00.
Emigrant Mission:?. Zschoches Gem. in Frohna by Mr. Weinhold 10.00.
Pilgrim House in New Uork: ?. Freses Gem. in Port Hudson 5.50.
Widow's Fund: St. Louis Teachers' Conference 11.00. ?. Demetrios Gem. in Emma 9.15. Dom löbl. Jungfrauen-Verein in ?. Rohlfings Gem. in Alma by Pauline Gieselmann 7.00. By ?. Frese in Port Hudson, Coll. on F. Hemminghaus' infant baptism, 2.00. Aug. Brewer in St. Louis by ?. O. Hanser 15.00. (p. -44.15.)
Orphanage near St. Louis: Aug. Brewer in St. Louis by ?. O. Hanser 100.00. by Prof. Pieper from Mrs. Anna Ranft in Pilot Knob 7.75. by ?. Germann at Ft. Smith by Bro. Ahrens 1.00. (S. -108.75.)
Hospital in St. Louis: W. Ostermeyer in St. Louis by ?. O. Hanser 10.00.
Poor students: By ?. O. Hanser in St. Louis by Ed. Junghans 5.00, by M. S. 5.00. (S. -10.00.)
Poor Students in Springfield: By?. O. Hanser in St. Louis by Ed. Junghans 20.00. For Paul Franke through ?. Janzow in St. Louis from D. Hüttmann 2.50 and from the löbl. Jungfrauen-Verein 10.00. (p. -32.50.)
For poor Seminari st entn Addison:For Karl Schmidt, Coll. on the wedding Kuddes-Rolf by ?. Rohlfing in Alma, 6.35. For H. Ude by ?. Mayer at New Wells by the Young Men's Association 10.00. (S. -16.35.) H. H. Meyer, Cassirer.

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income into the coffers of the WiSconfin DistrictS:

Wisconsin District Inner Mission: Don ?. P. Pless' congregation-4.25. Jul. Hoffmann, Milw. 1.50. ?. Georgiis Gem. in Fredonia 1.15. Wittwe Treichel 2.00. August Bölke .25. Alwine Georgas 1.50. Part of the Mission Festcollect in: Racine 29.68, Oshkosh 30.00. Bequest from Miss Jda Arndt 3.00. ?. G. Barths Gem. 7.85, Filial 4.25. By ?. H. Röhrs from Grandma Hackbarth 2.00. (Summa -87.43.)
Preachers' and teachers' widows and orphans: ?. Herzer's church, Plymouth, 8:00. C. Lindenschmidt, Milwaukee, 2:00. ?. Osterhus 1.00. ?. I. Strasen 4.00. (S.-27.00.)
Poor students in Milwaukee: From the Trinity congregation in Milwaukee 34.00. Wedding coll. in the rectory in Freistadt 9.15. By ?. I. G. Nütze! by Amalie Kluck 1.50. (p. -44.65.)
Emigrant Mission in New York: part of the Mission Festival Coll. in Oshkosh 5.81.
Baltimore emigrant mission: part of mission festival coll. at Oshkosh 5.00.
New Building in Milwaukee: From the Stephans-Comm. by Wm. Dröger and Th. Hahn each.50. ?. Osterhus' congregation 5.00. From Trinity congregation by L. Weibrecht Sr. 10.00. By Bro. Wedel 140.50.
Debt redemption tn Milwaukee: From Trinity Comm. 51.39.
Deaf and Dumb Institution: Bequest of Miss Jda Arndt 2.00. Wedding coll. at W. Will, Freistadt, 7.00. (S. -9.00.)
Jewish Mission: By N. N. 1.00.
Church building in Springfield: ?. Th. Wichmann's Gem. 11.09. ?. Osterhus'Gem. 8.00. (S.-19.09.)
Construction in Addison: ?. W. Hudtloff 3.63. ?. Th. Wichmanns Gem. 22.25. (p. -25.88.)
Poor Students in Springfield: By ?. Th. Wambsganß, Wedding Coll. at I. Borkenhagen, 4.00.
Poor students in Fort Wayne: Wedding coll. at I. Prah!l, Freistadt, 11.05.
Poor students in St. Louis: W. Krön Sr. 5.00. Wedding coll. at Gruel-Kurde, Milw., 10.00. (S. -15.00.)
Orphanage in Addison: Ernst Fischer in Hancock 4.00.
Studying Orphans: Ernst Fischer at Hancock 5.00.
English Mission: part of the Mission Festival Coll. in: Racine 10.00, Oshkosh 5.00. (S. -15.00.)
Support fund: Women's Association in New London 5.00.
To defray additional expenses incurred by sickness of pupils at Springfield: ?. F. Wolbrecht's parish in Sheboygan 38.88, Virginians' Association 6.00. ?. Th. Wichmann's congregation 14.00. (p. -58.88.)
Synodal treasury: Herm. Luchtbei Laval!e, thank offering for the dear word of God, 2.00. ?. I. G. Nützel's congregation at Oshkosh, 10.81. Of the congregations of ??: I. M. Hieber, Wilson, 11.85, Sheboygan Falls 7.30, C. Baumann 16.40, Georgii in Fredonia 3.00, Bro. Keller 15.00, E. Båse, Clinton, 10.56, Th. Wichmann 35.58, Osterhus 13.00, I. Schütte 20.00, I. Strasen 16.00, F. L. Karth 13.40, B. Sievers 23.20, G. Kühle 40.50. By Dir. Löber, tuition, 5.00. (S. -243.66.)
Orphanage in Wittenberg: For tracts sold .75. Wedding coll. at W. Lucht's, Laval!e, 10.50. C. Zerler 2.00. Mrs. M. Eberhard 1.00. Women's Society of New London Gem. 5.00. ?. Ph. Wambsganß' congregation, Adell, 24.14. ?. G. A. Feustel's church, 23.50. Bequest of Miss JdaArndt, 2.25. Jmm. church, Milw., 3.16. Christian teaching oll. church, Oshkosh, 18.89. By ?. C. Thurow 15.00. Ernst Fischer in Hancock 4.00. Wedding coll. with G. Hilgendorf in Freistadt 8.26. By ?. I. I. Oetjen, s. at the silver wedding of Aug. Krüger, 4.50. ?. W. Gråfs Gem. 13.90. By ?. I. Strasen by etl. limbs s. Gem. 2.00. Mrs. Lutz, Milw., 1.00. (p. -139.15.)

Negro Mission: P. W. Hudtloff's Martini congregation 3.61, St. Paul's congregation 2.69, John's congregation 1.87. By Dorchester's congregation 6.00. By P. C. Thurow's two congregations 20.00. By C. Lindenschmidt, Milw., 2.00. P. G. Präger's congregation at Granville 3.50. P. F. L. Karth's congregation 23.66. By P. Stiemke of A. S. 1.00. P. I. Rennicke's Zion's congregation 8.00. P. D. Kothe's upper Jmm. congregation 17.20. Portion of missionary festival congregations in Racine 10.00, Oshkosh 10.00. P. Fr. Otte's congreg. in Town Hollton 2.00. Ernst Fischer's in Hancock 2.00. From congreg. in Plymouth 11.50. (p. 125.03.)
Milwaukee, Oct. 31, 1888. c. Eissfeldt, Cassirer.

Received **for the college household at Fort Wayne** in kind gifts: From Huntington, Ind. from Joh. Brandt 2 sack potatoes, 2 p. turnips 1 p. grain; Mrs. I. Brandt 3 lbs. butter, 1 gal. Apple butter; W. Fauerbach 2 p. potatoes; N. N. 1 p. do.; Heinr. Hartmann 1 p. do.; Joh. Hartmann 1 p. wheat, 1p. Potatoes; Mich. Hartmann 1 p. wheat, 1 p. potatoes; Joh. Hauenstein 2 p. wheat, 2 p. potatoes; Karl Hauenstein 2 p. flour, 50 lbs each; Louis Hecker 1 p. wheat, 1 p. potatoes; Heinr. Hcitz 1 p. wheat, 1 p. potatoes; Jakob Lusch 1 p. wheat, 1 p. potatoes; Mrs. E. Meitzler 1 gallon of lard; Gottlieb Pöhler 4 p. potatoes, 1 p. wheat, 1 p. grain, 10 gall. Molasses; Mau G. Pöhler 5 lbs. butter; Johann Riggers 2 p. potatoes. Friedrich Rohlfing 2 p. potatoes, 1 p. apples; Friedrich Schröder 2 p. wheat, 4 p. potatoes; H. Sündermann -1.00; Mrs. H. Sündermann 2 gall. Apple butter; Dietrich Sündermann 2 p. potatoes, 1 p. oats. Henry Sündermann 1 p. apples, 1 p. corn, 1 p. potatoes, 1 doz. Cabbage. Unnamed 1 p. apples; Gottl. Walter 1 p. potatoes, 1 p. beans; Mrs. M. Weber 2 gall. Apple butter; Mrs. Fr. Weber 1 gall. do.; Mich. Wilhelm 1 p. wheat, 1 p. potatoes. From Friedheim, Ind, by El. Reesc 5j gall. Apple butter; Valentine Hermann 1 p. apples.

Also received: From Fr. Michael's parish: From Wittwe Bode 1 sack of oats. Heinr. Fark 1 p. do. Konr. Toad 1 p. wheat. Wilh. Hollmann 1 oat, 1 grain. Herm. Vonderau 2 oats. Joh. Brück 1 do. 1 wheat. Christ. Köster 1 do., 1 oats, 1 grain, 1 potatoes. W. Meier 1 grain. Joh. Göglein 2 potatoes. Geo. Goeglein 1 grain. Wittwe Brück 1 do., 1 wheat, 2 oats, 1 potato. Wilh. Rodenberg 1 do. Joh. Remos 1 oat. Heinr. Meyer Sr. 1 potato, 1 grain. Heinr. Stellohorn 1 bush. Potatoes. Heinr. Thiele 1 p. oats. Heinr. Niedert 1 wheat, 1 oat. Heinr. Schoppmann 10 heads of cabbage. Christ. Stolz 2 s. of grain. H. Narwold 1 potato. Jak. Vonderau 1 wheat, 1 oats. Friedr. Vonderau 2 oats. Aug. Bolmann 1 grain. Peter Lahmeyer 1 do. Frie. Vollmer 1 potato, 1j bush. Wheat. Friedr. Gerke 2 h. do. Heinr. Jung 1 do. 2 oats, 1 potato. Margaretha^Darbels 1 p. wheat. Konr. Dannenfelsler 1 do., 1 oats, 1' apples. Jak. Göglein Sr. 2 oats. Geo. Lunz 1 apple. Heinr. "Aerke 1 oat. Jak. Göglein jr. 1 apple. Joh. Lunz 25 cabbages. Wilh. Gerke 1 p. of oats. Ferd. Salge 1 grain. Johann Meyer 1 oat. Karl Meyer 2 do. Val. Läpp 1 do., 1 bush. Potatoes, 4 bush, yellow turnips. M. -1.00. Friedr. Bullermann 1 p. grain, 10 cabbages. Peter Trier 2 p. oats, 1 potato. Ernst Busche Jr. 1 oat. Ernst Busche Sr. 1 oat. Aug. Dreßler 1 do., 1 grain. Aug. Juergens 10 cabbage heads. Karl Mangelsen 1 p. oats. Heinr. Bode sen 1 do. Heinr. Bode Jr. 1 do. Friedr. Meyer 1 potato. Friedr. Fark 1 oat. Wilh. and Jak. Auer 2 do. each. Anton Kohlmeyer 2 grain, 1 oats. From P. S a u e r s Gem.: From Peter Krauskopf sen. 2 potatoes. From P. Frankes Gem.: From Heinr. Schameloh 2 potatoes. Aug. Schröder 2 oats, **1** wheat. Wilh. Schroeder, two oats. Heinr. Hormann Sr. 2 do., 1 wheat, 2 grains. Heinr. Hormann jr. 1 oats. Friedr. Hockemeyer 1 potato, 1 oat, 2 gall. Apple butter, 18 cabbage heads. Ernst Puffe 1 bush. Potatoes, j Bush. Apples. Franz Früchtenicht 2 p. corn, 1 oat, 1 apple. Louis Oetting 2 oats, 1 grain, 1 potatoes. Ed. Schroeder 2 oats. Goebel 1 do. Ludw. Georgi 2 do., 2 grains. Friedr. Harries 2 apples. Joh. Danges 2 grains. Peter Schmidt 2 do., 3 gall. Apple butter. Friedr. Hormann 1 p. grain, 1 potato, 6 cabbages. Paul Trier 2 p. corn, 1 bush. Potatoes. Karl Bleke 1 p. do., 2 corns, 2 oats. Heinr. Lange 1 grain. Konrad Frosch 2 do., 2 oats, 1 wheat, 1 potatoes, 1 apples. Franz Hollmann **1 oat**, 1 potato, 2 gall. Apple butter. Christ. Meyer 2 p. oats, 2 grains, 1 wheat. Geo. Nodewald 2 grains. Val. Hermann at New Haven 1ô Bush. Turnips. Koehn and Son at Sheboygan, Wis. 2 quart barrels of salted fish.

Fort Wayne, Nov. 6, 1888. A. Aehnelt, superintendent.

For the English Lutheran Missson

received through Mr. P. Janzow from Mr. D. M. Linebarger, Treasurer of the English Lutheran Conference of Missouri, -10.70.
For the building of an English Lutheran Church in New Orleans, Collecte in Mr. P. Janzow's Church on occasion of the English service during the sessions of the English Lutheran Conference -47.00; Collecte in Mr. P. O. Hanser's church on the occasion of the English service -32.88.
C. F. Lange, Kassirer.

Received **for the Martin Luther Orphanage in Wittenberg, Wis:** By P. Schneider, sent at Wallschlaeger's wedding, -5.00. From Phil. Schatz 1.00. Wilh. Retzlaff of Belle Plaine, Wis. 5.00. Ferdinand Brodhagen of Hartland, Wis. a ten dollar actie. By P. Cl. Seuel from Emma Affeldt, 2.50. By P. M. Otto, Beechwood, Wis. 2.00. By k. Schlerf, travel money surplus of Pastoral Conference, 1.76. By k. C. Schwan, sent to Fr. Grimm's wedding at Pella, Wis. 11.00. By Fr. H. Kretzschmar, at Kempf-Bürger wedding at Town Otter, Minn. sent 3.10.
Merrill, Wis. 26 Oct. 1888, S. W. H. Daib.

For the publication of an English-Lutheran hymnal received from Mr. G. Weinhold -10.00, Mr. D. M. Linebarger 2.50, Mr. J. E. Räder 2.50, through Mr. P. Köstering from Mr. Louis Waltke 10.00.
St. Louis, November 15, 1888. C. L. Janzow.

For poor students received through Fr. E. Bäse -2.10 from his preaching place at Emerald Grove. Guenther.

New printed matter.

Addresses and Prayers Spoken at the Meetings of the Lutheran Congregation and its Board of Directors by Dr. C.F.W. Walther. St. Louis, Mo. Lutheran Concordia Publishers. 1888.

A wonderful book that should be in the hands not only of pastors, but also of all church members. First of all, it contains 31 speeches which the blessed Dr. Walther held in congregational meetings to the newly received members of the congregation. Most of them are based on a Bible verse, and they present to the "members of the congregation" their glorious privileges and holy duties, show what a glorious thing it is to belong to a Christian, a Lutheran congregation, exhort them to faithfulness and constancy, and warn them against apostasy, and draw the outline of a true congregation 2c. Oh, if these addresses were diligently read and heeded, how well the congregations would be! Then this book brings us a rich collection of wonderful, rainy prayers, which were spoken by the same Dr. Walther at the opening of meetings. Some connect themselves with the ecclesiastical festivals, others deal with the Church of Christ, with the Word of God 2c., a large number are of general content. These prayers may not only be used at the opening of meetings, but may also be said at home by members of the congregation before they go into the meeting. The price is -1.00.

Proceedings of the 30th Annual Meeting of the Michigan District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Lutheran Concordia Publishing House.

In the synodal address included in this report, there is a beautiful drawing of the same Dr. Walther concerning his knowledge and firmness in pure doctrine and his faithfulness. The report brings to a close the discussion of the doctrine of Cbristi's person on the basis of the 8th article of the Formula of Concord. The theses are as follows: "6. Our church teaches that the divine nature and majesty were imparted to human nature in Christ through personal union with the Godhead, and that already in conception. 7. (7) Our church teaches that the personal union of the two natures is of such a nature that a true communion has arisen between them, which is rightly compared to the communion of the body and the soul in man, and to the communion of the fire and the iron in a red-hot iron; hence it is rightly said: God is man, and man is God. 8. Our church teaches that from the sharing of natures in Christ flows at the same time the sharing of attributes. Propositions 9, 10, and 11 deal with the three kinds of communication. 12. Our church therefore unanimously rejects and condemns with mouth and heart all doctrines which are not in accordance with the doctrine confessed by her in the foregoing, as contrary to the prophetic and apostolic Scriptures, the pure Symbolis, and our Christian Augsburg Confession." The report (104 pages) will be sent by the Concordia publishing house on receipt of 20 cents.

Tales for the Young.

Under this common title the Concordia-Verlag has published four neat little volumes for this year's Christmas market, which, God willing, may be followed by others in future years. The reason for this was not to compete with other publishers of youth publications, but primarily the intention to do justice to the profession of a Christian publishing house by ensuring that pastors, teachers and other members of the congregation of our synod are able to obtain such youth publications from our own publishing house in the position long desired by many. We will also see to it that pastors, teachers, and other members of the congregation of our synod will be able to take such youth publications from our own publishing house and find something that can be safely given to our youth. A closer examination of what can be obtained from Germany for the local market reveals that almost none of it is completely free of unhealthy elements, just as the tales that are being presented here were in great need of a thorough cleansing before they could be used, and have also undergone such cleansing treatments to a large extent. The design of these volumes, printing, paper, binding, is such that even a noble house will not have to be ashamed of them, and the price is set in such a way that even those with little means can give them to their children in their little hut. The contents of the individual volumes are given to our readers elsewhere in the advertisement.

A. G.

Dr. Martin Luther's Small Catechism, explained in Questions and Answers by Dr. J. C. Diet- rich. Abridged Edition. St. Louis, Mo. Concordia Publishing House. 1888

This book needs no recommendation; it is sufficient to indicate that it is the well-known excerpt from Dietrich's Catechism in English. It is preceded by the complete text of the Enchiridion according to the English translation adopted by the Synodal Conference. Price: 20 Cts.

The children's world. II. and III. Edited by Louis Lange. St. Louis, Mo. price 10 cts. each. To be obtained from the publisher.

The first booklet of these picture books for smaller children, which appeared in last year's "Lutheran", was followed this year by two more, namely No. II. for girls and No. III. for boys. The pictures are neatly and carefully chosen, the verses for the most part specially composed for the "Children's World", the whole booklet very pretty. - The first booklet is also still available.

Glory to God in the highest. A musical Christmas celebration for two or four children's choirs 2c. by W. Gruetzemacher. Brooklyn, N. Y.

As soon as the joyous Christmas celebration approaches, one also thinks about how the children's service should be arranged. Certainly, the old wonderful Christmas songs must not be missing; but if something new and good appears for such a celebration, one gladly reaches for it.

Remember me! New Year's, Birthday, Wedding, Pedigree, Pathen, Confirmation, Anniversary, and Condolence Poems for School and Home, by H. Ruhland. Chicago, Ill. 1888. 129 pages bound in cloth. Price, 50 cts. To be obtained from the publisher, 838 Johnson St., Chicago, Ill.

The honored author of these poems, teacher Ruhland, has let this collection appear in print at the request of many of his colleagues, especially because it was imagined to him that there was a long felt need for a cheap book of this kind. And it is true, if one has had the opportunity or the misfortune to have to listen to what sheer unbelievable tins, sa, what downright unchristian and at the same time insipid, flat, or also turgid rhyming can come to light even among Christians on festive occasions and in family books, because one just had nothing better, or also nothing even worse in one's hands or had caught, and whoever has often been asked to help others out of an embarrassment, and has himself been embarrassed because, for instance, writing poetry is not his speciality and he had nothing suitable at hand, will, together with those who will benefit from this booklet, be grateful to the colleagues and friends of the author for their request, and to the poet himself for having listened to it. The verses are free of soft sentimentality and insubstantial phrasing, yet are not rhymed prose, are warm, dignified, infused with a serious sense of Christianity. The fact that particular attention has been paid to teachers' circles is probably due in the first instance to the fine profession of the editor.

6.

Just published:

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. Joh. Georg Walch. Eighteenth volume. Containing Luther's writings on the Reformation. Second part. Dogmatic-polemical writings. against the Papists. St. Louis, Mo. Luther's Concordia Publishing House. 1888. Price: \$4.50.

We will send the above volume to our standing supporters during the first days of December, unless other provisions are received in the meantime.

The Luth Concordia Publishing House.

Tales for the Young.

First volume: The Easter Eggs. - Mic and Nic.

Second volume: Gottfried, the young hermit.-Heinrich von Eichenfels.

Third volume: The Sea Feather. - Jerry Creed.

Fourth volume: The Negro Boy Cuff. - The Water Flood on the Rhine.

In canvas with gilt title O ribbon 25 cents. With purchase of lots corresponding discount.

The Luth Concordia Publishing House.

(M. C. Barthel, Agt.)

For Christmas.

Hölter, F. H. "HErr God, thee we praise." Canticle. For mixed choir. O 15 Cts. Per dozen tzl.50.

Kunz, J. G. Christmas talk set to music. G 5 Cts. Per dozen 50 Cts.

Ross, W. The 46th Psalm. For mixed choir G 20 Cts. Per dozen H2.00.

Roß, W. Christmas cantata with organ accompaniment. O20Cts. Per dozen \$1.50.

Ungemach, J. H. Isa. 9. 6. Christmas chorus. O 10 Cts. Per dozen 80 Cts.

Wonnberger, C. Weiünackts-Halleluja. Festive hymn on the holy feast of Christmas for mixed choir with organ accompaniment. (A 25 Cts. Per dozen G1.75.

The Luth Concordia Publishing House.

Changed addresses:

Bev. I*. Bedrons, dancclervllo, 6ass 6o., III.

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Bev. K. Holm, Erosion, Blatte 6o., Ks1>r.

Rov. O. B. Bnelrer, Bremen, lAarsdall 6o., lml.

Rev. W. Lieber, l.oekdox 506, ^Vinllelcl, Kans.

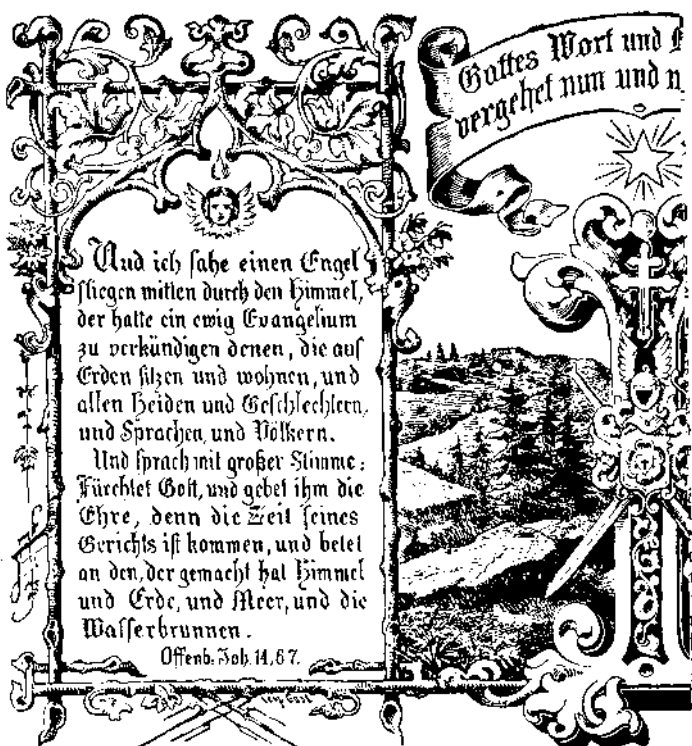
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Herausgegeben von der Deutschen Evangelischen Allianz
 Redigiert von dem Schriftleiter

44th year

Advent

Adventus is a Latin word meaning arrival or future, and Advent is the time in the Christian church when those who celebrate it contemplate and ponder with devotion the coming of him who has come, who is coming, and who will come in the future; who has come in the flesh, who comes to his congregation and to every Christian in Word and Sacrament, and who will one day come again to judge the living and the dead. We do not wait, as the Jews did, for the promised Son of David, when he had not yet appeared in the flesh, when he had not yet set up his kingdom. For they wait in vain. Neither do we wait, as the Chiliastes did, for the coming of the highly praised One to set up an earthly kingdom before the last day. For they also wait in vain. Instead, we are looking forward to the joyful feast, the happy, blessed Christmas season, when we remember in faith and with grateful, rejoicing joy the great act of God, the blessed mystery of the holy night, when God's only begotten Son, as the seed of the woman, as the Son of David, took his place, and disguised himself in our poor flesh and blood, the eternal good, God revealed in the flesh. And that we may consider such a miracle of God's wisdom, power, and love in a wholesome way, that we may consider it with earnestness, and that we may take it into our hearts for our consolation, we prepare ourselves for it in this Advent season, and sing and say:

How shall I receive thee, And
 how shall I meet thee, Thou of
 all the world's desire, Thou of
 my soul's adornment? O
 Jehovah, Jehovah, set the
 torch with me, That what
 pleases thee may be known
 and known to me.

So this Advent season is for us a time of waiting, a time of preparation for the holy feast of Christmas.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., the 4th of December, 1888.

No. 25.

But we also know that, although the nightly plain in Bethlehem no longer shines with the glory of the Lord, no longer the air trembles with the praises of the heavenly host, no longer the sight of the miracle child delights the eyes of poor sinners in the stable and in the manger, yet the great Son of God still makes His dwelling with His brethren, still keeps His word: "My delight is with the children of men"; we rejoice that it is spoken to us also, "Rejoice and be glad, O daughter of Zion; for, behold, I come and will dwell with thee, saith the LORD." Yea, he cometh unto us in word and sacrament, the means of his grace, with all his blessings, spiritual gifts in heavenly goods; and therefore we open wide the gates, and lift up the doors of the world, and send ourselves anew to receive him with thanksgiving and gladness in a new year of grace, saying:

Come into my heart too, O great king of honour;
Let me be thy dwelling-place; If I be a poor man
too little, Ei, let my riches be, That thou mayest
enter in with me.

So this Advent season is a time for us to enter joyfully into a new church year.

But while we thus rejoice on earth in the gracious future of the Lord, our walk is in heaven, from whence we also wait for the Saviour JESUS CHRIST the Lord. We are already blessed, but blessed in hope. Often we sit by the waters of tribulation in Babel, and hang our harps upon the willows, and weep; and the homesickness for the mountains of the land of promise, and for the city of the blessed, creeps through our souls in this barren, cold land of meekness, wherein we are strangers, and grow stranger and stranger. Oh, and as the years come and go and we grow older, here and there one always lays down his walking stick, and

And they take off their pilgrim's garments, and go to be at home with the LORD; and we look after them, whither? Thence our redemption draweth nigh. Yes, Israel, look around you; the signs are increasing; the evening is already here; the shadows are already stretching through the valley of tears, and the sun wants to go to rest, and the night air is blowing. Wait, O daughter of Zion: soon, soon it will be said, "The bridegroom cometh; arise to meet him!" He cometh, he cometh in glory, Radiated and illumined by the blessed light of day, To whom no evening doth darken. Then shalt thou be caught up together with all the saints to meet the Lord in the air, to be with him, and to abide with him always. Therefore look up, and lift up thy head, and pluck up thy harps from the willows, and sound thy strings, and sing thy hosannas, that they may resound above all the raging and tumult of the world, and the fury thereof, and the lust thereof: for the Lord is with thee.

He is coming, he is coming, a king, to whom truly all enemies on earth are far too few to resist.

He comes to the judgment of the world, To curse him who curses him; With grace and sweet light To him who loves and seeks him. Oh come, oh come, O sun, And bring us all to everlasting light And delight in thy hall of joy!

And if we thus wait for our Saviour in this time of waiting, then this Advent is for us a time of blessed hope for the future of our Saviour in power and glory and for our blessed ascension.

In such a threefold manner, then, in God's name, let us again this year celebrate the dear holy season of Advent, and so let it be abundantly blessed to Jesus Christ, beloved and praised forever!

A. G.

Memorial of the blessed Dr. Carl Ferdinand
Wilhelm Walther.

(Continued.)

Publication of a hymnal - Walther elected synodal president - Great fire in St. Louis - Fire sermon trip to third synodal convention - Cholera in St. Louis - Walther elected professor - College moved to St. Louis - Cornerstone laid.

Until the summer of 1847, old hymnals from the previous century, the Dresdener, Chemnitzer, Zwickauer, and others, had been used in the congregation; but since the use of different hymnals was inconvenient and the existing number was no longer sufficient, Walther was intent on publishing a new Lutheran hymnal. Already at a congregational meeting on November 10, 1845, he had brought up the issue of publishing one. Since the congregation decided to take over the publishing, Walther and some fellow ministers in Missouri set about collecting the hymns. By what principles he and his associates were guided in this, he himself thus states: "As far as the songs included are concerned, the main consideration in selecting them was that they be pure in doctrine, that they have already found as general a reception as possible in the orthodox German Lutheran Church, and thus have received as unanimous a testimony as possible from the same that they have flowed from the right spirit; that, since the book is intended first of all for public worship, they do not express the particular changing conditions of individual persons, but rather contain the language of the entire church, and that, finally, although they bear the mark of Christian simplicity, they are not rhymed prose, but products of true Christian poetry. The editors were vividly aware of the great task they had to solve; they completely despaired of their own wisdom and earnestly appealed to God for the enlightenment and government of his Holy Spirit, and especially for the gift of testing and discerning the spirits; they can assure that they went to work at it with fear and trembling, and selected only those songs from the immense treasure which the Christian Church possesses of German hymns, of which, according to the grace which God gave them, they recognized that they were worthy above all others to be inherited from child to child, and to be preserved as an inventory, as an inalienable property of the Church of the German tongue." ("Lutherans," Vol. 3, p. 84.)*)

When on April 26, 1847, the German Lutheran Synod of Missouri, Ohio, etc. organized itself, it was quite natural that the man who had contributed so much to its founding, Pastor Walther, should be elected president. As this first meeting was also a synodal body to be issued, Walther offered his "Lutheran" to the synod. The Synod accepted the offer with thanks and resolved,

*Later, in 1862, the congregation surrendered its ownership of the hymnal it had published to the Synod in commendable altruism, thus providing it with a rich source of income for the maintenance of the Concordia Seminary and College. (Synodal Handbook, p. 79.)

That the present publisher continue to be the editor of this paper, that the complete ownership of the same be transferred to the Synod at the beginning of the fourth year, and that the following be added to the title: "Published by the German Lutheran Synod of Missouri, Ohio, &c., edited by C. F. W. Walther."

"Concerning the establishment, maintenance, and supervision of institutions for the training of future preachers and school teachers for the service of the church.... the Synod deemed it highly desirable that the private institutions of this kind, hitherto connected with it only by some of its members, should be placed under the immediate supervision of the Synod." The congregation at St. Louis, as well as those at Altenburg, Perry Co. mo. under whose care the asylum at Altenburg had chiefly been, agreed to turn it over to the Synod. But while that at Altenburg desired the institution to remain in their midst, that at St. Louis desired it to be removed here. At the next synodal meeting in St. Louis, in 1848, after considering the reasons of both congregations, St. Louis was declared to be the proper place. At a congregational meeting held while the synod was in session, the congregation promised to let the surplus from the God's Acre and Hymn Book funds go to the college funds. At the third synodal meeting in Fort Wayne in 1849, it was decided to move the institution to St. Louis as soon as possible and to elect another professor of theology in place of Pastor Loeber, who, feeling the decline of his physical strength, wished to be relieved of the heavy work at the institution.

Pastor Walther had started the journey to the synod with a heavy heart this time. Cholera was approaching and on Ascension Day evening a great fire had reduced 640 houses and 27 steamships to ashes in a few hours. Members of the congregation were also hard hit by the disaster. In the fire sermon held on Sunday Exaudi, Walther said in the introduction: "Indignation of whole nations against their governments, bloody wars on land and sea devastating whole parts of the earth, and a plague-like epidemic sweeping through the whole world, these are the terrible preachers to whom God has now given the command: Go ye into all the world, and preach repentance unto all creatures. In our city, too, the voice of these three preachers sent by God has been resounding for years. But what has happened? Has Saint Louis, like Nineveh in the past, repented of God's terrible sermon of repentance? Certainly there are still some souls in this city who, as Ezekiel writes in the ninth chapter, "sigh and lament over all the abominations that are done in it. But the great majority of the inhabitants here have only made a mockery of God's punishments and judgments, and in unparalleled wickedness just those who want to be the leaders of the people, the writers of our daily papers, to the annoyance of young and old, have mocked with impunity the fact that there are still people in our city who believe in a God and therefore want to humble themselves under his mighty hand and seek his mercy together and penitently. But behold, what God's word calls out to us has now come true: Do not be deceived; God is not mocked.

"A great and terrible calamity struck our city on the very day when God's word was publicly mocked. No sooner had the church bells and the Christian prayers for mercy faded away on Ascension Day than the sound of fire bells rang out through all the streets and alleys of our city. Night suddenly became day. It was the work of a few hours that raging flames had reduced to ashes most of the ships of our harbor and several of the busiest and richest streets of our city. Thousands were not only robbed of their roofs and all their earthly possessions in a few hours, but also many people perished in the floods, in the flames, and were miserably crushed and killed by the collapsing dwellings. The power of the devastating element mocked all human power that attempted to dampen it, and every human precaution that was taken to put a stop to the spread of the fiery blaze that was reddening the sky. When the night of terror was over, and the sun of the new day again illuminated our unhappy city, millions of goods had become food for the ravenous flame; and who can count the tears and sighs that this misfortune has squeezed out and will still squeeze out! - Alas, even several dear members of our congregation belong to the hard-pressed, who look with tears upon the heaps of rubble into which their dwellings and all their possessions have been turned." (Lutherans 28, p. 17.)

Pastor Fr. Lochner reports about the trip to the Synod: "In the summer of 1849 I traveled with Pastor Walther, Pastor Fick and Treasurer Barthel to the Synod in Fort Wayne. The departure was not without anxiety, for the first cases of cholera had just appeared in St. Louis, and the journey there and back took two weeks at that time, and the stay in Fort Wayne as much time. How sometimes Walther sang Luther's mighty song with us when we sat together on the deck in the evenings during the Mississippi and Ohio voyages: 'Mitten wir im Leben sind' (We are in the midst of life).

"On this journey, Walther read with us the Grabau pastoral letter and the correspondence of the Saxon pastors with Grabau that was connected to it. At that time I was not yet quite clear about the doctrine of church and ministry, and Löhe's aphorisms made me somewhat apprehensive, but it was only through Walther that I came to clarity and firmness. How good this was, since I was called to Milwaukee the next year and now, as a so-called 'Red Priest', had to get involved in the battle with the Buffalo Synod, which was quite fierce at the time. How often afterwards I blessed Walther in my heart for leading me to clarity and certainty on this journey, and how often I thanked God for the blessings I received on this journey!

"From Cincinnati we had the Miami canal to navigate. On the canal boat there were also a number of German Paffagiers, among them an unbelieving Jew, who tried to entertain the company with his jokes and mockeries about priests and the Bible, becoming more and more impudent the more we pastors kept silent and he succeeded in arousing some laughter. I once asked Walther if it wasn't time to shut him up, but he shook his head,

only noticeable to me, the head. At last the man had used up his powder, and now Walther seized him, so that the mocker lost all sight and hearing, and was thrown into such confusion that at last he no longer knew what he was saying, and then fell silent. Although he became the object of laughter, the treatment he received from Walther was not of the kind that would have embittered him. On the contrary, when soon after the boat stopped at Dayton and the Jew had to disembark, he took Walther's hand beforehand, asked him to forgive him for having been so insolent, and assured him of his high esteem. (In the following year I was again witness to a similar scene in Milwaukee, where I, as pastor there, visited a sick man, to whom Walther accompanied me at his request at the time of the synod held there for the first time, and at whose bedside we had a collision with a German doctor).

"Soon after our arrival in Fort Wayne came one Job's mail after another about the cholera spreading in St. Louis. When we returned home it was already raging terribly. It got to the point where there were not enough wagons to carry the bodies away. The two pastors Walther and Büniger were with the sick and dying day and night, but they were allowed to make many a blessed experience of believing Christians overcoming death and of the repentant conversion of the lost. During this time Walther held prayer meetings on Wednesday afternoons. I once attended one of these. It was delicious."

When the electoral college had published its announcement concerning the election of a theological professor in the "Lutheraner", it was brought up for discussion in the congregational meeting on August 6, since Pastor Walther was named in it as a candidate, and in fact in the first place, and in one of the next meetings, on August 20, it was decided by a majority of votes that one wanted to protest against the nomination of Pastor Walther as a candidate. Pastor Büniger, on the other hand, showed how important it was that the excellent gifts of Mr. Pastor Walther, which the Lord had bestowed upon him, should be used at the College, and pointed out that perhaps he could be retained as pastor if a vicar were added to him. Another suggestion was that Pastor Walther be given only the directorship of the institution. In the meeting on the following day a paper was presented in which the reasons were given why the congregation should protest against the election of Pastor Walther, and in which it was stated that only the directorship should be given to him. In a meeting held soon after, on August 23, it was decided that if Pastor Walther were elected professor, he could only be let go in peace if he could still remain pastor.

Walther was elected theological professor. On 8 October he reported this to the congregation and on 10 October he declared that he recognized the profession as a divine one and now wished to know which functions he still had to take over as pastor. It was agreed that as pastor he would preach 13 times a year, attend the congregational meetings and the board meetings, and be in charge of the congregation.

The construction of the asylum building was started in the fall on land donated by the congregation, which at that time was still outside the city limits (2 acres of Gottesackerland). When the cornerstone was laid on November 8, Pastor Walther gave the speech and showed how the church had always proven itself to be a faithful, sincere friend and nurturer of art and science and must always prove itself according to its nature and purpose.

(To be continued.)

What should a Christian community think of itself?

(Conclusion.)

According to the testimony of the divine Word, a Christian congregation, in spite of all its weaknesses and infirmities should esteem itself a congregation of God, a people of God, an army of Christ, a dwelling place of the Holy Spirit, a holy nation, a chosen race, a royal priesthood. According to the word of God, Christians, members of a congregation although one still has much to bear and endure from the other, should regard and welcome one another as brothers as believers, as saints, as the elect. If a man who has been called a brother becomes an unchristian, an ungodly man and persists in his wickedness, he has separated himself from the congregation of Christians and believers. But how? Are not hypocrites now and then mixed in with the congregations of Christians, ungodly men, who have the appearance of godliness, but whose hearts are far from God? Surely we should not and cannot call these hypocrites brethren, believers, saints, the elect. On the other hand, we cannot exclude the hypocrites from the Christian community for we do not know them; only God knows them. How now? May we really call a Christian church, a local church, so badly a church of believers, saints, elect? Certainly. The apostles teach and tell us so. The apostle welcomes the Christians the members of the Roman, the Corinthian, the Ephesian church, and so on, in general, without clause or gloss, ashand, you say to him, "You are a Christian, you believe in your beloved, believers, saints, elect. He completely refrains from saying not a syllable, to whom he does not even give room in his thoughts when he talks and associates with his dear brethren and Christians. When the apostles of Jesus Christ turn to deal with the Christian congregations, the pretend and name Christians, the hypocrites, who are not Christians, fall away all by themselves. This is instruction for us. We know from God's Word that there are tares among the wheat, that there are hypocrites among those who call themselves Christians and are considered Christians. But we are not to let the hypocrites determine and influence our thoughts, our judgment of a Christian congregation, of the congregation to which we belong, not even in the smallest part. Precisely because the hypocrites are hypocrites, because their Christianity is hypocritical and a lie, because they are dead members, not members of the Christian congregation, we should have nothing to do with them, even in our prayers.

We should not trouble ourselves with them when we think of a Christian congregation and speak of a Christian congregation. Certainly, the fact that there are hypocrites should be considered and taken to heart at the right time and in the right place. This fact is a serious warning to all Christians. We are to beware, and warn others, that, lest they fall into hypocrisy, we may become hypocrites, and so cease to be members of Christendom. But when we look at and judge a Christian congregation, when we speak of and to a Christian congregation, we should not do the hypocrites the honor of only mentioning them, only remembering them. They are not members, and fall away of their own accord. When we, as Christians, deal with our fellow-Christians, with the other members of the congregation, we should not think otherwise than that we are dealing with only dear brethren, children of God, saints, beloved, elect. When a preacher goes before his congregation and proclaims God's word to them, he should keep in mind from the beginning to the end of his sermon that he is speaking to a congregation of God, that he is admonishing, warning, comforting, and edifying believers and saints in their most holy faith. In short, in spite of all hypocrites, we give and leave to a Christian congregation, and especially to the congregation to which we belong, the beautiful, high names with which God's Word adorns and decorates every Christian congregation.

Especially pious, serious Christians, who are concerned about the honor of their congregation, would finally like to raise a concern here. They would like to think and ask: How? Can such praise not have a harmful effect? If one honors and praises a Christian congregation so highly, does one not make it safe, indolent, dull, and casual, and teach it to think that it has already grasped it? No, the contrary is the case. When a congregation of Christians is vividly presented with their great honor and dignity, it is the most powerful spur and impetus for them to walk worthily in their high calling. It is the same with the congregation as with the individual. If an individual Christian who has stumbled, but who has not yet given irrefragable proof that he is a godless man, and in whose innermost heart there still glows a spark of faith, is spoken to and treated as a godless man, the last spark is finally smothered and he is made godless. If, on the other hand, you say to him, "You are a Christian, you believe in your Savior, how can you harm your God and your Savior? If a congregation that is not in the best of health, but still bears the marks of a Christian congregation, is looked upon, spoken to, and treated as if it were heathen, this is the surest way to turn it into heathen and drive out the last remnants of Christianity. If, on the other hand, they are honored as a congregation of God, they are most easily moved to renounce all ungodliness. It is truly no empty phrase to call a Christian congregation the church of God, the temple of God, believers, saints, beloved, elect. These titles are truth and reality. These are the ornaments with which God by grace has clothed the church. Therefore, when the church is given these

If the high names are attached to it, interpreted correctly and put on its heart, then the power of God that is in it will be awakened, so that power, courage, desire, joyfulness for obedience, for sanctification, will be awakened, worked and increased in it, so that the church will be promoted, improved and sanctified by it.

This is what the apostles did. When they wrote to the Christian congregations they wanted to admonish them warmly and urgently to godly conduct and holy behavior, to warn them against evil works, they reminded the congregations of their honor and addressed them as dear brothers, saints, God's temple. St. Paul begins his long exhortation, Rom. 12, with the words, "I exhort you, brethren," and St. Peter exhorts and writes, "Brethren, I exhort you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, and walk well among the Gentiles. Paul warns and writes: "But fornication, and all uncleanness, or covetousness, let it not be said of you, as it is lawful for the saints." Eph. 5, 3. Where the apostle warns Christians against fellowship with unbelievers, he strikes a high note, "Pull not on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? What is the likeness of the temple of God to idols? But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." 2 Cor. 6, 14-18. Ephes. 5, 1. we read, "Be ye therefore followers of God, as the dear children, walking in love!" And Col. 3:12, 13: "Put on therefore, as the elect of God, holy and beloved, tender mercies, kindness, humility, gentleness, patience; and bear with one another, forgiving one another," and so forth. Yes, such exhortations ignite in the hearts and find entrance, hearing and obedience. Of course, it can also happen that a Christian congregation finally loses its honor completely and ceases to be a Christian congregation. There are enough congregations everywhere which still call themselves Christian, but in truth are nothing but wild heaps and mobs of godless people. But even then, when a congregation is in great danger of falling away from the foundations of Christianity, when it must be warned against the extreme, as long as it still lets itself be told and does not mock all discipline and punishment, one should leave it at the speech: "dear brethren," "faithful," "saints," "elect. Just when one makes her understand how much she has to lose, she comes to her senses and holds on to what she has and does not let her crown be taken from her. Toward the end of the apostolic age, some Christian churches, which had first had a good name, had fallen far behind. The church of Ephesus was threatened by the Lord through his servant John.

And he said unto John with the uttermost, that if she repented not, he would soon come and cast away her candlestick out of his place. Revelation 2:5. Nevertheless Christ reveals himself to this church and to the other churches of Asia Minor as the first and the last, who dwells and walks in the midst of the seven lampstands; they are still considered to him as the temple of the Lord. Revelation 1:12 ff. And his warning and remembrance was not in vain. Of several of these seven churches we know that they remembered what they were, what they had, and have kept their honor, their crown, through the centuries.

Certainly, if we let our judgment be determined by God's Word and judgment, if we take to heart what the Spirit of God says and praises in the Word of Christian congregations and take it seriously, we do our congregations the greatest service of love. When Christians, the members of a congregation, respect, honor, and love one another as Christians, brothers, saints, beloved, and elect, then they work with one another for the betterment and edification of the whole body. God help that we always act and walk according to this rule!

G. St.

(Submitted.)

Dear "Lutheran" !

You have given us (in No. 22) "In Preparation for the Reformation Feast" for our mutual joy, instruction and edification an excellent piece from the postilion of the old Dr. Simon Pauli. Now I would like to share with you a piece from the same book, which will please your readers, - it is taken from the sermon on the Gospel on the day of St. Peter and Paul, and it deals with the words of Christ, when he speaks to Peter: "And I also say to you, you are Peter, and upon this rock I will build my church" 2c. Now let us learn recently how the church of God is built and is being built daily. The foundation of the church is not Peter or the Pope of Rome, who calls himself St. Peter's successor (since he is a cheaper successor of Jude, because he has the bag in which he collects the riches of the world and daily conceals and persecutes Christ), but Jesus Christ, the Son of the living God, the precious, chosen cornerstone, whom the gates of hell cannot overpower. Ps. 118: The stone which the builders rejected is become the cornerstone: this is of the Lord, and is a wonder in our sight. St. Peter explains this saying of Psalm Apost. 4, (11.) with these words, This is the stone, rejected of you builders, which is become the corner-stone. And there is salvation in no other, neither is there any other name given unto men, wherein we shall be saved. Isa. 28: Therefore thus saith the LORD; Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone, well established. He that believeth shall not flinch. 1 Cor. 3, (11.): No other foundation indeed can any man lay, save that which is laid, which is JESUS Christ. And in this Gospel the Lord saith, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. Augustine (Tractate 24 on John).



The church of God is assailed and broken in this present world by many temptations, such as downpours, thunder and lightning, and terrible tempests, and yet it does not fall, because it is founded on the rock from which Peter received the name. For Petra (Christ the rock) did not receive the name from Petro, but Peter from Petra, just as Christ did not receive the name from the Christians, but the Christian from Christ. For therefore saith the Lord, And upon this rock will I build my church, because Peter said, Thou art the Christ, the Son of the living God. Accordingly saith he, Upon this rock (which thou hast confessed) will I build my church. For Peter was Christ, upon whom also Peter himself was built: for no other foundation can any man lay, but that which is laid, which is Jesus Christ. 1 Cor. 3.

The same Augustine also writes thus: "Thou art Peter, and upon this rock, which thou hast confessed, upon this rock, which thou hast known and spoken of (Thou art Christ, the Son of the living God), will I build my church; that is, upon myself will I build my church; upon me will I build thee, not myself upon thee. For when men would be built upon men, they said: I am Paulish, I am Apollonian, I am Cephish. . . . God has founded His church on the foundation or bedrock of the church. What is the foundation of the church but this, that St. Paul saith of it, Though no other foundation can any man lay, but that which is laid, which is JESUS CHRIST? And because it is sustained and supported by such a foundation, it will not be moved or fall for ever. If St. Peter had been the foundation of the church, where would it have remained, since in the high priest's house he denied Christ by swearing? And soon after this confession the Lord called him a Satan. If the Pope of Rome had been the foundation of the church, it would long have perished and been destroyed. . . . (Follows a summary description of what heathen abominations some popes have committed.) Where would to this jack . . . if they had been the foundation of the church? ... But the church hath one sure and immovable foundation, which is JESUS CHRIST, the same to-day and to-day, and for ever and ever. . . . Because the church of God is founded and built upon the immovable foundation, JESUS CHRIST, the Son of the living God, it remains firm and immovable against all the gates of hell. If it were only founded on a bad man, the gates of hell would easily overpower it. But since the foundation is God and man, the gates of hell must not prevail against the church. Now this is a glorious consolation. . . . Even if all the devils and all the tyrants and heretics, with their cunning, power, and authority, were melted into a lump, they would not overpower the church. For she is founded on a firm and immovable rock, Jesus Christ, the Son of the living God, against whom the gates of hell and all devils and men are powerless. Such a comfort is also given us before



held in the 46th Psalm: God is our confidence and strength, a help in the great troubles that have befallen us. Therefore we will not be afraid, though the world perish, though the mountains sink into the midst of the sea, though the sea rage and roar, though the mountains be overthrown by its tempest, Selah. Nevertheless the city of God shall be pleasant with her fountains, where the holy dwellings of the Most High are. God is with her in the midst, Therefore she will be well: God will help her early.

To the ecclesiastical chronicle.

I. America.

Community Schools. A German political paper in Baltimore, in an article on the "German-American School System," says that the German-American school comprises three types of educational institutions: the parochial, the association, and the private school, and says of the former: "The parochial or church school is the oldest type of German-American school. The history of American settlements teaches us that usually, after the most necessary accommodation for the body had been erected, the house in which the soul was to rise to its God was also built. And soon a school for the children of the settlement was connected with this church. This was also the case in the German settlements. In the primitive church German was preached, in the school German was taught. Whoever undertakes to write a comprehensive history of German-Americanism will have to attribute a great deal of merit to the church school for the preservation of the German language in this country. Even today it is still active in this task. Whoever wants to give his children instruction in religious doctrines and in the German language, as well as in the other necessary fields of knowledge, sends them to the church school." - The author should have emphasized that what has been said applies to the settlements and congregations of faithful Lutherans.

Epitaph. An old pious Norwegian, Ole Torjussen Bergland, wrote the following inscription for his grave in his seventy-fifth year, which his daughter then had published in the church bulletin of the Norwegian Synod after his death. The epitaph reads in German translation: "When the tongue can no longer stir, I hereby want to say this; read here: Do not forget to be diligent in home devotions. Be diligent in church attendance. Use the sacraments as you ought. Do not forget to educate your children well. Be ever mindful of your baptismal covenant. Avoid sin, and think oft of death. O what a pity that so many walk in the broad way of sin! Farewell. God be with you all!" Indeed, a sermon full of content in simple words, which this pious old man addresses to his dear survivors, as often as they come to his grave and read what is written there, and good to them, if they live up to such faithful admonition!

A. G.

The American bishops of the Pabst Church have petitioned Rome against the "predominant influence" of German Catholics in America. A petition has been drafted by Archbishop Ireland and signed by seven bishops, to the effect that the catechism should only be taught in English, that in all congregations where German has been preached since then, only English should be preached, that no more festivities of a German nature should be tolerated, and that everything that is German should be suppressed.

...should be. - What the Pope has decided is not yet known. The church was not only a place of worship, but also a place where the German Catholics will probably submit to the decision of worship of the most religious elements, and yet, according to the "infallible", if he should also decide against them. to the parochial obligation, they were to be considered and

Lending Libraries. The danger connected with borrowing treated as belonging to the Lutheran congregation. How was books from lending libraries is twofold. The first is that to this to be remedied - the leaven of unbelief, of immorality which many physicians are now increasingly calling attention, continued to eat away inexorably, and the testimony of that through the borrowed books, which pass from one house faithful pastors died away under the general indifferentism to another, the contagious diseases prevailing in one house not only of the parishioners, but also of the clergy. ... To pull are also transmitted to the other. The other danger, and that at the same yoke with the deniers of the principles of the greatest, is that of the poor souls being poisoned by the Lutheran church and even to give the evil appearance of contents; for most of the writings in the lending libraries are even an outward national church fellowship means, novels, or writings written by false believers or unbelievers, according to 2 Cor. 6:3, to give all simple-minded Christian So, dear readers, especially you dear young readers, beware! souls offense and thereby to give cause for our ministry to be

The Greek Catholic Church in America has a bishop named blasphemed. All perseverance in such a fellowship cannot Vladimir, whose diocese extends over the entire American serve to renew the life of the church, nor to save individuals, continent. His largest parish is in Buenos Ayres (South but can only bring about the dissolution of the last remnant America), where about 3000 professors of the Greek religion of unity in the spirit. A church which has thus departed in all live. He himself lives in Sitka (Alaska), but spends much of its members from the one common ground, or has gone his time in San Francisco. astray from the same, has ceased, in spite of all confessional

II. foreign countries.

Resignation from the German national church. Mr.

W. Hagen has left the regional church of Lauenburg for experience that the denial of truth leads imperceptibly but reasons of conscience and has joined the synod of the Saxon; inexorably on from step to step and draws others into Free Church. He writes about this in the "Freikirche" of 1. apostasy and ruin with it. But this is impossible for me October: "31 years ago I entered the service of the Lutheran according to all my guidance by God's grace.... But where I Church of Lauenburg with a happy conscience - the obligation should turn when I left could not long be in doubt - I had long to the entire confessional writings of the Lutheran Church, as known that I was in agreement with the so-called well as to the excellent church order of 1585, which not only Missourians. My presence at the doctrinal negotiations of the rightly existed at that time, but was also for the most part in Synod of the Saxon Free Church in Dresden in 1886 and in practice, was no burden on my conscience, no restriction of Frankenberg in 1887 not only brought me personally closer to the members of the same, but also convinced me that I the foreseeable manifold struggles and challenges. ... By was in complete agreement with them in the doctrine of the God's grace I had broken with so-called science without Holy Scriptures and their interpretation, as well as in the right reserve - the Holy Scriptures had become for me, by God's distinction between Law and Gospel. It is a great comfort to grace, the only firm foundation of all knowledge of salvation me to be able, even at the end of my life, to preach the and of all possession of salvation, not by way of speculation, precious Gospel with a clear conscience to a congregation but practically, from the law, the knowledge of sin, especially that knows well that life and salvation depend on this pure of the hereditary corruption of the whole of human nature, preaching of the Gospel for them, too!"

especially of the faculty of knowledge, from the gospel the **Russia.** According to a recent decision, the Lutheran sweet consolation of justification by pure grace through faith congregation in Reval, Russia, is no longer allowed to in JESUS. Christ. From this foundation of the Lutheran dispose of its church box. The governor of the province, Church I have never departed since that time - I have never, whose enmity against the Lutherans is well known, has to my enemies will allow me, changed color since then. With the decide about it in the future. It concerns a fortune of 70,000 onset of political changes in 1865, I could not conceal from Marks!

myself the fact that the Lutheran "Landeskirche" of **Switzerland.** Fourteen years ago the obligation to Lauenburg had been put on the verge of extinction in order to baptize children was abolished in Switzerland. As a result, a go out into the Prussian "Staatskirche"; it was a long struggle large number of children have remained unbaptized since that I had to endure between my attachment to the Lutheran then, but are now to be confirmed. What is to be done with them? Instead of deciding that those who want to be church of my home and my conscience, which was bound in them? confirmed, but have not yet been baptized, should first be God's Word. The old dear church order had to be sacrificed, baptized, the Synod of the Canton of Grisons has decided: piece by piece - what remained of it was only a fragment, and "for those children who are not baptized in the first years of was hardly applied in *practice*; It had long since become life, confirmation replaces baptism." - Is this not appalling, impossible to keep the Union out - unchurched men were that men should substitute an ecclesiastical institution for a admitted to the altars in the garrison congregations, our divine foundation! young men were invited to unchurched altars in unchurched

garrisons, if not commanded, nevertheless, returned home **In Spain** there are 221 monasteries with 4220 monks and with an evil conscience and seldom confessed themselves 1109 convents with 25,000 nuns!

guilty of denying the Lutheran confession - they brought home Brunswick. On February 25 of this year, the Catholics in matters of faith, yes, all too often not merely doubt, but raw Holzminden addressed a request to the ducal Brunswick-Lüneburg State Ministry "to work towards repealing the provisions of the law of May 10, 1867, which are contrary to the Imperial Law on the Notarization of Personal Status and Marriage of February 6, 1875, or are unnecessary as a result of this law, and in particular to exempt the Catholics in the Duchy of Brunswick from the obligation to register births, marriages, and deaths,

The state ministry, however, "found no reason to consider a legal amendment of the provisions in question". As a notice of recompensed much more abundantly than I have desired or State found no reason "to consider a legal amendment of the provisions in question. The Catholics in Holzminden, as well as in Brunswick in general, however, do not want to be satisfied with this decision, as it is said, but want to petition because we know that the glory and salvation shall be much the estates and possibly the Prince Regent. - Apparently, the demand of the "Catholics" is quite right and just yet God hath so careful regard to the light and short temporal (Free Church.)

On the part of the Roman Church the agitation against Italy is continued with undiminished vigor. The pope protests at every opportunity; bishops, Catholic assemblies, and the entire Catholic press faithfully follow him, and so it is ensured that no peace will be found in the matter. On September 27, at a reception of a number of Catholic clergy led by the Archbishop of Turin, the Pope again emphasized that he could never enter into a settlement concerning the statute-barred rights of the Apostolic See, and complained of the attack by the Italian penal law on the Church and clergy. In the ultramontane press, expressions such as "robbery of the patrimony of Peter," the "diminution of solemnly guaranteed rights," the "outrageous measures of the oppressors and enemies of the Church," who "think they can do anything against the Vicar of Christ," the "chains and bonds of the apostles," and the like, are the order of the day.

Papal Exhibition. The Swiss "Religiöse Volksblatt" (Religious People's Gazette) gives a description of the gifts given to the pope for his jubilee from a private letter of a family that has traveled through all of Italy. It says: "It took us three hours to pay a fleeting visit to the Jubilee Bazaar. Champagne, fine wines and liquors are available in such quantities that whole regiments could get drunk on them. Precious chasubles are to be found by the thousands. Strangely have many proceeded in the choice of their presents. We saw hundreds of travelling trunks, a stock of children's clothes, children's underwear, ladies' ball gloves, velocipedes, powder, make-up, curling irons. What would the pope do with all that? If only the rich had contributed to these gifts, nothing could be said against it; but when one sees how even the poorest had to toil for them, it makes one quite bitter. So we saw a high pile of canvas rolls, each with the sender's name on it. They came from a "small" village on the southern slopes of the Alps, which we know from our own experience. There the people look so miserable and are so poor that they can hardly satisfy their hunger with potatoes. The priest had managed to persuade these poor people to give the few linen they had spun themselves, perhaps under the pressure of the lament that the holy father had nothing more to wear on his bed of straw."

The tears of the Christians.

What man would not be moved by the great diligence and care that God has for us, to count not only the hairs of our head, but also our tears, and to gather them into a bag, as the 56th Psalm, v. 9, says: "Count my tears, gather them into thy bag. No doubt thou countest them"; not a tear must be in vain, it is marked with great mighty letters in heaven. Therefore we do not groan, weep, or suffer in vain. Everything is written and recorded in the book of our Lord God. That means to look right into it. God does not look at us from afar, but

is near us, counting my fancies and thoughts, my sorrows and pains, even at night, and desiring that they should be understood myself. Hence came the saying of Paul, which he catches so accurately? Answer: They are poor miserable sinners. Who is it then that gathers them? It is God, the Creator of all things. This should be considered often, to awaken faith, hope, and love in us, since we have the Word, as well as examples and our own experience of God's immeasurable goodness. (Luther.)

How a deaf-mute makes known his longing for Holy Communion.

One day, according to Missionary R. in India, Peter, who was deaf, came to me with a question which I did not quite understand. I handed him a piece of paper with a pencil and he wrote on it: "When is the Lord's supper celebrated? He asked for the Canarian Bible, opened the 42nd Psalm and pointed with his finger to the second verse: "As the deer cries out for fresh water, so my soul, O God, cries out to you." Joyfully surprised, I reached out to him and tears of joy came into his eyes and mine. He then opened to me several passages about the Holy Communion in the Bible.

Desolation of unbelief.

Hume's mother, the unbelieving philosopher, was once a believer. Blinded by her son's learning, she fell away from her former faith, and followed him into the aberrations of unbelief. Years passed, and she approached the gates of death. From her deathbed she wrote the following touching letter to him: "My dear son! My health has deserted me. I am very much run down. I cannot live much longer. My philosophy offers me no consolation in my gloom. I have come to lose the hopes and consolations of religion, and am sinking into a state of despair. Thou canst offer me something to take the place of the Lost Hopes of Religion. I beseech thee hasten home to comfort me, or at least write me what consolation that philosophy can afford in the hour of death."

Who is pious?

He that walketh not in the ways of God goeth backward; and he is not yet pious that striveth not always to be best; and if thou cease to strive to be best, thou hast ceased to be pious. (Bernard.)

Thy cross alone, O Lord Jesus Christ, is My highest consolation on earth.

Death notice.

It pleased the Lord to receive Father Karl Wunsch from this miserable life by a blessed death on 14 November. Karl Wunsch from this miserable life into eternal rest, which is still available to the people of God. He was born in the year of Christ 1837, September 7, at Hohenstein, in Saxony. Through the agency of Rev. Brunn, he came to America in 1863, and to the practical seminary of our Synod, where he completed his studies in 1866. He obtained his first appointment at Frohna, Perry Co, Mo, as assistant preacher to the undersigned, and later administered the preaching ministry in Illinois, Kansas and Nebraska. In 1881, by a fall from a horse, his nerves were so much shaken that St. Vitus's dance developed in him in consequence, and he was therefore compelled to resign his charge. After two years of rest, he believed that he had recovered enough to be able to preside over a small congregation, and so he accepted an appointment to a congregation in Iowa. However, it soon turned out (as good friends had already told him) that he was mentally and physically unfit for further administration of his office, and he had to resign it again. In January, 1888, he settled here in St. Louis with his family. His strength diminished more and more, his mind became more and more benighted, until about ten weeks ago the doctor advised him to seek admission to the asylum for the insane, which he did. Here he was, according to circumstances, quite well until November 14. On the morning of the aforementioned day he was still quite lively when he rose from his bed, but as he was about to go to dinner, he was struck by a stroke, and as the sun was setting, he passed away. His age he brought to 51 years, 2 months, and 7 days. 18 years he faithfully served the Lord in the preaching ministry. On November 16 we buried his body in the graveyard of Bethlehem Lutheran Church. The undersigned spoke at his grave about Ps. 4, 4; "Know ye that the Lord leadeth his saints in a strange way: the Lord heareth when I call upon him." He leaves behind a suffering widow and 7 children, 3 of whom are confirmed and 3 attend school; the smallest, however, (a twin child) was only born on the day his father had to be transferred to the asylum for the insane, and is thus 10 weeks old. Two children have preceded their father into eternity.

May the faithful God have mercy on the family and be their provider, as he has promised and will do.

F. Köstering.

Ordinations and introductions.

By order of the Honorable Mr. President of the Nebraska District, on 22. Sunday after Trin. Mr. Cand. Karl Hermann Johannes Hubert was ordained and inducted in St. John's parish at McCook, Red Willow Co., Nebraska, and in the course of the week also in the other parishes and preaching places.

Jos. Oesch.

Address: Rev. 6th L. Hubert, Box 210, L4e6ook, Nebr.

By order of the Venerable Commission for English Mission, Mr. Cand. F. Kroger was ordained on the 23rd Sunday after Trinity in the midst of his congregations and inducted into his office.

F. Kügele.

Address: Rev. I. LrosZer,

Lruuä^rvlue, keudleton 6o., Va.

On the 24th Sunday after Trin. by order of the honorable Mr. Praeses Wunder Mr. P. G. Gülker was introduced by the undersigned in his parishes to Huntly and Gilberts.

O. Döderlein.
6o., III.

Address: Rev.' O. OuelLer, Uuutle^,



On the 24th Sunday after Trini, Mr. 8th Bro. C. Behrens **was** introduced by me on behalf of the Honorable Mr. Praeses Wunder at Salem Lutheran Church, Chandlerville, Ill.

L.E. Knies.

Address: Rev. 8r. 6th Lsliren8, Ollunlllerville, 6a88 60th, Ill.

By order of Mr. Praeses Niemann, Mr.8. W. Schuft was introduced to the churches in and near Florida, Ohio, on the 25th Sunday after Trin . byW.

L. Fischer.

Address: Rov. Sekust, Horläa, llenr^ 60th, Oklo.

By order of the President of the "General English Lutheran Conference of Missouri &c. St.," Mr. 8. A. W. Meyer was introduced by the undersigned in the midst of St. Martin's congregation at Winfield, Kansas, November 18.

Carl Spannuth.

Address: Uev. Lieber, I-ovkdox 506, Wlnllslcl, Xuns.

On the 25th Sunday after Trin. Mr. 8th Joh. Karr er was introduced by me on behalf of the Hon. Mr. Praeses Sprengeler at St. John's parish, Westfield, Sauk Co, Wis, assisted by Mr. 8th Rohrlack. G. Barth.

Address: U "v. ckod. Larrsr,

8. o. I,OALLv1Us, 8auL 60th, vv^is.

On the 25th Sunday after Trin. Mr. 8. B. J. Zahn was introduced to the congregation at Henderson, Minn. on behalf of the Hon. Pres. by the undersigned.

I. Frick.

Address: Rev. 8th ck. Latin, llenckerson, 81bt"^ 60th, tAinn.

On the 26th Sunday after Trin. Mr. 8. C. H. Lüker was introduced at Bremen and Woodland on behalf of the Hon. Pres. Middle District byF . W. Schlechte.

Address: liev. O. Il. 8n "k "r,
8ox 90, Ureinen, tUar8ks,U 60th, Inck.

Church dedications.

On the 20th Sunday after Trin. the first German Lutheran church at Hinsdale, Du Page Co, Ill, (a wooden building 50X32 with tower) was consecrated. The dedicatory sermon was preached by 8th S. Sieving, and in the afternoon a short address by Joh. Strikter.

On the 23rd Sunday after Trin. the Lutheran Trinity U. A. C. congregation at Glidden, Ashland Co, Wis. dedicated their new church (24><40 with steeple). Preachers were 8th H. Restin andL . G. Dorpat.

On the 24th Sunday after Trinity, the Lutheran Emmaus congregation in Chicago, Ill, dedicated their new church (42X82) to the service of God. Festive preachers were the 88th Wagner, Reinke, and Brauns. M. Fülling.

On the 24th Sunday after Trinity, my congregation at Ocheyedan, Iowa, dedicated their newly built church (24X86) to the service of God. The undersigned preached morning and afternoon. I. Schinnerer.

On the 24th Sunday after Trin. the Lutheran congregation of St. Paul's in County Line, Orleans Co., N. U., dedicated their newly built church (28X44) to the service of God. The dedicatory sermon was preached by Mr. 8th J. Muehlhäuser. Mr. 8th J. Sieck preached in the evening (English). G. Bartling.

On the 24th Sunday after Trin. the new church of the Lutheran Jmmanuelsgemeinde at Town Clayton, Winnebago Co, Wis. was dedicated. The sermons were preached by 8th F. Otto (English) and. L. Schütz.

On the 24th Sunday after Trin. the Lutheran congregation of St. John's near Fryburgh, Auglaize Co., O., dedicated their newly built church (34X60 with steeple) to the service of God. The 88th I. H. Werfelmann and R. F. Kunschik preached, the latter in English.

F. W. Drö ge.

On the 25th Sunday after Trinity, the Lutheran congregation of St. John's in Tolleston, Lake Co., Ind. dedicated their newly built church (34X58 with steeple) to the service of God. Festive preachers: the 88th A. H. Brauer and E. H. Scheips.

A. Rump.

On the 24th Sunday after Trin. at Batavia, Ill, the branch of the undersigned, the new Jmmanuel's Church (30X48) was dedicated to the service of God. Mr. 8th J. Feiertag and Mr. 8th C. Eißfeldt (English) preached.

W. Krebs.

On the 25th Sunday after Trin. the Lutheran Zion congregation in Webster County, Nebr. dedicated their new church to the service of God. The celebratory preacher was C . Schubkegel.

Mission Festivals.

On the 23rd Sunday after Trinity, the Lutheran St. John's congregation in Edgerton, Wis. celebrated a mission festival. The festival preacher was Bro. Detzer. Collecte:-26.50. G. Wildermuth.

On the 24th Sunday after Trin. my congregation in Lincoln, Texas, celebrated the mission feast with the congregation of Father J. Kaspar. Collecte: -35.00. It preached Father Kaspar and Th. Wolfram.

On the 24th Sunday after Trin. the congregation celebrated the mission feast in Swiss Alp, Texas. Festival preachers: Mr. U. Buchschacher and Stud. Schedler. Collecte:-31.10. M. Leimer.

My congregation at Golden Lake, Wis. celebrated mission feast at their church. UU- W. Gräf and J. I. Oetjen preached. Collecte:-38.20. G. F. Schillin g.

Mission feast in the First Lutheran Trinity Church at Buffalo, N. N", on the 25th Sunday after Trin. Morning sermon by Rev. J. E. Sander, afternoon missionary children's service, evening sermon by the undersigned. Collecte: -90.22. Aug. Senne.

Conferenz - Anzeise.

The Eastern District Teachers' Conference will meet, w. G., on the 27th and 28th of December, at St. John's School, 119th St. (between 2nd and 3rd Avenues), New Uork. Agenda: Practica: 1) Catechesis on the prophetic ministry of Christ. (Hiller. Substitute: Krause.) 2) The story of the ascension of Christ. (Merker.) 3) Elementary Drawing. (Grützemacher. Ers.: Meibohm.) 4) Lesson in Geography of the State of New York.... (Lücke. Ers.: Franke.) Lectures: 1) The proper relationship of a Sunday school to the congregation and to the weekly school, and the conduct of the same. (Bohm. Ers.: Meibohm.) 2) How can the relationship of a teacher to his congregation be resolved in a manner pleasing to God? (Wagemann. Ers.: Ilse.) 3) Analysis of words. (Müller.)

Out-of-town members are requested to report in time to the teacher lobl, Mr. A. Hiller, 137 L. 119tk Street, N. V. 6it^, to register-Dr. Wagemann, Secr.

Acknowledgements.

When the undersigned wanted to be trained as a preacher about six years ago, but lacked the means to do so, a benefactor took care of him and let him study for five years with his own funds. At the same time, he also provided the necessary means for another who was currently studying in St. Louis. He did this with joy, remembering the words of Christ Matt. 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

W. Ziegenhain, k.

Receipts into the coffers of the Canada District:

Student Fund: From Mrs. Murr in Wartburg -1.00. F. Branschke in Ottawa .50. part of the Harvest Festival Collect in k. Weinbach's congregation in Sebringville 19.02. Desgl. for O. Dubpernell 5.00. Mother Herboth in Sebringville for the same 1.00. Part of the Mission Festival Coll. in U. Halboth's congreg. in Rainham 10.00. Harvest Festival coll. in U. Germerotb's congreg. in Wartburg 6.42. Coll. in Middleton by M. Veit 5.00. (p. -47.94.)

Inner Mission: FromL. Scheip inLinnwood 1.00. Mrs. Fleischhauer in Pools .50. part of mission feast coll. at k. Landsky's Gem. in Logan 50.00. Coll. at U. Bende's parish in Jordan 3.56. Wedding coll. at Cronmiller's in Stonebridge 5.39. Coll. in P. Kirmis' parish in Poole 7.80. Desgl. in Lmnwood 2.13. Johanne Müller in Ottawa .25. Part of mission feast coll. in Pembroke by U. Kretzmann 38.86. Desgl. in P. Halboth's parish in Rainham 15.80. Coll. in U. Frosch's Gem. in Salem 2.65. Geo. Klink in Elmira 1.00. Harvest Festival Coll. in U. Eixs' Gem. in Wallace 11.25. Mrs. Bast in Wallace .75. Part of Mlssion Festival Coll. in U. Eiferts Gem. in Dashwood 20.00. Coll. in U. Borth's Gem. in Ottawa 11.90. F. Pranschke 1.00, F. Kropp.25, both in Ottawa. Harvest Festival Coll. in U. Kirmis' Gem. in Wellesley 13.95. (p. -188.02.)

Negro mission: part of mission feast coll. in U. Landsky's congregation in Logan 3.25. Coll. on the 60th commemoration of D. Boneberg's wedding in Stonebridge 3.64. part of mission feast coll. in P. Eifert's congregation in Dashwood 4.00. (p. -10.89.)

General synodical treasury: coll. in U. Bentes Gem. in Humberstone 5.28. From N. N. .19. (p.-5.47.)

Preachers' and Teachers' Widows and Orphans: U. I. C. Barth in Ottawa 1.25.

Orphanage in West Roxbury: part of the Harvest Festival Coll. at Fr. Weinbach's parish in Sebringville 10.00.

Mission to Gratwich, N. U.: Part of Harvest Festival Coll. in Sebringville 10.00.

District synodal treasury: communion coll. in U. Frosch's congregation at Elmira 11.70. Desgl. at Flora 5.00. Part of Coll. at Middleton by M. Veit 4.25. Wedding Coll. at JansLöwenstein at Middleton 6.48. Collecte at U. Bentes Gem. in Stonebridge 5.00.

Pilgrim House in New Uork: Theil of Collecte in Dashwood 3.00. Wellesley, Ont. 23 Nov. 1888 Geo. Renfer, Cassir.

Revenue into the coffers of the California and OregonDistricts:

Synod Fund: From St. Paul Parish in San Francisco -30.00.

Inner Mission of the District": Mission Festival Collection 161.70. St. Paul's Parish in San Francisco 32.85. From the Women's Association of St. Paul's Parish 3.25. By Mr. ?. I. H. Schroeder, San Francisco, Reformation Festival Collecte, 11.25. By Mr. ?. E. P. Block's congregation, Stockton, Cal., 12.30. Missionary festival collegiate congregation, ?. G. Runkels, Los Angeles, Cal., 30.50. (Summa -251.85.)

Poor Students: From the Concordia Young Men's Association of St. Paul's Parish in San Francisco for S. Midsuno in Springfield 10.00. From the Women's Association of St. Paul's Parish 30.00. (S. -40.00.)

Negro Mission: Part of the Mission Festival Collection of the Gem.... G. Runkels, Los Angeles, 30.50.

San Francisco, Nov. 17, 1888, J. H. Harzens, Cassirer.

400 Sixdk sir.

Income to the Michigan district treasury:

Synodical Fund: From the parish at Stanwood - .76. parish at St. Joseph 6.60. parish at Benona 3.50. parish at Gr. Rapids 27.78. parish at Cold Mater 2.00. parish at Monitor 9.05. parish at Big Rapids 3.45. parish at Montague 5.80. parish at Monroe 15.60. parish at Reed City 7.25. (S. - 81.79.)

Building fund in Addison: comm. in Frankentrost 15.00. comm. to Sandy Creek 5.00. By ?. Muehlhäuser by J. Schroeder Sr. 2.00. Gem. at Sebewaing 3.00. (S. -25.00.)

Negermission: Gem. in Sherman 1.60. By ?. Müblbäuser by J. Schröder sen. 1.00. By ?. Heinecke by N. N. .60. teacher Harbeck's pupil 2.25. (p. -5.45.)

Negro Mission in New Orleans: Mrs. U. 2.00. Mr. I. F. Strieter in Unionville 2.00. (S. -4.00.)

Negro Mission in Springfield: Cong. in Kilmanagh 6.00. Cong. in Bay City 8.56. Mr. J. F. Strieter in Unionville 2.00. (S.-16.56.)

Deaf and Dumb Institution: By ?. Mühlhäuser by I. Schröder Sr. 2.00. By ?. Dreyer, sent to Hetsner's wedding, 7.53. Common in Cold Water 2.00. Common in Sebewaing 16.00. By ?. Tornetz by K. Tom 1.00. Wittwe Tom .50. (S. -29.03.)

Poor students from Michigan: By ?. Muehlhäuser, at Hazelhuhn's wedding, 4.35. By ?. I. F. Müller from Wittwe N. N. 2.00. Gem. in Monitor 13.75. By ?. Fürbringer, at K. L. Honold's wedding, 3.00, at G. M. Dänzer's wedding 6.50. (p. -29.60.)

Inner Mission: congregation at Frankenmuth 30.06. congregation at Merritt 2.20. congregation at Frankenlust 11.43. by ?. Siever, Sr, at A. Arnold's wedding ges., 8.86. By teacher Harbeck of N. N. 1.00. (S. -53.55.)

Widow's fund: Gem. bet Stanwood .65. ?. Hügli 2.00. ?. Harsch 2.00. Township to Sandy Creek 9.00. By?. Dreyer, sent to Frühau's wedding, 4.94. By ?. Partenfelder, on G. Schmidt's wedding, 6.15. Richville Township, 8.50. By ?. Franke by Mrs. N. N. .50. By ?. Schröder by Mrs. Braun .25. (p. -33.99.)

Wittwe Hopf: By ?. Schröder, on I. Ruff's wedding, 8.00.

Disciples Gempel in Addison: Virgins Club in Adrian 10.00.

German Free Church: congregation in Frankenlust 16.75. congregation in Fräser 26.71. (p.-43.46.)

Emigr. -Mission in Baltimore: By ?. I. F. Müller 4.09.

Orphanage in Addison: congregation in Roseville 11.45. congregation in Frankenlust 30.00. (p. -41.45.)

Church building in Springfield: Mrs. U. 2.00.

Laundromat in Springfield: God box in Caledonia .90.

Students in St. Louis: Gem. in Lake Ridge for Chr. Drögemiller 4.66.

By ?. L. Fürbringer for F. Walther, on F. W. John's wedding ges., 10.50, on K. H. Scholz's wedding 3.00. (S. -18.16.)

Parish in Alpen": Parish in Frankentrost 20.00. Parish in Manistee 167.40. Parish in Argyle 3.60. Parish in Beaver 6.65. By Mr. Bro. Stanke 8.65. Trinity Parish in Detroit 34.70. Parish in Bay City 16.00. Parish in Gr. Rapids 67.00. Parish in Richville 14.70. Parish in Frankenlust 21.45. Parish in Port Huron6.00. (p.-366.15. Total-773.18.

Correction.

In my receipt, ("Luth." of Nov. 6) read under Emigr. mission in Baltimore 15.82 instead of 15.32.

Detroit, Nov. 19, 1888, Chr. Schmalzriedt, Cassir.

Income to the Western District coffers:

Synod Fund: By U. Wangerin in St. Louis from the Virgins' Association -3.00. U. Wesche's congregation in Ellisville 10.00. By Fr. Günther in Mora, thank offering by Joh. Granemann, 5.00. U. Achenbach's congregation in St. Louis 21.00. k. Bartels' congregation in St. Louis 12.00. P. Wartens' congregation in St. Louis 12.40. U. Mueller's congregation in Beaufort 3.20. P. Gtebel's congregation in California 2.80. (P. -69.40.)

New construction in Addison: P. Wesches Gem. in Ellisville 15.00.

Church building in Springfield: by Prof. Burgdorf of Emma in Jvesdale, Ill, 1.00.

Progyrnasium at Concordia: by Fr. Janzow at St. Louis from sr. Gem. 12.00, by Mr. Picker at Worden, Ill, 3.00. by Fr. Michels' Gem. at New Haven 5.00. by Fr. Gihring's Gem. at Sweet Springs 8.35. by Fr. Albrecht's Gem. at Perry Co. 4.80. by Fr. Hüschen's Gem. at Cape Girardeau 7.40, at Egypt Mills 8.40. by I'. Wangerin at St. Louis by the Virgin Society 5.00. By Kassirer Mangelsdorf 64.45. By k. Bartels, Coll. at Hildebrandt-Paul wedding 12.00. By ?. Holls, Harvest Festival Coll. of congregation at Honey Creek 12.00, of congregation at Stringtown 9.00. P. Mendes congregation at Uniontown 11.20.

Müller's Gem. in Beaufort 3.20. (p. -165.80.)

Debt Settlement: L. Rupprecht's congregation at Cole Camp 5.35.
Inner Mission of the Western District: By L. Achenbach in St. Louis from Mrs. Laudel 2.00. L. Ehlers' Gem. in Norborne 8.00. (S. -10.00.)
Widow's Fund: Through L. Wangerin in St. Louis from the Virgins' Association 2.00.
Orphanage near St. Louis: P. Albrecht's Gem. in Perry Co. 8.00. By L. Achenbach in St. Louis, Collecte on H. Döring's wedding, 11.00. L. Griebel's Gem. in California 5.30. (S. -24.30.)
Poor students in St. Louis: Through L. Schwankovsky in Baden, s. at H. Gieseking's wedding, 8.25.
Poor Students: L. Wangerin's Gem. in St. Louis for G. W. 13.00.
Poor students in Springfield: By L. Wesche of N. N. at Orrville 2.00.
Springfield household: by L. Wesche of N. N. at Orrville 1.50.
Poor seminarians in Addison: by 1?. Mayer at New Wells, Collecte at the Eggers-King wedding, for H. Uoe 5.50.
Congregation in Fulda, Minn: L. H. Siecks Gem. in St. Louis 46.00, by some pupils 2.00. (S. -48.00.)
St. Louis, Nov. 27, 1888. H. H. Mever, Cassirer.

2321 kl. 14tk 8tr.

For the orphanage in Addison, Ill.,

From March 8, 1888 to Nov. 12, 1888: received in kind gifts: From 8th Ramelow's parish in Elk Grove, through W. and F. Busse 28 sacks of potatoes, 14 p. Welsh grain, 15 s. Oats. From H. Volberding in Uork Centre, 2 skirts and 1 receipt. From Chicago: from Mrs. H. Lindemann, 6 pr. trousers, 2 jackets; H. Berens, 34 pairs of shoes, 5 pr. boots; from "Unknowns", 2 packages of worn clothes; by Mr. Biermann, from "Unknowns", 1 p. rice, 25 pfo. Plums, and 1 box of soap; from Bro. Siegel, 6 lbs. of cash, 4 lbs. of tea, ? Thee, ? Pfb. rice; from 8th Wonders Gem. of C. F. Wohlhüter 2 pgs. catrun, I. Stumpfahns 18 dresses, 7 petticoats, 3 shirts, 1 handkerchief, 6 collars, 3 doz. Griffins and worn garments; from 8th Reinke's Gem. of A. Schiewe 4 remainders of gingham, 1 remainders of satin, 28 pr. of stockings; at the mission feast of the North Chicago churches 2 p. of cake, 1 p. of bread, 3 boiled hams. From the Decatur congregation, 1 receipt, 11 pr. stockings, 7 dresses, 2 petticoats, 4 pr. trousers for boys and 5 for girls, 2 jackets, 6 bodices, 5 aprons. From Grand Rapids, from the Woman's Club in U. Frincke's comm. 12 Pr. pants for girls, 6 shirts, 4 bodices, 3 nightgowns. From C. M. Heberer in Ivesdale 1 remnant calico. From Mount Olive from the Woman's Club in U. Weisbrodts Gem. 7 dresses, 16 bodices, 4 pr. woolen stockings, 6 sheets, 8 pillow cases. From ?. Great Gem. in Addison: from F. L. Magers 1K^ ton of coals, F. H. Stünkel 6 p. potatoes, H. Matthews 2 p. cart, from the Gem. 4 boxes of cakes, F. W. Buchholz 5 p. cart, F. Hattendorf 2 p. cart, W. Arens 10 p. cart, F. Kuhlmann 3 p. cart, F. Krage 6 p. cart. From k. Brauer's Gem. at Crete, from the Women's Club 16 shirts, 8 Pr. stockings, 2 Pr. trousers, 4 dresses, 1 cap, 4 aprons, 1 bodice. From P. Rabe's Gem. at Uorkville, 6 pr. stockings, 6 shirts for girls and 5 for boys, 6 pr. girls' cans, 6 dresses, 6 sheets, 6 kisien covers. From I'. Müller's Gem. in Schaumburg by F. Lichthart 2 p. Cart. 1 p. Oats. From P. Zahn's Gem. in Secor from the Women's Association 13 dresses, 2 pr. stockings. From Konrad Biesterfeld in Roselle 3 sacks of apples. From L. Bode in Nie ollet, Minn, 7 scraps of kielderzeug, 1 sheet. From Bro. Köhn and son in Sheboygan)H barrel of salt fish. On Orphan's Day (Sept. 16): from Chicago: from I'. Remke's Gem. from Mrs. Fischer 1 nest cambric, 2 boxes twine, 1 box buttons, Mrs. Poehler 1 quilt, 29 handkerchiefs, Auguste Backofen 1 remnant calico; From I'. Wagner's Gem. of Mrs. Uhwaid 1 coat; from P. Wunder's Gem. of Jakob Stumpfahns 12 shirts, 4 dresses 25 aprons, 6 handkerchiefs, 1 piece of woolen yarn, worn garments, Mrs. Diemann 11 remnants of clothing, 3 remnants of muslin, Mrs. Sophie Fleischer 1 remnant of calico; from P. Bartling's Gem. from Mrs. Zabel 1 remnant calico, Fritz Wegner 1 remnant calico, 1 remnant musttn, Wittwe Winter 2 remnants calico; from Succop's Gem. from Joh. Schnagge 1 remnant calico, Mrs. Treichler 2 aprons, 2 jackets, Mrs. Thies 2 pr. shoes, Mrs. Lindemann 1 feather pillow, 1 petticoat, 2 handkerchiefs, 2 pr. girls' trousers, I jacket; from 1". Uffenbeck's Gem. of Mrs. Geisemann 1 remainder gingham, 1 nest calico, 1 parcel worn dresses, 1 board, lead cerns, griffet, buttons and pins, teacher Kammann 1 parcel worn garments; from 1". Engelbrecht's comm. from Mrs. Wegner 2 pr. shoes, 4 shirts, 1 petticoat. By P. Feiertag from Mrs. Won in SouthChicago 7 shirts, 1 apron, 1 jacket, 2 pr. pants, 1 cap. From Lake View by Wild. Oestreich 1 dress, 1 petticoat, 1 remnant calico flannel. From P. Pfothenhauer's parish in Palatine from Mrs. Kimmet 7 hats, 5 pr. stockings.
Addison, Ill, Nov. 12, 1888.
Joh. Harmening, Watsenvater.

For the orphanage in Addison, Ill.,

Received from congregations 2c. in Illinois: By Prof. I. S. Simon in Springfield K45.20 and 45.10. By U. Steege in Dundee from Ebr. Gutb 5.00, Fr. Albrecht, Joach. Düwel, Mrs. Ahrens, K. Nickelaus, F. Sternberg, K. Sternberg, K. Hauschild, G. Beth (S 1.00, for orphan building reports 1.90. By I'. Krebs in Aurora by Mrs. A. M. Mever 5.00 and Miss Marg. Mever 1.00. By P. Noacks Gem. in Riverdale 10.00. By P. F. Detzer in Niles Centre by Joh. H. Lange, Karl Subr, Karl Neetz, Bro. Hartig, Bro. Bohl Sr, W. Godemann, W. Jeske, W. Eggert, Max Jaacks (I 1.00, Job. Möller and Karl Prachnow <p .50, Karl Hdler .25, Mrs. H. Meincke .10. By Fr. Muller in Lake View from Bro. C. Labahn 5.00. From Chicago: By H. Höfcr 2.00; By Fr. W. Kokn from St. Andrew's parish 5.35, Bertha Conrad .10; By ?. W. Bartling from Fr. Schwarz .50, Joach. Hink 1.00; from P. Hölters Gem. of N. N. by H. C. Zuttermeister 1.50; by P. Reinke of Louise Beckmann,

L. Selof (I 1.00; by L. L. Lochner, Sunday Collecte 8.73 & for orphanage reports 2.80; by L. Wagner from A. Heinlein 2.00; by 1". Miracle by Wittwe S. Sievert 1.00. by L. Noack in Riverdale by H. Homeier 1.00. Durck L. C. Sckmidt of the comm. in Crystal Lake for Watsen House reports 3 00, Herm. Uteg 1.50, Christ. Ehlert, N. N., and Maria Jhrke (I 1.00, Bro. Jhrke and Mrs. C. Rose (I .50, H. Rosenthal 4.00; from the gem. at Woodstock .85 and 4.80; from the gem. at McHenry .65. From L. P. Luecke's gem. at Jefferson 10.15. By 1?. E. Nöder at Arlington Heights from I. Klehm 2.00. By L. W. v. Schenck from Joack. Wienke 2.00. By L. L. v. Sckenck from the comm. in Ottawa 4.00. from the comm. in Marseilles 3.70. By L. H. Brauer in Niles from W. Kolb 5.00. By L. Tb. Bünger in New Bremen, sent at KümmelHorn's wedding, 8.32. (p. -218.50.)
From churches 2c. outside Illinois: by L. I. Dejung in Rome, Wis. sent to Jul. Gehring's wedding at Palmyra, 3.08. Durck Kassirer Th. H. Menk at St. Paul, Minn. 7.00. By Kaff. Ch. Schmalzriedt at Detroit, Mich. 41.45. (S. -51.53.)
From Children: Christian Teaching Collects from Chicago, Ill, by P. Wunder 12.43, and L. H. H. Succop 24.25; by L. M. Große in Harlem, Ill, 12.21. Of Lebrer F. Schachameyer's pupils in Chicago, Ill, 9.50. Of Teacher E. Rosen's pupils in Addison, Ill, 3.40. Of P. W. v. Schenck's school children in Algonquin, Ill, 3.35. (pp. -65.14.)
AnKostgeld: From Barbara Meyer at Joliet, Ill, 5.00 and 8.00 for Bro. Meyer. From Mrs. Cath. Wilke in Chicago, Ill, for her niece, Bertha Wilke, 10.00. (S. -23.00.)
Addison, Ill, Nov. 22, 1888; H. Bartling, Cassir.

Hamann's Foundation. - Report 1887 to 1888.

1888.	Revenue.	
Nov. 1st rent\$540 .....		.00
1887.	issues.	
Dec. 1. postage 2c\$ .....	.80	
Dec. 7. Taxes	46.78	
1888.		
April 2. Repairs	7.00	
May 4. Repairs50 .....		.50
May 4. postage .....		.50
June 9. Taxes	46.78	
Sept. 1. Repairs	9.00	
May 4. Prof. F. Pieper	35.00	
	Prof. E. Hamann	17.50
	Dir. A. Bäpler	17.50
	Dir. E. A. W. Krauß	17.50
Nov. 16 Prof. F. Pieper	50.73	
	Prof. E. Hamann	50.73
	Dir. E. A. W. Krauß	25.36
	4 Widows O -21.43	85.72
	G. Bracher	50.00
	Building fund	78.60
	-----	\$540.00

Building Fund.

1887.		
Nov. 16 cash balance\$348 .....	.41	
Nov. 16. received from endowment fund	78.60	-----427.01
	Issue.	
June 1. water main repair45.....		.00
	Inventory382 .....	.01
Cincinnati, O., Nov. 16, 1888.	G. Bracher.	

Received for poor students: By Mr. L. Sieker of his. Matthäus-Gemeinde -55.00 for Knabenschuh, Schumacher & Hoffmann; by L. Nützet, West Ely, Mo., on J. H. Peiters Hochzeit ges., 10.00; by L. Bühler, San Francisco, 20.00 for the Japanese Midsuno; from Mr. Mever, Lafayette, Ind., 1.00 for the same; durck L. Sieker 20.00 for Schumacher, 30.00 for Paul Franke. Durck L. Brueggemann, Willow Springs, Ill, from an undisclosed person, 1 half-wool bedspread; from the Woman's Club of Mr. L. Runge, Sioux City, Iowa, 4 shirts, 3 sheets, 2 weed covers, 2 towels, 1 pr. socks; from Mrs. Zell, Jacksonville, Ill, a box of nearly all new men's dresscr. By Messrs. Kassirer: Bahls 161.38; Roescher 406.22; Schmalzriedt 24.22; Hargens 45.00; L. Franke 57.50.
Cordially thanking
Springfield, Nov. 27, 1888. H. C. Wyneken.

With heartfelt thanks, the undersigned received the following gifts of love:
1.) For our household treasury by Mr. F. H. Mever, teacher, of the congregation at Watertown, Wis. -4.99.
2) for the support of poor pupils: from the congregation of the Lord 1". H. Grupe 11.00; by Prof. Hutk from N. N. 2.00; by Praeses Sprengeler from a member of his congregation 50.00; by the women's association of the congregation Gem. 50.00; by the Women's Association of the Gem. by Mr. L. L. Lochners for G. Palaschke 20.00; by Mr. L. Rüdiger's Jmmanuelsgemeinde for Ä. Hoppe 11.35; Collecte on C. Treptow's wedding for Ad. Oetjen 4.50; from the women's association of the local Dreieinigkeitsgemeinde four quilts.
Milwaukee, Nov. 14, 1888. Ch. H. Loeber.

For poor students the undersigned has cold with heartfelt thanks: by Mr. L. M. Lücke from F. Köhn, Sr. -3.00; by Mr. M. C. Barthel from Mr. H. Baden, Independence, Kans. 3.15; by Mr. P. Dieterich, Hampton, Iowa, 5.00; by Mr. A. Bräubakn, Collinsville, Ill-, 8.35; durck Mr. L. Goehringer from Z. E. G. 3.00; by H. Lotz 2.00. F. Pieper.

Received for the narrow I.-luth. mission durck Herm k. G. Goehringer von Z. E. G. -2.00. C. F. Lange, Kassirer.



Received with heartfelt thanks: By P. Lübke, Tenzlin, Kansas, from his Zion parish for poor pupils -1.50; from the congregation of P. Häusers in Lansing, Mich., Pentecost collect for Th. Bundenthal 12.00; from the Young Men's Association in F. Janzow's congregation in St. Louis for the procurement of a Schüler library 5.00; by Kassirer Schmalzriedt for Th. Bundenthal 17.00.

Concordia, 26 Nov. 1888.

H. Käppel.

New printed matter.

Seventh Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1888. St. Louis, Mo. Lutheran Concordia Publishers.

In this synodal report there is a lecture on the beautiful, important subject: The following of Christ. It shows what this consists of, and how necessary earnestness, zeal, and faithfulness are in it. The report is strongly recommended to all our readers. It can be obtained from the Concordia publishing house for 12 cents.

The birth of Christ. The Last Judgment.

Two lithographic pictures by painter F. W. Wehle, 115 Wisconsin St., Milwaukee, Wis. Price: -1.00 each.

His first future into the world is in a gentle form; The other will be terrifying To the wicked to great chastisement.

Thus the old Michael Weiß places the first and the second future of Christ next to each other. And our painter Wehle also depicts the first and the second Advent next to each other in two pictures. The former picture, which depicts the miracle of the holy night of Christ, and which has already found wide circulation in the first edition, has appeared in a second edition, surpassing the first in many respects, and is a most lovely, charming picture, at the sight of which one involuntarily recalls our beautiful Christmas carols, and the words of the Evangelist: "And they came hastening, and found both Mary and Joseph, and the child lying in the manger."

The other picture has only recently been brought to light and shows us the last great event of the world's despair, as described to us by the Lord Christ and the holy apostles, the moment when the Lord comes with many thousands of saints, kicked to keep, when heaven and earth give way from their joints, the earth and the sea give back their dead, the terrible fire starts, in whose heat the elements shall melt, and the light of the blessed day shines, which will not be followed by nakedness. It is at once a deeply shattering and a shockingly uplifting sight, which presents itself to the beholder, and he who has gazed upon it and reflected upon it, will go back to the manger of Jesus with all the greater gratitude and say:

If this child were not born, we should all be lost;
Salvation is all of ours.
O sweet JEsu Christ, who art born man, keep us from hell!
A. G.

The Holy Night. A Dramatic Presentation of the Angel's Joyful Message . . . together with an appendix of selected declamatory material 2c.

As beautiful as alternating songs in good ecclesiastical taste are in a Christmas service for children, the "Lutheran" cannot recommend this program. Nothing "dramatic" belongs in the house of God, and especially nothing that provokes laughter.

Changed addresses:

kev. drarmwartk,
556 17th 3d 8tr, Sun cko86, Santa Olara Oo., Oal.
Rev. ckos. II. Isolier, Depler, Orarvkord Oo., Xan8.
Rev. 8th Olaser, 143 ^Vaskburu 8tr, Dookport, 17.
Rev. ckok. prefer, Veinterrorvck, LüluZkani Oo., III.
Rev. D. ck. LlineUer, Doster krairie, LloDeod Oo., Ickinn.
kev. 8. Oderrnorve, Lllsrvortd, Kansas.
kev. ck. F. Reinkarckt, 8ox 177, Orlando, Fla.
Rev. R. Smnkai, 888 Lleidrnrrn ^ve. of Detroit, Llioli.
Rev. 8. ck. 2aLn, Denderaon, Sidlezc Oo., Lllnn.
6. L1. F. Sokolr, 3449 ^ndnrrn 8tr., OdieaZo, III.

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Lntsrds "t ttis Dost OMoo at St. I-ouls, Llo." "s seond-class msttsr.



44th year.

(Submitted.)

Encouragement to have a merry Christmas.

"This is the day which the LORD maketh; let us rejoice and be glad in it! O Lord, help, O Lord, let it prosper!" Thus with joy and gladness the Church of God sings of the defeat of the devil by Christ the Messiah in her golden Confitemini, the 118th Psalm. But with even greater right we sing this on this festive day: "This is the day which the Lord makes for us; let us rejoice and be glad in it! O Lord, help, O Lord, let it prosper!" For this, this is the day which brings us again the annual feast of Christ, the feast appointed to commemorate the most holy birth of Christ over the circle of Christendom; which opens to us the feast of Christmas; which announces to us our feast, the center of all feasts. Therefore let us rejoice and be glad within, and plead with that psalm-word, "O Lord, help, O Lord, let it prosper!" This, this is the day on which was made known "the so singularly wonderful and marvellously unique work, that its like has never been accomplished on earth, nor will be accomplished by the Almighty" (Bernhard); on which God (O great, divine mystery!) was revealed in the flesh, 1 Tim. 3:16, on which Christ was born of Mary the virgin man. Therefore let us rejoice and be glad in it, and sigh with that Psalm word, "O Lord, help, O Lord, let it prosper!" This, this is the day when the angel, that heavenly herald, first announced to us this best message from heaven:

"A child is born to you today, born of a virgin, A child so tender and fine, That shall be your joy and delight.

It is the Lord Christ our God, Who will deliver you out of all distress, He will be your Saviour Himself, He will make you clean from all sin.

He brings you all the blessedness that God the Father has prepared, that you may live with us in the kingdom of heaven now and forever."



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 18, 1888.

No. 26.

Therefore let us rejoice and be glad within, and plead again with that word of the Psalm: O Lord, help, O Lord, let it prosper!

The heavens sing with great sound, For this the holy angels all;
And that which has but one voice, Praist God's great wonderthat.

And why not? For this day is a day of joy to every creature, a day of joy to every man, a day of joy to every sinner! For unto us a child is born, unto us a son is given; unto us men he is born, unto us sinners he is given. "For our sake the Word became flesh. For our sake he who was the Son of God became the Son of man, that we who were the children of men might become the children of God" (Augustine). "That he hath condescended to the lowest, he maketh us to be exalted to the highest" (Leo). "But the Nativity itself," as Bernard reminds us, "is worthy of adoration by the world for the sake of its immaculate holiness, amiable to men for the greatness of the beneficence it imparts, inscrutable to angels for the depth of its sacred mystery, and in all these things most admirable for the sake of its singular novelty." O let us rejoice and be glad in this day which the LORD has made for us, again and again, continually, with hearty devotion and unanimity! Let us plead, "O Lord, help, O Lord, let it prosper!" again and again, continually, with heartfelt devotion and unanimity. Help us, JEsu, sweetest child, kindest Saviour, do not spurn the sacrifice of our lips, who did not spurn to unite with our flesh today. O Lord, help, O Lord, let it prosper! (C. Dietrich.) J. A. M.

* *

He nowhere takes the angels to Himself, but the seed of Abraham He takes to Himself.

Heb. 2:16.

The angels are much more glorious creatures than we men; this God did not consider. God did not become an angel. The angels are also innocent and holy spirits, who are not fallen.

as are the other angels, and we poor men. It seems to me that it would have been better for God to have become an angel. So he approaches and accepts the lowly, poor creature that is in sin, that is in the devil's kingdom, that is under the power of death, and that the devil is tormenting and defiling to the highest degree. That is, ever sunk low. -

When one of many brethren becomes a great lord, how glad are the rest of the brethren? How can they comfort themselves so highly? As Joseph's brethren are seen in the first book of Mosiah, when he made himself known unto them. And it is true, this is a natural joy. But how is it that we do not also rejoice in this unspeakable honor and glory, that it does not go to our hearts, and that we do not praise and thank God because my God has become my flesh and blood, and now sits above at the right hand of God, a Lord over all creatures? - Now this is a thing that should move us to great joy and blessed hope, that we are thus honored above all creatures, even above the angels, that we may now boast with truth: My flesh, my blood, is seated at the right hand of God, and reigns over all. No creature has such glory, nor has any angel; but my flesh and blood have it. - But over and above this natural glory and joy, there is also this, that he, the man Jesus, will also be our Savior. This is the first and greatest reason why we should rejoice. For this reason they are wretched people who neither hear nor know about it. But much more wicked are they who hear and know, and yet do not heed. For these words should melt heaven and earth, and make us out of death like sugar, and out of all misfortune, which is innumerable, like delicious malt liquor. For what man is there who could conceive that a Savior has been born to us? This treasure the angel gives not only to his mother, the Virgin Mary, but to us all: "Unto you," saith he, "is born the Saviour, which is Christ the Lord." - The word "you" should ever make us glad. For to whom speaketh he? To wood

or rocks? No, but with people. - Who then shall take care of the child, but men? The angels are not allowed to be, the devils do not want to be. But we may be, and for our sake he became man. Therefore it behooves us men to accept with joy to be, as the angel says here, "Unto you is born the Saviour." And shortly before, "I proclaim unto you great joy, which shall be to all people." Is it not a great and glorious thing that an angel from heaven should bring such tidings to men? And afterward so many thousands of angels rejoice, and desire and preach that we men also should rejoice, and receive such grace with thanksgiving.

Luther XIII, 56 f.

Memorial

of the blessed

Dr. Carl Ferdinand Wilhelm Walther.

(Continued.)

Walther's blessed effectiveness - beginning of teaching at the institution - synodal speech 1850 - fight against Romanizing Lutherans.

When Walther resigned from the pastoral care of the congregation and took over the theological professorship at the institution, the congregation numbered 944 souls, 245 voters, 424 children in 4 schools, had 2 churches and 1 graveyard. Under his leadership the congregation had grown considerably outwardly, but mainly inwardly, as a result of his thorough sermons, which most of our readers know, and as a result of his conscientious pastoral care and his excellent leadership of the congregational meetings. Of the doctrinal subjects presented and discussed in the congregational meetings, we mention, in addition to those already mentioned, the following: emergency baptism by laymen, the rights of the congregation, the office of preacher, the binding nature of church ordinances, catechism examinations, the doctrine of Sunday, the election of preachers, the necessity of attending congregational meetings, fraternal punishment, the care of the sick, the attendance of Sunday schools by false believers, and others.

As a testimony to Walther's blessed effectiveness as pastor, let us follow the description of the congregation given here by Dr. Sihler, who soon after became pastor here, in his self-biography: "It was a difficult, but at the same time beautiful and lovely time, which I remember with heartfelt thanks to the Lord. In the congregation, of course, there was no lack of many an annoyance and case of church discipline, but on the whole the condition was a very pleasant one, and even in these latter cases, when the guilty person, who had remained unrepentant until then, was finally called before the congregational assembly, then this was really the case, that he was 'punished by many', as the apostle also demands. . . . Many' brought what each one had or received at his request, be it punishment, warning, threat, plea, enticement, tears, silent intercession, in short, whatever could be expected to make a salutary impression on the conscience and heart of the guilty and lead him to repentance. A great holy earnestness then went through the congregation. The Christian teachings in the afternoon were also very well attended; and in the old tribe of the congregation there were

There were not a few discerning members of deep spiritual experience and righteous godliness, truly anointed Christians, well educated and proven in several Cross schools, from whom I had more to learn than they had to teach. - The congregational meetings were almost always very diligently attended, in spite of the great remoteness from the homes of some of their members and in spite of the occasional inclement weather. The meetings were always conducted in a very orderly manner. The assembled members were as reverent towards me, as Christ's servants, as they were frank in their speech. It seldom happened that they spoke apart from the matter at hand; for there were not quite a few in the congregation who knew how to speak to the matter at hand out of thorough knowledge and experience. . . . His (Walther's) faithful and wise "work in the Lord" on these former church children of his could be seen clearly enough in this piece. In this, too, I had at times more to learn than to teach. In their sociable behavior, the brothers with whom I came into closer contact made the most pleasant impression on me, for they were as respectful as they were cordial and confidential towards me. On festive occasions at home, such as weddings, things were no less pleasant and agreeable. There was nothing to be seen or heard of insipid merriment or mere carnal gaiety; there was a pleasantly pleasant cheerfulness that pervaded the assembled guests as the prevailing mood - a cheerfulness that did not miss the background of seriousness even in occasional jokes; for the fear of God, and the reverent awe of his word, kept convivial intercourse and conversation in wholesome bounds; 'let your speech be always sweet and seasoned with salt,' this exhortation of the apostle was here also observed." (Curriculum Vitae II, pp. 140 ff.)

In January 1850 Professor Walther began his teaching at the Institute,*) for the time being in his apartment on Lombard Street, between 3rd and 4th Streets, since the Institute building was not yet completed. On June 4 he moved into it. He had to be content with little space; for besides himself and his family, the building (the south wing, 42 feet long and 36 feet wide, which, except for the ground floor, had only 2 stories at that time) was to house a teacher, the superintendent with family, 6 students, and 10 high school students. At the dedication he delivered a Latin speech.

Since the office of visitor was connected with the presidency at that time, he could no longer continue the same as a professor. In his place, the synod elected Pastor Fr. Wyneken as president in the fall (1850). The synodal address which Walther delivered at this synod as the present president was of exceedingly serious content. He said, "We begin our synodical proceedings this time as never before. The history of our synodal congregation has evidently at present entered upon a new stage. God, according to his great mercy, had spared us severe visitations up to the time of our meeting last year, and had bestowed upon us the grace that we might build ourselves undisturbed.... Our present sessions we begin not only with the sensation of hard blows from the divine-

*) It had been moved here from Altenburg the previous December.

He said, "I am not only sorry for the painful hand we have had to experience since we were last together, but also with the prospect of severe trials and decisive battles into which that same hand has led us." After he had hereupon commemorated the death of excellent members of the Synod: Löber, Wolter, Buttermann, and Flessa, and referred to other sad phenomena in congregations, he continued, "Important and sensitive as, however ... these experiences have been and still are important to us, I cannot but express to you the conviction that our Synod is approaching in a quite different respect a still incomparably more important and decisive test, the most severe test which the Church can ever experience, a test against which the test of bloody persecutions is only slight, in short, it is this - the temptation to false teaching." He went on to show how the Lutheran Church had been reawakened for about three decades, but how many had not faithfully handled the knowledge God had given them, but had allowed themselves to be led along false paths. To these he then also counted those who again bring into the church things from which Luther purged it with great effort and hard struggle, who describe the church of JESUS CHRIST as a visible, well-organized external institution, who again bind the consciences to some human statutes and ecclesiastical orders, who fight the rights of the spiritual priesthood of all Christians as chimeras of spiritually proud enthusiasts, and deny the so-called laity even the right to elect their preachers and the right to vote in the synods and in the church courts, who derive the office of preaching from the power of ordination by preachers, which they declare to be a divine ordinance; who make the office of preachers a special estate preferred to the lay priesthood; who ascribe to preachers a power and dominion *de jure divino* (by divine right) even in those things which are neither commanded nor forbidden in God's Word; and who make the power of the Word and the Sacraments dependent on the office of him who administers these means of grace. "Now, although," Walther then continues, "this latter direction has for some time been clearly manifest both in the Lutheran Church of Germany and America, yet it has remained until recently without influence upon our Synod. In recent times, however, we have finally, as you know, come into serious conflict with it from two sides. The time, therefore, when the members of the Synod could be silent spectators of the struggle which this direction has provoked, is over. The call to fight for or against has also gone out to us."

The Romanizing Lutherans of America, to whom Walther referred here, were the already mentioned Pastor Grabau and like-minded people. We reported above that the Saxon pastors in Missouri had sent Grabau an evaluation of his pastoral letter. Grabau countered this criticism with an anti-criticism. The Saxon pastors again sent Grabau a reply, to which the synod formed by Grabau in 1846 (the "Buffalo Synod"), which called itself "the Lutheran synod of the church emigrated from Prussia" (!!), issued a letter of reply to the Saxon pastors.



They did not owe the answer. However, the Grabau Synod had publicly attacked the Saxon pastors in their issued "Synodal Letter". After further attempts on the part of the Saxon pastors to reach a mutual understanding proved futile, they presented Grabau's pastoral letter, along with the writings exchanged between them and him, to the public as a protest against the assertion of hierarchical principles within the Lutheran Church.)

At its first meeting in 1847, to which, as to the above-mentioned preliminary conference at Fort Wayne (1846), Pastor Grabau had been invited-but in vain-our Synod was induced to consult the consciences of some members of two congregations belonging to Grabau's Synod, who were troubled on account of the false doctrine 2c. being carried on in the congregations. At the third synodal meeting (1849) a report was made by a committee on the above-mentioned paper: "The pastoral letter of Mr. Pastor Grabau" 2c. Grabau's fight was now also directed against the synod, since it had taken on such people who, for reasons of conscience, believed they had to leave Grabau's association or had been unlawfully banned. Thus, at its fourth meeting (1850), the synod considered, as far as time permitted, the doctrine of the ministry and justified its conduct against those who had left the Grabau connection, and also decided to publish a paper in which, in the face of a second Grabau synodal letter, the procedure taken was to be justified and the Grabau false doctrines refuted. Both were first done in the "Lutheraner," the former in a supplement ("Beiwagen"), **) the latter in the "Ausführlichen tabellarische Uebersicht einiger offenbarer Irrthümer Grabau's, mit den eigenen Worten desselben vorgelegt und mit der falschen römischen, sowie mit der reinen lutherischen Lehre verglichen"; †) the latter then still in a special writing of Professor Walther: **"Die Stimme unserer Kirche in der Frage von Kirche und Amt.** A collection of testimonies on this question from the confessional writings of the Evangelical Lutheran Church and from the private writings of orthodox teachers of the same. By the German Evangelical Lutheran Synod of Missouri, Ohio, &c., as a testimony to their faith in defense against the attacks of Mr. P. Grabau at Buffalo, N. Y., presented by C. F. W. Walther. "2c. This writing could justly be called a testimony of the faith of our Synod, for Walther, at the Synodical Convention in the following year (1851), had submitted the draft of this writing to the Synod for its consideration. "The lecture itself," says the Synodal report in question, "and the discussions (Erörterungen) about church doctrine and practice which followed it, occupied eight sessions with few interruptions. This was undoubtedly the part of the proceedings which proved most fruitful, filling the hearts of all with great joy at the scriptural, clear and sweetness of our doctrine, and making them feel how the peace of the Spirit of God is the sweet, tasty fruit of right unity and certainty of faith." (p. 10 f.)

*) Sieve the Scripture cited above: "The Pastoral Letter" 2c.

**) S. Lutheran, Year 9, p. 63.

†) S. Lutheran, Year 9, p. 69.

(Submitted.)
Lutheran Bohemia Mission.

When one meets with people from many countries, as many pastors in large cities do, one would really like to have a little of the extraordinary Pentecostal gifts of the holy apostles in order to be able to serve these many and varied people better. At least that is what happened to me, the undersigned. If it is not "Parthians and Medes and Elamites," "Cretans and Arabs," 2c., it is English, Swedes and Norwegians, Finnish and Bohemians, 2c., with whom even a Lutheran pastor here sometimes has to deal, who urgently desire his services. For several years now, the local Lutheran Bohemians have had their newborn children baptized by me, their bridal couples copulated by me, and their deceased in Christ buried by me. This had to be done partly with the help of interpreters, as well as it could be done. I felt the poverty of such service most vividly when the people also wished to go to Holy Communion; yet I could not refuse them. I interrogated, instructed, and exhorted them several evenings in my study room, with the help of some interpreters, then gave them absolution in their native tongue, and let them go to the table of the Lord in the church together with the German communicants, again making use of some Bohemian words, which were too dear to them. When these Bohemians went to Holy Communion again last spring and had previously had their preparatory devotions in my parlor, they asked me to hold such devotions for them more often, and in the church. This request was gladly granted, and the arrangement was made that the Bohemians could come into the church on Sunday noon after the service of my congregation. They then sang their songs, listened to the reading of biblical passages and prayers in their mother tongue; and each time I also gave them a short catechism lecture, the content of which an interpreter tried to make them understand. They gave me a Bible and promised me all kinds of books, in the hope that I would soon be able to learn their language, but there was little chance of that. It happened that I occasionally learned that Pastor Hauser, of the Minnesota Synod, spoke the Bohemian language. How pleased the Bohemians were when I told them this! They immediately asked me to see if Pastor Hauser could visit them and serve them. Soon they saw their request fulfilled, and to their great satisfaction. Had they before testified to me that they wished to remain steadfast in the doctrine which Johann Huß had preached in Bohemia, and which was attested in the Augsburg Confession; had they, in order to be served with God's pure Word and Sacrament, in former years been declared to the Bohemians, from St. Paul and New several times gone from Streator, Ill, a Bohemian Lutheran Pastor Droppa (who at that time was also for a time in communication with our Missourian brethren), the prospect now opened to them of being able henceforth frequently to be supplied with the holy means of grace under the sound of their mother tongue. Four weeks later Pastor Hauser was

He had the joy of having 51 guests for communion and of organizing a small Bohemian-Lutheran Immanuel congregation. He declared, however, that he would not be allowed to leave his congregations every fourth Sunday, but at the same time he expressed his conviction that for a successful mission among the large Bohemian people in this city, one sermon every four weeks was by far not enough. Under such circumstances, a pastoral conference could give no better advice than that the Bohemian congregation should appoint Pastor Hauser as its own pastor, especially since there were still favorable opportunities for Bohemian missionary work in several other places here in Minnesota. I presented this to the dear Bohemian congregation, and they appointed Pastor Hauser on the basis of a form which Mr. Großmann, the teacher in Fairfield, had been kind enough to translate from German into Bohemian. In the meantime, another Bohemian pastor, who belonged to a synod wrongly called Lutheran, tried to take individual members of the new congregation against Father Häuser, but in vain. With the consent of his congregations (to whom the Lord may reward such love by grace!), Father Häuser accepted the calling, recently moved in here with his family, and was welcomed with open arms by his local congregation. In agreement with Praeses Albrecht, Mr. Häuser was now also solemnly inaugurated into his office by me in the midst of the Bohemian Lutheran Immanuel congregation on the 1st Sunday of Advent. I gave a short speech on the words Marci 6, 34. The church of my congregation is still open to the young sister congregation for joint use; and our teacher Mr. Berg has already become organist for the Bohemian congregation as well. Thus, what was once preached in 1611 at the laying of the cornerstone in Prague, the capital of Bohemia, by a Lutheran preacher there named Tobias Winter, is repeated here, namely: "This very cornerstone (Christ) also unites the Bohemian and German churches in unity of faith, that both praise, honor, and serve God. Therefore God, the Holy Spirit, sanctified all languages on the day of Pentecost, Apost. 2, that whatsoever liveth and hath breath should praise the Lord, Ps. 150: Wherefore let both nations abide united in this cornerstone, neither envying nor hindering the other, but serving God with one heart and faith." - And with this also this is true: Until further consultations can be held at the Synodal meetings of both sides next year concerning the best way to continue the Bohemian Mission, Father Hauser will receive some support, if necessary, from the mission funds of the Minnesota and Missouri Synods, or, as it has been declared to the Bohemians, from St. Paul and New Ulm. However, the salary signatures of the Bohemian congregation are already so high that only a little help in the form of funds will probably be necessary. Of about 100 Bohemian Lutheran families living here, half have already joined the newly founded congregation. In the old fatherland of our local Bohemia (belonging to Austria) the Lutheran Church Reformation was once welcomed with joy by the "congregation of the Bohemian-Moravian Brethren". However, Luther also found in this congregation certain

He could not spare the false doctrines, although he punished In your faithful petition to the Father, "Thy kingdom come," them with the greatest leniency. Later, the reformed doctrine pray that the eternal gospel, which is to be preached "to all also found its way into Bohemia. However, confessors of the nations and kindreds and tongues and peoples" (Revelation Lutheran truth remained among the Bohemian people to this 14:6), may also gather many "from all nations and peoples day. At the beginning of the 7th century, four-fifths of and tongues" (Revelation 7:9) before the throne of the Lamb Bohemia was Protestant, only one-fifth Catholic. Since the who bears the sin of the world. May God have mercy on Thirty Years' War, however, the Roman Catholic Church, them!

with the idol of the Antichrist at its head, has unfortunately succeeded so far in exterminating Protestantism in Bohemia that only small debris of the latter remains. Of the 5^ million inhabitants which Bohemia has according to the latest census, only 125,000 are still Protestants, 94,000 Jews. - Eight learned Bohemian brothers translated the Bible from the basic languages into the Bohemian language, which Bible translation (with continuous explanations) appeared in print in six volumes in the years 1579-1593 (the so-called Kralitz Bible). Much earlier, however, in 1504, a collection of 400 Bohemian hymns - the first hymnal that could identify a western church people under Roman church power - had been published. A number of the most beautiful Bohemian hymns have also been translated into German Lutheran hymnals, such as "The Son of God is Coming"; "O Man, Look at Your God"; "Now Help Us, O Lord Jesus Christ"; "Jesus Christ, Our Savior" (Johann Husen's hymn, Germanized and improved by Dr. M. Luther in 1524); "Faith is a Living Strength"; "Night has Come" 2c., as well as those which bear the signature of Michael Weiss (a contemporary of Luther), as "Lob sei dem allmächtigen Gott"; "Menschenkind, merk eben"; "Von Adam her so lange Zeit"; "Der Tag vertreibt die finstre Nacht" and others more. An old hymnal of the Bohemian Brethren from the year 1598, in which each of the songs is provided with the melody, currently costs 210 marks (50 dollars) in a Leipzig bookstore, and it is there that we have now also been offered an edition of the above-described Bohemian Bible translation from the year 1613 for 360 marks (90 dollars). May God now bestow upon our dear Father Houses the right shepherd's love and faithfulness in abundance, that he may be able to gather the people of his flock and the sheep of his hand here and in other places to the shepherd and bishop of souls, and, what is gathered, feed them gloriously with teaching and wisdom, to please him, the Lord, and his redeemed for eternal salvation! And the poor Bohemians, scattered here and there, in whom already so often, alas, the word has been fulfilled, "When the prophecy is out, the people become wild and desolate"-oh may God grant them enlightened eyes of their understanding, that they may recognize his heartfelt mercy in Christ JEsu, receive the same with believing and thankful hearts, be gathered around their heavenly Archpastor, be preserved with him, and by his eternal faithfulness be kept to blessedness! But you, dear reader, do not forget the intercession that the most careful gardener of blessed eternity, our dear Lord Christ, may also take this tender little plant of the Bohemian Lutheran Jmmanuel congregation under his gentle care and grow many beautiful heavenly flowers from it. Yes, remember also diligently the Bohemians

Minneapolis, Minn, 9 Dec 1888.

Mrs. Sievers.

To the ecclesiastical chronicle.

I. America.

California District of our Synod. The "Lutheran Messenger" of November 15 brings the joyful news that by God's grace a small Lutheran congregation has been formed in Alameda, California, after Father Theiss had preached there every Sunday evening for four years. The congregation constituted itself under the name: "The Lutheran Immanuel congregation of the unchanged Augsburg Confession of Alameda, California." Thus, to our great joy and encouragement, we may again learn that God's Word does not return void, when patience is kept up with the preaching of it. F. P.

The Norwegian Synod now also has a school teachers' seminary for the training of Norwegian Lutheran parish school teachers. Pastor A. Mikkelsen of Chicago has been appointed director.

This year's meeting of the **General Council** of this church fellowship in Minneapolis has again brought the **state of affairs in the General Council clearly to light**. It is certain that there is a large party in the Council which claims the practice of the crudest religious warfare as its right. This party not only wants Lutheran pastors to preach guest sermons in sect churches, but fights with great earnestness to have sect preachers, Methodists, Presbyterians 2c., admitted as dear brethren to Lutheran pulpits. A delegate from the Pennsylvania Synod, Anspach, openly declared in Minneapolis that he would invite pastors from other denominations (e.g., Methodists, Baptists 2c.) to his pulpit and preach in other pulpits himself "if he felt so." He had grown up in the Union, he said, and intended to stick to his principles to the end of his days. That Pastor Anspach expressed the sentiments of a large party in the Council in these words is evident from the lively applause he received from the congregation. Even the "Kirchliche Zeitschrift", which is friendly to the Council, remarks: "It was an evil sign, this clapping, which may almost be said to have closed this year's meeting of the General Council, for these proceedings took place immediately before the eventual adjournment. What Pastor Anspach represented was not merely the preaching of Lutheran pastors in non-Lutheran pulpits, but naked unionism." What had long been an obvious fact turned out again here, that a large party in the Council does not want to act according to God's Word, which forbids ecclesiastical fellowship with false teachers (Rom. 16, 17.), but "as they feel".

F. P.

The Methodists and others say that it is "a kind of idolatry of man when Luther's teaching is virtually declared to be the Word of God, as is done in the well-known little verse which is very popular with a certain school of thought:

'God's word and Luther's teaching pass away now and nevermore. God's word is Luther's teaching, therefore it nevermore passes away.'

Thus the Methodist "apologist" in No. 48. The "Lutheran" has already repeatedly proved that this "little verse" is true. The Methodists and others have not yet proved that Luther's teaching deviates from God's Word, and will never be able to prove it.

A curious will was recently registered in Philadelphia. The testator is a certain John Jox, formerly a merchant in Honduras, but who died in Florida in 1885, leaving a widow living in Philadelphia. In the will, as reported in the *Lutheran Observer*, is the following passage: "I have for many years earnestly studied the nature and principles of the Protestant and Roman Catholic religions, and have come to the conclusion that the difference between the doctrines and results of the two is as great as the difference between heaven and hell, or God and Satan, that the Protestant religion leads to eternal blessedness and the other to eternal misery. In painfully moved love and in pure affection for my beloved wife and my son and daughter, I therefore bequeath to them all personal property herein mentioned, on condition that they remain members of the Protestant community, do not enter into mixed marriages with Roman Catholics, and instruct and bring up their children in the Protestant faith, avoiding all Catholicizing tendencies." Even if the last part of the clause in the will goes too far, in that a secular punishment is imposed on false faith, and thus an opportunity is given to only pretend to belong to the true church, the difference between the true Protestant church and the Roman Catholic sect is nevertheless correctly stated in the will. In the true Protestant Church, God alone rules through his holy Word as revealed in the holy Scriptures; in the Pabstical Church, on the other hand, the firstborn of Satan, the Pabst, has put himself in God's place with his human commandments. In the true Protestant church, the gospel of God's free grace in Christ is preached, and there souls are led to salvation through faith in Christ. In the Papacy, on the other hand, the Gospel of salvation is not preached, and souls are led to their own works. But this is eternal damnation! For they that work the works of the law are under the curse, (Gal. 3:10) and there is salvation in no other, neither is there any other name given unto men, whereby we must be saved, but the name of Christ. (Apost. 4, 12.) F. P.

Cardinal Gibbons recently appeared in Baltimore in an open state carriage, preceded by a line of drummers in white uniforms with red trimmings, followed by a mounted bodyguard of Papal troops in uniforms of white and red with Uhlan helmets and armed with sabers and lances and fluttering red and white pennants on the latter. (Sendb.)

II. foreign countries.

Prince Bismarck has been appointed Doctor of Theology by the University of Giessen. When the newspapers first brought this news, one was inclined to think it was a joke. But soon one could read in the newspapers the wording of both Giessen's dedication and Bismarck's reply. An American paper made the remark that the title of theological doctor was finally due to Bismarck with as much right as to many so-called servants of the Church. This is unfortunately! true. There are many pastors and professors who bear the theological doctorate and understand even less of Christian doctrine than Prince Bismarck, and have already done much more harm to the Church than the famous statesman. Nevertheless, a German newspaper is also right,

when she calls the conferring of the doctorate on Bismarck an "ecclesiastical mischief." A doctor of theology is a man who possesses the ability to teach the Christian doctrine as revealed in the Holy Scriptures publicly in Christendom and to refute all false teachings. But that Prince Bismarck, whom God has adorned with great gifts as a statesman, is such a man, he neither imagines himself, nor do the Giessen professors believe it. The conferring of the doctorate on Bismarck is thus a frivolous gimmick in a very serious matter, and a mark of how entire theological faculties within the so-called Protestant national churches have become quite degenerate ecclesiastically. F. P.

In **Mühlhausen**, a town formerly allied to the Swiss Confederation, the Lutherans began to gather towards the middle of the century. In 1852 they formed an Evangelical Lutheran Association and rented a prayer hall, where pastors from outside the national church held services from time to time. In 1872, Pastor Horning from Strasbourg bought a larger property, the Lützelhof in the Dreikönigsgasse, and had a chapel built in it that can hold about 150 people. Since then, morning and afternoon services have been held there every Sunday and holiday, and children's instruction has been given to about 40 children. For the administration of the sacraments, also on other occasions, a priest from Strasbourg or the surrounding area came. In 1881 the people turned to the governor of Alsace-Lorraine with the request to work towards the establishment of a parish of the Augsburg Confession in Mulhouse. The reformed presbytery of Mühlhausen objected. In 1887, when the need had become more urgent, they renewed their request. But in vain! The request was again rejected with the decision: "The claimed need does not exist at the moment. The real reason was probably that the ministry was planning to introduce the union of the Lutheran and Reformed churches in Alsace-Lorraine as well. Thus the small congregation decided to appoint a Lutheran pastor on its own and to expand its church locale.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh. 3, 16.

Help, eternal God, what a saying of power is this! What a comforting saying this is! For my part, I have a special joy in it, for I know for certain and have no doubt that whoever relies on this comfort cannot fail to find the right way to eternal life.

Luther, who praised this saying in his church postilion, said on his deathbed: "This is my dearest cordial (strengthening of the heart).

Abraham Buchholzer, the theologian, in his last outward journey always repeated the words: Not lost, not lost!

Dr. Nicolaus Selnecker once told a story in the pulpit about a student who, in deep melancholy, did not speak a word for three days in Wittenberg, but finally refreshed himself with these words: "Thanks be to God, who has given us the victory! He who believes will have eternal life. I believe, therefore I shall have eternal life. (V. Herberger.)

Of invocation of the saints.

I will tell a beautiful story. In Silesia, a devout papist was persuaded to come along to the Lutheran sermon one day.

go. As she was being taken away, she was just getting along, when the preacher refuted the invocation of the saints and told her what an honor and comfort it was for us to be assured from God's clear word that we could talk to God in our own person in our misery. Now when she comes out of the church, she is asked how she liked the sermon. Then she says: "Very well, I will not forget it for the rest of my life. I, a poor sinner, was persuaded by my parents that we were too unworthy to speak to God, but that the saints were pure and holy, and therefore we must do our business through them in heaven: But now I hear that we ourselves have power to complain of our cause unto God the Lord. Oh, that is comforting! How is it possible that the saints can talk to me about all my troubles and bring them to God? Oh, how often have I wished that I could speak to God myself! (V. Herberger.)

Death notice.

Rev. H. C. Rohlfing of Jefferson City, Mo. passed away in the Lord Dec. 5.

Reminder.

All those who have reports to send in for the Statistical Yearbook 1888 are urgently requested to do so immediately in the first days of January 1889. The District Presidents, Pastors (Parochial Reports), Directors of educational institutions, Presidents of the MissionSromissions, heads of the charitable institutions are therefore kindly requested to prepare their reports in time so that they can submit them in the first days of January.

M. Günther,
Concoräla 8emiuary, 8t. Louis, No.

Conferenz - Ads.

The Conference of Sheboygan and Surrounding Areas will meet in Sheboygan on the 27th and 28th of December.

C. D. Markworth.
017 blorv Vork ^,v".

The second district of the mixed pastoral conference of Minnesota will meet, s. G. w., on Tuesday and Wednesday in the first full week after New Year's Day, 1889, at Rochester, Minn.

Bro. Rupprecht.

Pastoral Conference of the B uffal o District held at Buffalo, January 8 and 9, 1889.

Aug. Senne.

The next St. Louis one-day convention will be held on the 2nd Wednesday in January, 1889.

M. Wartens.

The California and Oregon Districts

of the Lutheran Synod of Missouri, Ohio, &c. St. assemble, God willing, from January 16 to 23, at the congregation of Mr. Praeses Buhler, in San Francisco, Cal.

Main subject: "The right use of the blessed knowledge that the Bible is truly the Word of the living God."

J.H. Tisza, secretary.

The Southern District

of our Synod will hold its next sessions, God willing, from February 6 to 12, 1889, at the congregation of Mr. P. Wilders at Klein, Harris Co, Texas. - Those coming from the East are to descend at Spring Station. - Early registration is requested.

The attention of the congregations of this district is called to the resolution in the last Synodical Report, pp. 81 below and 82 above.

Aug. Burgdorf.

Notice.

To all 'teachers in the higher institutions of learning of our Synod serve the news that Father Hölter (527 ^sfflaucL Loulovarck, LüieuAo, 111.) has taken charge of the quartering of all those who wish to attend the 'Conference' appointed for the 27th of December in Chicago. Conference scheduled for December 27 in Chicago. Mr. P. Hölter asks for immediate registration.

Entered the Sasse of the Illinois - District:-

Synodical treasury: from the congregation of P. Hilds -8.85. k. Wunders in Cbicago 40.30. Gem. P. Willes in Geneseo 6.18. Gem. P. Bartltngs, Cbicago, 41.00, P. Reinkes the. 52.65. Gem. I'. L. Lochners 12.82. Gem. P. Uffenbecks 12.08. Gem. I'. Engelbrechts 50.00. by dens. of Bertka Eichmann 1.25. N. N. by I?. Wagner 2.00. congregation of P. Wagners, Cbicago, 55.00. collecte at the Reformation feast of the congregation I?. Great in Addison 66.08. N. N. by dens. 1.00. Harvest Festival Coll. of Gem. at Niles 20.30. Reformation Festival Coll. of Gem. P. Links at Springfield 30.25. Gem. at Fountain Bluff 3.25. Harvest Festival Coll. of Gem. at Seester & Lansing 14.25. Gem. at Wartburg 6.25. congregation at Eagle Lake 21.00. Addition of several members of the congregation at Arenzville to the missionary coll. 6.00. congregation at Geneseo 10.80. congregation at Hoyleton 4.70. By the Board of Supervisors of the School Teachers' Seminary: Tuition from Sem. Voß I-, who took a different profession, 40.00, also from Sem. Scheidt 8.00. For a sold horse of the Seminary 69.00. Raised by the seminarians for chairs in the dining room 54.25. Compensation money 6.00. Common. P. Hansens in Worden 9.20. reformation feast coll. of the congregation in Staunten 20.25 and?. Wangerins in the congregation bet Sollitt 7.00. congregation in Okawville 4.50. reformation feast coll. of the congregation P. Kühns 14.70. thank-offering of Mrs. W. Borckelt by P. Heinemann 5.00. congregation Bethalto 2.40. congregation k. Flachsbarts in Dorsey 5.00. Gem. in Montrose 8.50. By Dir. Krauss: compensation cost money from father of W. Voß 40.00. Gem. in Ehester 7.25. Gem. I?. Mezgers bet Okawville 10.00. Gem. of P. Werfelmanns, Cbicago, 13.75. Gem. of k. Traubs, Peoria, 15.87. Reformation Feast Coll. of Gem. of P. Eißfeldts 17.25. Gem. of P. Burfeinds at Richton 6.75. Gem. at Freeport 6.75. Gem. at Algonquin 10.00. Reformation Feast Coll. of Gem. at Summit 5.38. j of Reformation Feast Coll. of Gem. k. M. Great 17.50. Coll. a. 25th anniversary of dedication of k. Mueller's church, Schaumburg, 35.50. coll. of P. Succops, Chicago, 80.00. j. Hink by P. Bartling 1.00. harvest festival coll. of P. P. Luecke's congregation at Jefferson 12.25. coll. at Collmsvtlle 4.90. coll. of P. Streckfoot', Chicago, 9.71. (P. -1013.67.)

Building fund in Addison: Gem. in Homewood 22.50. By the same, addendum to first payg., .50. By ?. Bartling by Bro. Schwarz and Ferd. Skultz each .50. 3rd Sdg. of Gem. k. Succops 26.40. Gcm. P. Uffenbecks 9.54. Jmm. gem. in Lost Prairie 4.80. Gem. Grand Park 6.25. From P. Great gem. in Addison by teacher Dießner 38.25. Reformation feast coll. d. gem. in Farina 11.50. Gem. in Ehester, 2nd half of contribution, 25.00. By Mr. F. Fink fromP. Wunders Gem. 5.00. From the Gem. at Addison: by Lebrer Rosen 1.00, Lebrer Dießner 3.50, teachers Ritzmann and Brust 26.00. (p. -181.24.)

PoorStudentsinSpringfield: By Kaff. Eißfeldt 4.00. From Mr. Heidbreder 6.50 and from the missionary fund of the Gem.k. Hallerbergs 6.50, both as board money for Schwagmener. Mrs. M. Keller through P. Hölter for Maas 1.00. Gem. U. Ottmanns in Collinsville 4.60. At the wedding of Friese-Krügir through I?. Brunn at Stewardson ges., 6.75. (S. -29.85.)

Laundry Fund in Springfield: From the Women's Association of the U. Goehringer's congregation in Staunton 10.00. Maid's Association of the U. Bartling's congregation 10.00. From the P. Brunn's branch 2.75. (S. -22.75.)

JnnereMission: Mission feast coll. to Vera by Fr. Brockmann 11.26. Thanksgiving offering of H. Stelter by Fr. F. Döderlein 5.00. Cong. Fr. Leebbs, Chicago, 8.50. Mr. F. Kirchhofs from k. Wunders Gem. 5.00. Gem. at Pleasant Ridge 10.00. Gem. k. Engels at Covington 4.25. from the Gem. at Hoyleton .30. gem. I?. Hansens at Worden 50.00. catb. Grauer by k. Kühn .25. widow C. Otto of P. Wunder's parish 5.00. reformation feast coll. of Willow Springs parish 6.46. parish k. Traub's "on. in Peoria 40.79. Gem. P. Ottmanns, Collinsville, 3.35. (p. -150.16.)

Negro Mission: N. N. through Fr. Uffenbeck 5.00. From the piggy bank of Lena Hedder through Fr. Succop 3.00. From the Mission Festival Coll. at St. Paul through Schuricht 12.50. N. N. through teacher Theiß in Danville 1.00. Gem. Fr. Hansens in Worden 20.00. Wittwe C. Otto from Fr. Wunders Gem. 5.00. Gem. I'. Traubs Sr. Peoria, 10.00. D. Lübrs durck Fr. Röder for New Orleans 10.00. I. Demten durck I?. Succop for New Orleans 1.00. F. Fink from P. Wunders Gem. 5.00. For the Negro Church in Springfield: from the piggy bank of Lena Heddir by P. Succop 3.00. I?. Ch. Kühn .50. p. Great's Gem. in Addison 30.72. Mrs. Amling by p. M. Great 1.00. D. Lübrs by p. Roeder 10.00. I. Demien by p. Succop 1.00. Gem. in Stecleville 4.25. N. N. by teacher Theiss 1.00. by Kaff. Nenfer 7.25. (p. -131.22.)

Widow's Fund: Mrs. Wolff from P. Wunders Gem. 3.00. By I*. Bartling of Ferd. Bluff .50. infant coll. at L. Hein's in Fountain Bluff 1.55. Durck P. Link of Mrs. F. 1.00. Reformation feast coll. of the Gem. in Arenzville 7.40. P. I. Drögemüller 2.00. Of the Chicago Lebrerconfeienz by teacher Köbel 26.60. Cath. Grauer by Kühn .25. Wittwe C. Otto of k. Wunders Gem. 5.st0. Gem. by P. Schieferdeckers in Hamel 7.40. Gem. by P. H. Sievings 10.00. Gem. in Oak Glen 8.30. k. C. Roeder 5.00. P. L. v. Schenck 5.00. Mrs. W. Kolb by k. H. Brauer for Lebrer W. Hoppe's widow 5.00, P. Sallmann's widow 5.00, for same by Mr. Henningsmeyer of I'. Ramelow's comm. 20.00. From same for widow's fund in general 20.00. Harvest festival coll. of P. Ramelow's comm. in Elk Grove 29.00. I. Hink by I^A. Bartling 1.00. From H. N. & E. B. 1.00 each by I?. Bünger. Mrs. M. Keller by P. Hölter 1.00. By dens. coll. on infant baptism bet A. G., 3.40. Wittwe Schwartz from P. Wunders Gem. 2.00. Gem. in Rodenberg 12.55. W. Köhncke from I'. Wunders Gem. 1.00. At infant baptism at L. Dieb! ges., by Noack 5.00. Gem.P. L. Sckwartz' 3.90. Wedding scoll. b. L. Ahrens by P. Strikter 8.55. (p. -202.40.)

Jewish mission: Gem.I?. Hansens in Worden 7.54. Gem. k. Traubs sou., Peoria, 5.00. (S. -12.54.)

Deaf and Dumb Institution: Women's Association of the Farina Community 5.25. Durck P. Eißfeldt of Karl and Ella Klose in Whiting 2.00. (S. -7.25.)

KirchbauinSpringfteld: Gem. in Chatbam by Prof. Crämer 51.00. Gem.I?. Bartlings, Chicago, 25.00. C. Kernnitz Sr. through dens. 1.00. Gem. P. Lochners, Chicago, 20.00. Gem. P. Ottmanns, Collinsville, 13.05. By Kass. Eißfeldt 19.09. Gem. Geneseo 8.00. Gem. in Hoyleton 6.00. j of the.

Reformation Festival Coll. from ?. M. Great comm. 17.50. Comm. k. By Sievings 10.00. ReformationSfestcoll. from U. Ramelows, Elk Grove, 15.40. Gem. P. WeiSbrodts in Mt. Olive 6.10. (p. -192.14.) Studying Orphans: Through?. Bartling by W. Niederhelmann and Ferd. Schultz 1.00 each. Through Kass. Eißfeldt 5.00. ?. P. Lückes Gem. 3.00. By Mrs. Hel. Amelung of the women's club tn Pilot Knob for W. Nickel 5.00. G. Fekninger by ?. Bartling 1.00. Mrs. Fleischer from U. Wunders Gem. 2.00, F. Fink from his. Gem. 5.00. (S. -23.00.) English Mission: Mission Festival Coll. of Gemm. Vera 5.00, St. Paul 12.50. Mrs. Ehlers by Fr. Detzer .25. (S. -17.75.) To defray expenses incurred by sickness in Springfield: R-formationSfestcoü. of the congreg. of U. P. Lueckes, Jefferson, 11.30. By P. Hansen in Worden from an unnamed person 5.00. From U. Weisbrodt's Jmm. congreg. 25.00. By Prof. Wyneken 7.35. By U. Mullerin Schaumburg 30.00. From Mr. Paul, Sr. of the Springfield congreg. 5.00. (P. -83.65.) Emigrant Misston: Gem. ?. Traubs Sr, Peoria, S.OO. Orphanage near St. Louis: Ges. at wedding of M. and O. durck P. Bürger, Steelville, 8.35. Fülrl' Brunn inSieeden: Fr. D bring by Fr. Brunn 2.00. For the new printing press at the orphanage near Boston: P. I. Strck'uß 1.00. Orphanage in Wittenberg, Wis.: school children d. k. Drögemüller for the orphans 1.74. Gem. in Grand Crossing: Gem. ?. Bartlings, Chicago, 26.00. C. Kemnitz durck dens. 1.00. Gem. & Noacks in Riverdale 18.00. Gem. U. Wagners, Cbicago, 23.70. 2nd Zblg. of Gem. P. M. Grosses 5.50. From U. Grosses Gem. in Addison 28 53. (S. K102.73.) Poor students in Milwaukee: For M. Flacksbart from the Women's Club at Pilot Knob 5.50, A. Dettmer .50, wedding coll. at Mr. Saßenberg's Gem. U. Schieferdecker's 8.50, and from N. N. .50. For Als. Skwarz v. P. Jungfrauenverein der Gem. U. Bartlings 16.00. For W. Hallerberg from A. Vogelsarg from k. Hallerberg's Gem. 10.00 and byA. I. E. das. 1.00. (S. -42.00.) Laundromat in Addison: Wittwe A. Bartling durck U. Succop 1.00. virgins club of the parish ?. Bartling's 10.00. Deutsche Freikirche: Frau Wolfs aus 1?. Wunders Gem. 2.00. L. Hacker das. 1.00. For P. Hüben" in Hannover: Äbendmablscoll. of the Gem. A-enzv'lle 2.56. N. N. das. 1.00. Gem. in Crete 26.00. (S. -32.56.) Sick pastors and teachers: Durck ?. Lenk in Müistadt by Mrs. F. 1.00. Wittwe C. Otto from Fr. Wunders Gem. 5.00. Gem. in Cbester 9.30. Mrs. M. Keller by Fr. Hölter 1.00. (S.-16.30.) Springfield household fund: from the comm. in Staunton by ?. Göbringer: from A. Schön 1.00, I. Schmidt 2.00, G. Weiß .50, E. Werner .25, F. Kruse 1.00, H. Bekemeier 1.00, K. Fntz I SO, N. N. 2.00, H. Lotz 1.50. congregation of U. Weisbrodt in Mt. Olive 26.40. harvest thanksgiving from the congregation at Dorsey 29.00. congregation in Prairie Town by U. Weisbrodt 3.00. (S. -69.15) Building fund in Milwaukee: 2nd Sdg. of Gem. ?. Succops 25.10. Gem. ? L. Cräme's in Decatur 15.00. (S.-40.10.) Poor students in Fort Wayne: For A. Zitzmann from the Young Men's Association of P. Mueller's congregation, Lake View, 3.00. For H. Prekel: from the Women's Association of P. Wagner's congregation, Chicago, 1.00. 10.00, from Mrs. Lübke the. 1.00, H. Bülow the. 1.00, N. N. the. 1.00, A. Heinlein the. 1.00. Congregation in Wartburg for L. Dorpat 5 25. From some members of the congregation at Arenzville for dens. 5.00. From the Virgins' Association of the parish of P. Bartlings for Otto Hamel 15.00. (p. -42.25.) Poor students in St. Louis: For Fr. Eickstädt from A. Wendt 3.00, for F. Nix through ?. Wagner 1.00. From his women's club for A. Grambauer 18.00. On Mr. Reinking's wedding sent by Fr. Hansen in Worden for Merz 4.75. Women's club of the community P. Succops for Törne 20.00. W. Kolb by k. H. Brauer for A. Müller 5.00, for H. Engelbert 5.00. Virgins' Association of the parish of P. Engelbrechts for P. Eickstädt 15.00. (p. -71.75.) Poor pupils in Addison: Coll. at the foundation feast of the Jüngl.- und Jungfrauenverein in ?. Uffenbeck's parish 23.26. Wittwe A. Bartling by L. Succop 2.00. For H. Telger of the Women's Association of the parish P. Engelbrechts 15.00. For dens. sent at the wedding of R. Wildi and E. Hartmann, by U. Lewerenz in Effingham 5.01. Coll. at L. Menke's wedding by k. Müller in Schaumburg 10.00. Coll. at teacher Ahner's wedding by ?. Feiertag 5.85. From the Jungfrauenverein der Gem. U. Eagelbrechts for K. Kramp 15.00, from his Jünglingsverein for H. Christopher 15.00. For H. He mberg from the werthen Frauenverein des Streckfuß 5.00, from Hrn. Frd. Blank das. 2.00, from Mrs. I. Wehrmeister das. .50. from the Gem. Jungfrauenverein d. Gem. k. Bartlings for H. Gekrs 15.00. From thes Jungfrauenverein d. P. Streckfuß for Herm. Heimberg 10.00. (p. -123.62.) Orphanage in Addison: Harvest Festival Coll. of the congregation inat Homewood 16.37. Br. Brinkmann this. by P. Döderlein 1.00. From the school children of Lebrer Hildebrandt, Decatur, 1.70. By Kaff. E. ßfeldt4.00. By Mr. Steinmeter durck k Streckfuß 2.00. By the school children of Lebrer Theiß in Danville 5.10. N. N. for W üsenbauserbericht by P. Streckfuß .10. I. V. Fehd by U. Detzer, Evanston, 1.00. (S. -31.27.) Correction. In my last receipt the following names are missing under the heading "Orphan Buildings in Addison": From Belvidere: - the following names, which find to be inserted here: Frd. Skwarz .25. K. Dom .10. K. Peters .25. Springfield, Ill, Nov. 30, 1888, I. S. Simon, Cassirer.

By ?. A. Eblers by Jobann Polzin S.OO. By ?. F. v. Strohe, ReformationSfestcoll. sr. Parish 24.00. ?. G. Haar .95, whose gem. in Eldora 5.05. By ?. Stroebel, Reformation Festcoll. sr. Congregation in Denison, 9.25. By Fr. I. Horn, Harvest Festival Congregation sr. Congregation, 4.45. By ?. C. F. Herrmann, Neformation Festival Coll. sr. By U. F. Brust, Reformattonsfestcoll. sr. Gem. in Dubuque, 8.20. By U. Ph. Studt of sr. Gem. tn Luzerne 12.00. By ?. F. v. Strobe of sr. Filtalgem. in Delaware 5.75. By ?. L. W. Dornseif, coll. sr. Gem. at Boone, 6.51. By P. E. Zürrer, Reformation coll. sr. Gem. at, 11.14, by H. Richter sen- 1.00. By P. L. A. Muller, Coll. of Gem. at Wall Lake 3.12, at Boger Valley Tshp. 3.08. Durck U. C. A. Breticker, conference service coll. of sr. Congreg. in Hanover Tshp., 10 a.m. Durck U. Ph. Dornseif, Reformation feast"A sr. Cong. in Wilton, 10.00. Durck k. Aron, coll. sr. Gem. at Atkins, 15.51. Durck U. Goßweiler, coll. sr. Gem. at Van Meter, 4.12. (p. -212.44.) Building fund tn Addison: subsequent from ?. F. v. Strohes Gem. at Monticello -2.15. Building fund in Milwaukee: suppl. v. ?. F. v. Strohes Gem. bet Monticello -2.15. Internal dissonance in Iowa: By ?. L. A. Mueller, Tbeil of Mission Festcoll. -30.00, by Mrs. S. 5.00. By ?. Ansorge at Fort Dodge, Coll. during synod, 38.00. Durck U. C. A. Dörffler, of the congregation at Boomer Tsbp. 10.00. Durck k. Guenther, in Boone, part of the Missionary Festival Coll., 20.00. P. A. Ehlers 1.00. By U. Ph. Dornseif of C. Zwemke 2.00. By?. Tb. Händschke, part of the Mission Festival Coll., 61.71. By K. C. F. Herrmann, part of the Mitsion Festival Coll., 20.00. By U. R. P. Budack, part of the Mission Festival Coll. sr. By Fr. Ph. Dornseif from C. Zwemke 1.00. By U. Wiegner from sr. By John Borckers, part of the missionary festival coll. 85.00. By Fr. C. W. Baumböfener of his congregation at Homestead 50.00. Gem. at Homestead, 50.60. By I'. G. Güiker, harvest cflstcoü. of sr. Jmm - Gem., 4.25. By U. I. F. Nuoffer, Tbeil of the Mission Festcoll. 10.20. Durck U. C- W. Dieterich, Mission Festcoll. sr. Gem. at Hampton, 15.02. Durck J. Stroebel tn Denison by Hans Cbistiansen 1.00. Drmck I'. I. Horn by N. N. 1.00. Durck P. Ph. Studt, mission festival coll. sr. Cong. at Luzerne 26.55. Durck F. L. White of St. Paul's Cong. at Fort Dodge 10.00. By ?. Tb. Mattfeldt of sr. Pomeroy 3.00. By U. F. S. Bünger, Reformation Festival Coll. of St. Cdr. Cdristus-Gem., 10.00. By L'. L. W. Dornseif, Missionfestcoll. sr. Comm. bet Boone, 46-28. by ?. F. v. Strobe, Tbeil of the Mission Festival Coll. sr- Gem., 25.00. By ?. Grafelmann of N. N., member sr. Job. congreg. in Lincoln Tsbp., 5.00. By ?. E. Zürrer, Äbendmablscoll. sr. Gem., 3.60 and 4.45, Harvest Festival coll. 16.74, by Mrs. Richter sr 2.00, by H. Richter sr. 2.00. By P. P. Meinecke of the Gem. at State Centre 6.07, in State Centre 1.93. Durck ?. C. Runge, Coll. sr. Gem. at Stoux City, 9.00. By P. E. Riedel of the Job. comm. at Cvlfax Tsbp. 8 35. By ?. E. W. Heinicke of sr. Gem. at Diüon 2.44, sr. Branch at Garwin 1.79. Durck ?. Stroebel, coll. sr. Gem. at Denison, 5.00. By P. Fr. Brust of N. N. 1.00. (P. -519.98.) Negermission: Durck P. L. A. Müller, Theil derMissionsfestcoll., 10.00. Durck P. Brust von der selig verst. Mrs. Meier 1-25. N. N. in Sberill for the building of the Negro Church in New Orleans 1.00. By ?. E. Riedel of Joh. parish at Colfax Tsbp. 4 50, by A. Balster at Monticello 2.00. by U. Th. Händschke, Tbeil of the Mission Festival Coll-, 13.75. by ?. Baumhöfener from sr. Congregation at Homestead for the Negro Church in New Orleans 1.00. By ?. C. F. Herrmann, part of the missionary feast tax, 7.25. By U. R. P. Budach, part of the missionary feast tax, 7.00. By P. P. Meinecke, centcollecting from the Sunday school children in State Centre for the new Negro church in New Orleans, 2.00. By ?. I. Seßler of the congregation in Sberidan Township 10.58, in Grant City 2.20. Durck ?. W. T. Stroebel of the Woman's Club in Denison 5.00. By ?. Brandt, harvest festival coll. sr. Gem. at Clarinda 6.48, W. Gundermann 1.00 for the Negro church last built. By P. E. Wiegner of F. Butb 1.00. By U. I. F.Nuoffer, part of the mission festival coll , 6.00. By ?. Tb. Mattfeldt of sr. Gem. in Centre Township 3.12, Mrs. E. Jabncke.25. By ?. F. v. Strobe, Tbeil of the Mission Festcoll. sr. Gem., 7.00. By ?. E. Zürrer from H. Richter sen. 1.00. By ?. Fr. Brust from G. Vogel for Negro Mission in Springfield.50. (p. -93.88.) Mission to the Jews: Through ?. L. A. Müller, Tbeil of the Missionary Festival, 9.13. By ?. Güntber in Boone, part of the mission festival tax, 5.00. N. N. in Sberill 1.00. By P. F. v. Strobe, part of the mission festival tax of his church, 7.00. By k. E. Zürrer of H. Richter sen. Gem., 7.00. By k. E. Zürrer of H. Richter sen. 1.00. (S. -23.13.) Heathen Mission: Through ?. Aron of Mother Hapvel 2.00. By ?. Joh. Thurner in Iowa City by N. N. 1.20. (p. -3.20.) English Mission: By Bro. Güntber at Boone, Tbeil of the Mission Festcoll, 5.00. N. N. at Sberill 1.00. By ?. C. F. Herrmann, part of the missionary festival, 5.00. By ?. C. W. Otto, of the missionary bridge, sr. Gem. in Atlantic, 2.25. By 1". F. v. Strohe, part of the Mission Festival Coll. sr. Gem., 7.00. By P. E. W. Heinicke of sr Gem. at Dillon 2.43, sr. Branch bet Garwin 1.79. By ?. Bro. Brust of N. N. 1.00. (S. -25.47.) Emigrant Mission in New Uork: By P. Brandt, Coll. of the Congregation at Clarinda, 4.79. By ?. W. T. Stroebel of the Women's Association at Denison 5.00. (p. -9.79.) Pilgrim House in New Pork: By ?. Tb. Händschke, Tbeil der Missionsfestcoll-, 13.76. By ?. I. H. Brammer of his. Dreieioigkeitsgem. 2- (p. -16.01.) TaubstummenAnstalt: Durck U. P. Meinecke from s. Jungfrauenverein 4.00. Durck U. Güntber in Boone, ges. on the Hockz-it Heltkamp Gonse, for Heinr. Sckäsir in the Deaf and Dumb Institution 4.19. Durck P. P. Meinecke, ges. on the Hockz-it Bänder Schmellick by L. Hartwig Jr., 6 50. Durck k. Tb. Matt field from sr. Gem. in Centre Township, 1.49. By Ü. E. Wiegner of sr. Cong. in St. Ansgar 6.75. (p. -22.93.) ' Orphan buildingS near St. Louis: By ?. Brandt of the congregation at Red Oak 2.84. By Fr. P. Meinecke of sr. Jungfrauenverein 4.00. Durck P. C. A. Bretscher, half of a coll. on the Hockzeit Rasck-Skultz. 7.15. By P. L. W. Dornseif, ges. at the Kmtdauf celebration at C. Peter's house, 4.60. (p. -18.59.)

Proceeds to the treasury of the Iowa DistriT:S:

Synodal treasury: Durck P. A. Eblers of Johann Polzin -1 00. By 1*. Baumböfener of his. Parish at Homestead 15 75. by ?. Güntber, Adendmahlscoüecte sr. Parish at Boone, 8 25. By 1*. Pk. Dornseif of C. Zwemke 1.00. By John Borckers, Tbeil of the Missionfestcoll. 13 75. By ?. Ströbel of the Women's Club of the Gem. tn Denison 5 00. By k. Reinhardt, communion coü. sr. Cong. at Van Horn 3 00,

Orphanage in Addison: By ? . I. Horn of N. N. from Fairbank 1.00.
 Poor Iowa students: By ? . F. Chest by Geo. Bird .50. By ? . I. Horn, s. at Matthias-Wente wedding, 16.00. By ? . F. W. Heinke, Coll. sr. ...coll. at Bauer's, 5.00, by etl. wives sr. Gem. 3.00. By ? . Br. Brust, Coll. sr. Gem. in Dubuque, 5.75. (p. -30.25.)
 Poor students in St. Louis: By ? . E. W. Heinicke by H. Wolken 2.50.
 ? . Daibs studying orphans: By ? . Ph. Studt from the poorhouse of sr. Gem. and from N. N. 1.65.
 ? . J. Horns studierendeSöbne: By ? . F. v. Strohe, bell-bag coll. sr. Gem. at Monticello, 22.75, Heinrich Hanken 5.00. ? . F. Brust of Dubuque, 5.00. By ? . E. W. Heinicke of sr. Gem. at Dillon 2.43, sr. Branch bet Garwin 1.79. (S. -36.97.)
 Aged and sick pastors and teachers: ? . W. T. Stroebel in Denison 5.00. By ? . I. Horn from the alms fund of sr. Congregation 10.80. By ? . Th. Mattfeld of N. N. for ? . Mertns 2.00. By ? . J. H. Brammer, ReformationFestcoll. sr. Dreieinigkeits-Gem., 15.69. (p. -33.49.)
 Church building in Springfield: By ? . C. W. Baumhöfemr of sr. Cong. at Homestead 2.00. By ? . I. F. Nuoffer of sr. Congregational 4.50. (p. -6.50.) -
 Orderly in the Seminary at Springfield: By ? . F. v. Strohe by Joh. Jakobs 1.00.
 ? . Bertram in New Zealand: By ? . Ansorge at Fort Dodge, at the synod of the Iowa district coll., 39.00. By ? . F. v. Strohe of Job. Jacob's, 2.00. (p. -41.00.)
 Free Church in Germany: By ? . Ansorge at Fort Dodge, Tbeil of the Communion Scoll. during the Synod, 22.50. By ? . Grafelmann by Wittwe Cckert 5.00. By ? . v. Strohe by Joh. Jakobs 2.00. (p. -29.50.)
 Orphanage in West Roxbury (Boston): By ? . F. S. Bünger, thanksgiving dayoll. in sr. Cbristus comm. at 12.00. By ? . C. I. Hesse of his. Dreieinigkeits Gem. south of Marcus 4.00. (S. -16.00.)
 Wittwe Horn's son in Addison: Durck ? . I. Aron at Aikins by Andr. Hoppel 2.00, Geo. Happel 1.00, H. Vöhl .50, M. Rinderknecht .75, Bro. Ketper, I. Rinderknecht, H. Michel, C. Klöppel, Aug. Happel 1.00 each, W. Rinderknecht, I. P. Jung 2.00 each, P. Kräbling .50, Thank offering from Mrs. Karl Rinderknecht 5.00. t.S. -18.75.)
 Monticello, Iowa, Dec. 1, 1888. h. Tiarks, Cassirer.

Income to the Kansas district treasury:

Inner discord: From ? . A. Sckmids parish in Onaga -20.00. ? . Luebke's parish in Herrings 5.50. ? . Hoyer's parish of Spring Valley, \$61.00. Hafner's congregation at Leavenworth 4.00. Synodalcollecte at Leavenworth 16.13. ? . Vetter's congregation at Atchison 47.31. ? . E. Mueller's congregation at Lincolnville 10.00. ? . Eggert's parish at Strong City 22.00. ? . Kretb's congregation at Lyons Creek 10 a.m. Through same, Kindtauf Coll. at W. Blum, 2.45. ? . Luebkemann's comm. at Templin 2.01. (p. -200.40.)
 EnglishMission: ? . A. Schmid's Gem. in Onaga 5.35. ? Vettters Gem. in Atckison 23.66. (S. -29.01.)
 Negro mission: ? . A. Sckmid's parish in Onaga 5.40. ? (E. Mueller's parish in Lincolnville 2.00. ? . Vetter's parish in Atchison 23.65. Durck's same from Mrs. Stägemann 1.00. (S. -32.05.)
 Progymnasium in Concordia: Synodalcoll. in Leavenworth 32.00. By H. F. Ktnkelmann of ? . Hoyers Gem. .50. surplus of a coll. of deputies in Leavenworth .50. ? . Senna's parish in Alma 5.00. Wedding license with W. Baatz in ? . Raub's parish in Denver, Colo., 6.60. ? . Drögemüller's compound in Millwood, 4.50. ? . Matthias's compound in Block, 6.75. ? . Kauffeld's compound in Newton, 4.37. -?. Vetter's parish of Atchison, 9.44. Mäbr's compound in Ellsworth 8.60. (p. -78.26.)
 Widows and Orphans Fund: By H. Lebowsky of ? . Jung's Gem. 4.25. ? . Keller's Gem. in Palmer 12.60. (S. -16.85.)
 ? . Bertram in New Zealand: By ? . C. Cousin, Snnodalcoll., 7.55.
 Orphanage near St. Louis: by teacher Hock of his school children 2.39. Durck ? . C. Vetter von Frau Thoten 1.00. (p. -3.39.)
 Deutsche Freikirche: ? . E. Müller's congregation in Lincolnville 1.07.
 Synodal treasury: ? . Polack's congregation in Bremen 28.17. ? . Keller's parish in Linn, 2.50. ? . Lüker's parish in Herrington 5.50. ? . Hoyer's congregation in Hanover 7.56. (p. -43.73.)
 Church building in Wichita, Kansas: By Kassirer H. H. Meyer 5.00.
 PoorStudents inSpringfield: ? . Matthias' Gem. in block 5.35.
 Piano for Concordia: By ? . H. C. Senne in Alma 30.00.
 Atchison, Kansas, December 1, 1888.
 Aug. Mangelsdorf, Kassirer.
 424 6omM6rei "1 8tr.

Income into the Treasury of the Minnesota and Dakota Districts:

Synod treasury: from P. M. Heyer's congregation near Minnesota Lake -2.40. P. A. Landeck's congregation in Hamburg 33.00. k. O. Clöter's Gem. in Town Woodbury 3 50, to Ballen Creek 4.27. B. M. Mäcbter's Zion's Gem. in Douglas Co, Dak, 10.12. k. H. Rådeke's Gem. in Carver 5.00. P. A. Troyp's Gem. at Clk River 5.10. B. Ebr. Mäurer's Gem. in Jacksonville 4.30. k. C. F. W. Maaß's branch 2.60. ? . E. Rolfs Gem. at St. Paul 16.63. B. F. Streckfvß' Gem. at Aesung America 10.00.
 P. Ruvvrecbts gem. at Hart 10.75. P. C. Dreyer's gem. at Glencoe 8.61. P. C. Ross' gem. at Percb Creek 8.25. B. Paul Wichmann's gem. at Giern Meadow 6.25. P. E. Strolin's gem. at Fairfield 11.67 and 3.54, by H. Koosmann 1.00. k. C. Kollmorgen's Gem. in Atwater 8 95. p. H. I. Mueller's Gem. in Bergen 4.00. ? . A. Mueller's Gem. at Alma City 5.62. k. I. Frick's Gem. at Arlington 5.00. P. I. Horst's Gem. at Courtland 30.00. **By B. E. Th. Claus of Jmm. comm. bet.**



Odessa 8.95. ? A. Hertwig 5.00. P. G. E. Ahner's gem. in Green Isle 10.50. 1>. F. Johl's gem. in Elysian 10.00. k. Ed. Albrecht's Gem. in St. Paul 6.58. P. W. Friedrich's Gem. in Waconia 9.00. (Summa -245.59.)

Baukaseth Springfield: H. A. Mueller's Gem. in Alma City 3.61. P. A. Hertwig's Gem. in Leaf Valley 2.00. 1?. W. F. Hitzemann's Jmm. comm. 2.53. (p. -8.14.)

Baukaseth Addison: /?. Ä. Hertwig's parish at Leaf Valley 2.00. P. I. Koehler's parish at High Forest 5.75. H. C. Nickel's parish at Rochester 5.00, of whose schoolchildren 1.00. 1?. A. Landeck's congregation at Hamburg 10.00. 1?. E. Strolin's congregation at Fairfield 6.20. P. O. Clöter's congregation after .50. P. E. Rolf's congregation in St. Paul 15.00. (p. -45.45.)

Poor Minnesota and Dakota students: k. Hertwig 2 00. By ?. Horst, ges. on Kranz Gieseke's wedding, to W. Boblin in Addison 6.25, to Paul Johl in Milwaukee 5.00. By P. Bernthal of Cyr. H. in Benton 1.00, Fj. B. 2.50. P. Lange's congregation at Hay Creek 5.58. Mr. F. C. Schutte in Maple Grove 2 50. By Pres. Sievers of Lau in Minneapolis 2.00, Quiel .50, individual members 2.50, desgl. 4.50 and 1.00, of Achenbeck 5.00, Chr. Müller 10.00, of sr. Gem. 2.00, several members from the church in Potsdam 2.00, Mrs. K.ck in Prne City 2.00. By ?. Melcher from sr. Congregation 1.15, Jack Benn .60. by P. Roß, wedding collection for Aug. Ritz, 9.00. by P. Maaß' congregation in Watertown for Joh. Friedrich in Springfield 12.50. Horst's congregation in Courtland for W. Bobsin in Addison 15.00. by P. Dreyer, wedding collection for Edrenberg-Hiischau, 1.80. by P. Destinon's congregation in Plato 3.00. by 1?. Strölin from his congregation in Fairfield 11.38. by 1?. Parish in Fairfield 11.38, Pastoral Conference Coll. 13.72. Fr. Clöter's congreg. at Valley Creek 9.88. 1?. Koehler 1.00. By 1?. Dreyer, wedding coll. at Wilthus-Marquardt, 2.65. (S. -137.51.)

Deaf and Dumb Institution: Fricks Gem. near Arlington 4.75. Pres. Sievers' congreg. in Minneapolis 11.60, Quirl there .50. Wedding scvll. from P. Clöter's congreg. in Town Woodbury at Bro. Sahnnow w t Bertha Pechmann, 6.00, desgl Wedding scvll. bet Älbert-Hruer in Town Aston 4.55. (S. -27.40.)

Negro Mission: Fr. C. Börneke's congregation in Pine Island 1.54. ?.. Schaaf's congreg. in Potsdam 4.70. P. Dreher's congreg. in Glencoe 18.11. Mr. H. Roblfs in Maple Grove 1.00. Praeses Sievers' congreg. in Minneapolis 16.25. P. Hitzemann's Joh.congreg. 3.25. Mr. Achenbeck in Minneapolis 8.00. P. Bøjche's congreg. at Spencer Brook 1.10. S. Mäurer's Trinity Gem. .88. P. Krumsieg's Gem. at Janesville 3.00. Thank offering of Mrs. Louis Bode at Courtland 2.00. P. Johl's Gem. at Elysian 6.50. P. Ross' Gem. at Lake Crystal 5.00. L". Clöter's Gem. at Valley Creek 3.60. (p. -69.93.)

Negro band in "springfield: ?. A. Müller 1.50. k. Landeck's Gem. in Hamburg 10.00. (S. -11.50.)

Springfield health insurance: thank offering from Mrs. Dillbauer in Alma City 1.50.

Widows and orphans: Fr. Hertwig's parish in Leaf Valley 2 00. Fr. Mäurer's contribution 2.00, from sr. Gem. in Belvidere 2.00. k. Fackler's contribution 3.00. l'. Lange's Gem. to Hay Creek 5.47. k. Hitzemann's Paul Gem. 4.20. 1^'. Hertrich's Gem. at Hollywood 3.00, at Helvetta 2.00. by 1?. horse of Aug. Wenvt 1.00. H. R. Köhler's Gem. at Mountville 5.54. P. Kollmorgen's contribution 5.00, by sr. Gem. in Atwater 11.50. By Praeses Sievers of Quiel in Minneapolis 1.00. (p. -47.71.)

H. Bertram's Gem. in New Zealand: 1?. Heyer's Gem. at Minnesota Lake 1.50.

Aged and sick pastors and teachers: k. Friedrichs Gem. in Waconia 14.00.

Orphanage at Wittenberg, Wis.: P. Heyers Gem. bet Minnesota Lake 3.50. School children at Benton 3.27. Mr. A. Pröhl there 1.00. By l'. Measure of N. N. at Watertown 1.00. By 1?. ruble, wedding scoll. at Hohenstein-Sucker at Lakefield, 7.50. (S. -16.27.)

Free Church in Germany: P. Lange's congregation to Hay Creek 5.93. By Praeses Sievers of Reichmuth in Mrneapolis .50. (p. -6.43.)

English Missron: P. Dreyer's comm. at Glencoe, mission feast cou., Oct. 18. Mr. F. C. Schutte at Maple Grove 2.50.

Streckuß' Gem. in Aoung America 8.00. (p. -28.60.) k. Mäurer's Gem. in Jacks onville, which was affected by the hail storm: By P. Dreyer of the Woman's Club in Glencoe 1.80, by John Grim in Glencoe .50, Aug. Seeland in Glencoe .25. by Kaff. C. Spilman 5.00. (S. -7.55.)

Jewish Mission: 1?. R. Köhler's congreg. in Mounville 9.00.

Baukaseth Milwaukee: 1>. Mäurers Gem. in Belvidere 2.27. P. Ströuns Gem. in Fairfield 9.30. (S. -11.57.)

Milwaukee household: H. H. I. Mueller's comm. in Bergen 7.00.

k. R. Biedermann's Gem. in St. Paul: On the building of the church By Kaff. D. W. Röscher 3.00.

k. Hannemann's congregation in Fulda: Praeses Sievers' congregation in Minneapolis 10.00. Praeses Bcktz 1.00. 1?. Friedrich's congregation in Waconia 6.00. P. I. H. Sieker's congregation in New York 10.00. (S. -27.00.)

Inner Misst on in Minnesota, Dakota and Montana: P. Heyer's Gem. at Minnesota Lake 2.60. P. Landeck's Gem. at Hamburg 10 00. P. Destinon's Gem. at Plato 3.25. k. H. KetzschmarS Gem. at Loon Lake 4.30. P. Grabarkewitz's Gem. at Blue Earth City 5.25. By P. Bernthal in Benton of Fz. B. 2.50, Harvest Festival Coll. sr. Gem. 31.50. mission festival coll. by it'. Sckaaf's Gemm. in Potsdam and Plainview 14.00. Mr. Ernst Maaß in Rochester 1.00. Missionfestcoll. of P. Dreyer's Gem. in Glencoe 86.21. Ernlefestcollecte of ?. Fackler's congreg. at Maple Grove 9.80. Mission festival coll. of l'. Pfothenbauer's Gem. at Lew'scon 57.50. 1?. Clöter's Gem. at Town Woodbury 5.00, at Valley Creek 2.81, 3.52 and 4.18. Hertrich's Gem. at Hollywood 11.80, at Helvetia 3.75. b'. Frick's Gem. at Arlington 4.50. Mission Festival Collecte of Biedermann's Gem. at St. Paul 7.65. Fr. Rolf's Gem. at St. Paul 16.86. Fr. Albrecht's Gem. at St. Paul 18.90. Fr. Hitzemann's Trinity Gem. at Long Prairie 8.48. Fr. Kolke's Gem. in Winsted 5.55, in Albion 2 80. Praeses Sievers' congreg. in Minneapolis 11.15, of Mrs. Besserer there 1.00, Horstkorta there 1.00. Fr. Rävkes congreg. in Carver 10.00. Missionfestcollecte of MelcherS congreg. in Freeman, Dak., 110.00. Fr. Mäurer's congregation at Belvidere 3.55. Mtsionfestcollecte of Fr. Stark's congregation at Sioux Falls, Dak., 36.00.

Desgl. of ?. Ross's comm. at Willow Creek 15.25. ?. Brandt's compound at Albany 4.76. ?. Dubberstein's parish of Wykoff, 3.35. Biedermann's parish of St. Paul, 12.4. Krumsiegs' congregation at Janesville 9.80. Thank offering from Mrs. Louis Bode at Courtland 2.00. ?. A. F. Mundt's Gem. b" Columbia, Dak., 5.50, at Ellendale, Dak., 5.60. P. Laux's Gem. at Wentworth, Dak., 10.25. ?. Kollmorgen's comm. at Manannah, Minn, 3.03. ?. Hertwig's Gem. tn Leaf Ballen 8.61, in Leaf Mountains 4.00, in Effington 6.97, in Carlos 2.27. ?. Claus's Bethlehem and St. PaulS Gemm. 10.42. (S. -542.34.)
St. Paul, Nov. 30, 1888. tb. H. Menk, Kassirer.

Income to the Middle District coffers:

New construction tn Addison: ?. Large' community tn Fort Wayne -100.75. Filtalgem. P. Schäfer's in Waymansville 10.00. ?. Querl's Gem. in Toledo, 4th Zahlg. 9.90. (Summa -120.65.)
New construction in Milwaukee: ?. Gross'Gem. in Fort Wayne -100.00. ?. Querl's Gem. in Toledo, 3rd payg. 5.25. (p. -105.25.)
Synodical Fund: Fr. Hasssl'd's Gem. in Huntington -9.07. ?. Jungkuntz's congregation in North Judson 3.14. ?. Schoneberg's Gem. in Lafayette 44.10. ?. Wefel's parish in Cleveland, 17.15. 1". Kaumeyer's parish of Lancaster 14.20. ?. Zorn's compound in Cleveland 95.61. ?. Wambsganß' Gem. in Indianapolis 31.19. k. Great's church in Fort Wayne 72.62. ?. Wambsganß' Gem. at Newburgh 14.12. P. Brömer's Gem. at Cincinnati 31.35. k. Franke's Gem. at Fort Wayne 9.52. ?. Blsckoff's Gem. at Bingen 17.00. ?. Kretzmann's Gem. at Cleveland 15.00. k. Kähler's Gem. at Farmers Retreat 1:00. P. Sauer's Gem. at Fort Wayne 68:30. ?. Jox'Gem. in Delphi 16.00. D. Schmidt's Gem. tn Elyria 17.50. W. Freese from ?. Gross' Gem. tn Fort Wayne 1.00. Fr. Krömer from ?. Sauer's congregation in Fort Wayne 10.00. Thank offering from Mrs. B. das. 2.00. Desgl. from Mrs. R. das. 2.00. ?. Markwortd's Gem. at White Creek 5.70. P. Querl's Gem. at Toledo 11.70. D. dens. of M. at Stony Ridge 2 00. Spec. to cover debts incurred by the visitation at Springfield: Fr. Michael's Gem. at Vöglein 15.00. Bro. Köppke of 1". Wambsganß' Gem. Indianapolis .50. (p. -538.77.)
Inner Mission: By etl. Gldrn. ?. Sitzmann's Gem. in Van Wert -7.25. From d. Missionb. Fr. Zorn's Gem. in Cleveland 1.31. From thes. of Unnamed nacktr. to Missionfesteoll. 2.00. By ?. Walker in Cleveland by N. N. (for traveling preachers) 2.00. From the missionary b. ?. Franke's parish at Fort Wayne 10.00. By ?. Niethammer at La Porte by Chr. Knuth 1.00. Durck U. Sauer at Fort Wayne by Wittwe Fricke5.00. (p.-28.56.)
Negro Mission: By etl. Gldrn. ?. Werfelmann's parish in Neudettelsau (f. Springfield) -2.25. From ?. Henkel's Gem. in Aurora 5.00. By Fr. Schäfer in Waymansville from Mrs. Trimpe 5.00. By ?. Niethammer at La Porte by L. H. 2.00. (L. -14.25.)
English discord: Durck Lebrer Fedder in Valparaiso ges. on W. Harbeck's birthday f. -1.70. Durck ?. Sauer in Fort Waune by Mrs. Or. S. 2.00, Ders. ges. tn Missionst. to Coldwater Noad 4.44. (S. -8.14.)
Brothers in Faith in Germany: By etl. Gldrn. ?. Wambsganß' Gem. tn Indianapolis -3.45.
Springfield Township, Ill: P. Hüge's Gem. in Briar Hill -13.00.
?. Biedermann's Gem. in St. Paul, Minn.: From ?. Henkel's Gem. in Aurora -3.00. Pb. Langguth from ?. Weselob's Gem. in Cleveland 1.00. (S. -4.00.)
Gem. in Utica, N. A.: Carl Rauh from ?. Frank's Gem. Zanesville (Share) -5 00.
Gem. in Haverstraw, N. A.: By'? . Henkel in^Aurora -1.00.
Gem. in Hanover, Dtsckld.: N. N. from ?. Walker's Gem. in Cleveland -1.00. From the savings of Gr., Ger. & H. R. in Fort Wayn 1.00. (S. -2.00)
Col. tn Columbus, Obto: Coll. by ?. Henkel in Aurora -27.00. ?. Frank's Gem. in Zmesvtille 15.00. ?. Sckeips' compound in Hobart -7.75. ?. Kleist's parish in New Haven 7.60. ?. Michael's church in Birdie 20.00. ?. Pb. Wambsganß' church in Bedford 9.00. ?. Bro. Wambsgarß' church in Indianapolis, 25-31. Gross' congregation at Fort Wayne 76.62. ?. Gößwetn's church in Vincennes 21.00. ?. Walker's compound in Cleveland 18.18. ?. Sckäfer's congregation in Waymansville 8.00. ?. Kaehler's congregation at Farmers Retreat 17.00. ?. Berg's congregation in Adams Co. 20.25. ?. Trautmann and Company in Columbus 14.50. ?. Querl's congregation in Toledo 6 p.m. By dens. By N.N. 1 p.m. (p.-306.21.)
Poor students in St. Louis: By ?. Horst in Hüiard ges. on M. Horck's Hockz. -2 00. Ges. on E. Henrtcks- M. Albers'Hockz. in North Dover for I. Rupprecht 5.65. Durck ?. Schmidt at Elyria ges. on Vutdmann-Stark's Hockz. for Haserodt 1.00. By ?. Markworth at White Creek ges. auk R ttmann Wmter's Hockz. for Dav. Markworth 4.05. (p. -12.70.)
Poor students in Spring: ?. Sckeips' commun. tn Hobart -6.50. D. ?. Walker in Cleveland for R. Gaiser 13.00. Durck ?. Jüngel at Fort Wayne for G. H. Kock: ges. on Dönges-Höppner's Hock.: 5.00, ges. on Krauß-Rebm's Hockz 5.20. ?. Sckwan's Gem. in Cleveland for W. B. 20 82. ?. Nietbammer's Gem. at La Porte for A. Neuendorf 21.22. By ?. Heinze, coll. on Mast's Hockz. in Elkhart 2.55. (S. -74.29.)
Poor students in Fort Wayne: ?. Lange's Gem. tn Valparaiso -8.50. Mrs. and Eleonore Karstens in Nrth Dover for M. Brüggemann 2.00. Frauenv. ?. Weseloh's Gem. in Cleveland for C. Schulz 10 00, F. Ertbal 10.00. Ges. on the Gutbmann-Slark'scken High:, in Elyria for Rimback 1.00. By ?. Sauer tn Fort Wayne wedding coll. bet K Stimmlier for Buszin 4.15. By ?. Zorn v. Joh. Krohn tn Cleveland for Fr. Ferwiebe 5.00. (S. -40.65.)
Poor students in Milwaukee: By ?. Weseloh tn Cleveland for A. Oetjen: Coll. on d. Hockz. by H. Aufdemkampe -9.10. N. N. that. 1.00. (S. -10.10.)
Poor kid in Addison: Women's lib. ?. N'emann's church in Cleveland for H.D. Rosenberg 10.00. Women's Trust ?. Wese" loh's Gem. das. for H. Nehrenz 10.00. Frauenv. ?. Anger'

Gem. das. 20.00. ?. Niemann's parlor that. 65.18. ?. Sckwan's compound that. for E. L. 10.00. ?. Nietbammer's Gem. in La Porte for F. Dubbert 15.00. Ges. on the Guthmann-Slark'scken Hockz. tn Elyria for Fr. Peters 1.00, for W. Willert 1.00. (S. -132.18.)
Studying orphan boys from Addison orphanage: virgin v. ?. Great' Gem. in Fort Wayne -15.00.
Hausbalt in Springfield: ?. Backmann's Gem. tn Evansville -11.75.
Household in Fort Wayne: ?. Ernst's Gem. in Euclid 10.00. ?. Kock's Gem. tn Purcells 5.65. Mrs. Joh. Weber d. ?. Hassold in Huntington 2.00. ?. Eirich's Gem. tn Jonesville6.50. (p.-24.15)
Orphanage near Boston: By ?. Customs man at Bear Creek by Mrs. N. N. -10.00, Stegemüller 2.00. Mrs ?. Kleist in New Haven (to the Christmas tree) 2.00. ?. Kteist's G,m. das. (for new printing press) 3.86. (S. -17.86.)
Orphanage near Pittsburgh: Schoolchildren Teacher Spuhler'S in Akron -4.52.
Orphanage in Indianapolis: Wittwe Bartels from ?. Mtchael's Gem., Göglein -1.00. Durck Brömer tn Cincinnatt from FrI. El. Bernhardt 1 00. by ?. Berg. ges. on Bövnke-Tkteme's Hockz. in Adams Co. 6 25. (L. -8.25.)
Institution for the Deaf and Dumb: At Sckönlein-Köhn's Hockz. in New Haven by ?. Kleist -4.10. ?. Bachmann's Gem. in Evansville 11.55. (S. -15.65.)
District's relief fund: ?. Sitzmann's Gem. in Van Wert -4 30. Through ?. Kle st, s. of Weilemann's Hockz. in New Haven 7.87. ?. Stelter's Gem. in De- bam 3.21. ?. Hassold at Huntington 2.00. ?. Horn's Gem. near Dublin 3.50. St Peter's Gem. ?. Thieme's tn Columbia City 3.55. Dessen Zions Gem. 3.59. D. dens. of Aug. Eldmann 1.41. ?. Dankwortd'v Gem. at Mount Hope 8 00. By ?. Sckeips coll. on Benke-Lenberg's Hochz. from d. Gem. at the Salt Crerk 5.65, ?. Eirtch's Gem. at Jonesvtille 5.50. ?. Kaiser's parish of Julietta, 9.63. I. H. Stodlmann of ?. Wambsganß's comm. in Bedford 5.00. N. N. by ?. Walker tn Cleveland 2.00. Fr. Köpvke from ?. Wambsganß' compound in Indianapolis .50. ?. Werfelmann's Gem. in Neu-Dettelsau 22.88. By ?. Henkel in Aurora from N. N. 1.00. ?. Kaiser's Gem. in Liverpool 7.55. ?. Zollmann's Gem. at Bear Creek 11.00. Through ?. Liendardt, coll. on W. Kopo's Hochz. in North Amberfi 5.06. ?. Gotsck's Gem. at Hoagland 5.75. ?. Lehmann's Gem. at Brownstown 8.25. ?. Licked at Ottis 3.00. ?. Mertz's Gem. on Clifty 8.80. ?. Schupmann's Gem. at Gar Creek 4.00. Durck ?. Querl of M. bet Stony Ridge 2.00. By dens. of N. N. 1.00... ?. Weseloh's compound in Cleveland 35.00. ?. Kletst's Gem. at New Haven 15.75. (S. -196.75.) Total -1714.13.
Fort Wayne, November 30, 1888.

D. W. Röscher, Kassirer.

Income to the coffers of the NebraSka DistrietS:

Inner discord: By ?. W. G. Bullinger of sr. Parish at Clear Mater -10.60, to Cash Creek 3.50. ?. Conr. Jakn, Harvest College, 7.00. ?. A. W. Bergt, mission frstcoll. tn Pawnee Co, 30.60, from I. Köstner 2.50. ?. H. Frincke, from the communion box, 4.80. ?. W. Hüsemann, Reformation Feast coll. sr. Congregation, 16.45. ?. I. P. Küdnert, desgl., 4.00, from N. N. 1.00. ?. I. Kipple from sr. Filtalgem. to Skull Creek 2.15. (p. -82.60.)
Negermisjion: A. W. Bergt by I. Köstner 2.50. ?. E. Dennaier 1.00, Hauscoll. sr. Gem. 14.50. ?. Tr. Häßler from Mr. G. Barthels 5.00. ?. Aug. F. Ude, Coll. sr. Gem., 3.60. (S. -26.60.)
Emigrant Mission in New York: ? G. Jung, Abendmablscoll. sr. Joh.-Gem., 6.35.
Engltscke Misskon: ?. I.Hoffman" by Herm. Eyl 1.00. MissioninOmaha:?. G. I. Bürger, harvest festival coll., 15.34. Preacher and teacher widows and orphans: ?. I. Hoffman", thank offering from Mrs. Seck->, 1.00. ?. G. Giuber, given at the wedding of Mr. Steffen and Miss Clra Grüber, 6.11. ?. Tr. Häßler from sr. Gem. 13.00. (S.-20.11.)
General Widows' and Orphans' Fund: ?. I. Hoffman", thank offering from Mrs. Seckel, 1.00.
Synodal treasury: ?. I. Heffmann, Reformation festival coll. sr. Joh.-Gem., 10.39. ?. Ä. W. Bergt of sr. Pecrt-Gem. in P "wnee Co. 14.00, Gem. in Tecumseb 4.00. ?. H. Frincke, Reformation Day coll. sr. Comm., 5.56. ?. F. König, desgl., 10.68. ?. W. Harmö'Gem. 13.00. ?. C. E. Bodes Gem. 12.60. ?. I. Kipples Gem. 4.00. ?. I. Htlgendorf, Reformation coll. sr. Gem., 16.14. From ?. E. Denninger 2.00, house coll. sr. Gem. 28.00. ?. Ebr. Bock from sr. Gem. to Elk Creek 12.61. ? I. M. Maisch's comm. 11.65. P. G. Weller's comm. 17.30. (p. -161.93.)
Warsenbaus near St. Louis: ?. G. Weller, thank offering from Mrs. Reiling, 3 50. ?. A. Hofius, from s. Schoolchildren, 5.00. ?. G. Grüber, harvest festival coll. sr. Congregation, 10.40. ?. G. I. Bürger from the collection box, 20.00. (p. -38.90.)
Orphanage in Wittenberg, Wis.:?. A. Hofius of s. school children 4.15. Poor Students in Springfield: ?. Tr. HäßlerGem. 13.00.
Poor students in Addison: ?. S. Meeske of N. N. for a studying orphan boy 2.00.
Poor students tnConcordia, Mo.:?J.G. Lang 2.15.
To defray the expenses occasioned by the sickness of the pupils at Springfield: ?. I. G. Laegs Gem., 7.35. ?. S. Meeske, Harvest Festival Coll., 13.96. ?. H. WehkingS Gem. 6.25. (p. -27.56.)
College household tnSprngfield: ?. F. Düver of s. Filialgem. 2.33. Construction in Addison: ?. I. G. Longitudinal Gem. 22.75.
Negro Mission Building Fund: I'.A.W.Berat, Misfron-festeoll. in Pawnee Co. for springfield 3.00, for New Orleans 3.00. (S. -6.00.)
Gem. in Hannover, Germany: ?. H. Voß, Coll. of Mr. Karl Harmsens Hockzeit, 11.90.
Deaf and Dumb Institution: ?. S. Meeske, ges. on Mr. F.

W. Barteis wedding, 5.40. ? G. Weller, coll. on KonradPranges Hockzcil, 5.10. (p. -10.50.)
Total: -456.17.

Correction.
In No. 21. read: For Inner Mission: Missionsfestcoll. by ?. H. Mießler 2c. -88.00 instead of "88.00".
Lincoln, Nebr. 1 Nov. 1888, I. C. Bahls, Cassir.

Income to the coffers of the Eastern District.

Synodal treasury: By the congregation ?. P. Brands -32.50. By ?. Sieker by H. Fick 5.00. Congregation ?. Heins 45.50. Congregation ?. Sennes 61.34. Township ?. Otto Hanscrs 6.00. Community ?. Lauterbacks at Crossroads 2.86, Pine Hill 2.51. Community ?. Oehlschlägers 7.85. Gem. ?. Wisckmeyers 28.63. Township ?. Bro. Brands 12.00. Common ?. Dubpernels 5.75. Parish ?. Nauss'7.00. Township ?. Grossbergers 3.40. Township P. Wurls 7.06. Township ?. Grams 8.07. Parish ?. Kraffts 11.94. Parish ?. Abners 67.19. Gem. ?. Bährs in Town Boston 3.90, in Maniüa 3.35. By ?. Biewend by F. Gockeln .50. Common ?. H. Schroeder's 14.00. By ?. Pechtold by I. Trapp 2.00. Common ?. F. Koenigs 12.00. Community ?. Kochs 9.03. St. Pauls-Gem. tn Bayonne 50.00. (p. -409.38.)
Seminary building tn Addison: St. Paul's parish in Baltimore 40.00.
Pilgrim House: By ?. Pechtold by I. Trapp 2.00. Mission Festival Collecte of Gemm. in Pittsburgh and Vicinity 25.00. (p. -27.00.)
ProgymnasiuminNewYork: From the treasury of the Geord. New York, 100.00. Missionary Festival Fund for the congregation in Pittsburgh and the surrounding area, 25.00. Through ? Sleup of sr. Congreg. 14.61, W. Weber 5.00, Sophia Thomas 1.00. (p. -145.61.)
Emigrant Mission New York: From the treasury of the Geord. Matth.-Gem. tn New York 50.00. Missionfestcoll. der Gem. Senna 25.00. (S. -75.00.)
Emigrant Misston in Baltimore: Gem. ?. Oeblscklägers 5.12. By ?. Pechtold by I. Trapp 1.00. (S. -6.12.)
Inner Mission tm Osten: Andreas-Gem. in Buffalo 27.41. By ?. F. König from G. Eiffler 1.00. From the treasury of the Geord. Charity of the Matth. congregation in New York 150.00. By ?. Schmidt from Father Krebs 3.00. Missionary festival coll. of the Gemm. ?. Lauterbach's 25.00. From ?. Pechtold from sr. St. Paul's congregation in Baltimore 28.41. Missionary festival bill for the congregation in Pittsburg and environs 75.00. Missionary festival bill for the congregation of ?. Sennes 30.00. E. Felder in Baltimore 5.00. St. Pauls Gem. tn Bayonne 5.00. (p. -371.82.)
English discord: By ?.F. King fromG. Eiffler 1.00. **E.** Felder tn Baltimore 2.50. (p. -3.50.)
Heathen Mission: By ?. Pechtold by I. Trapp 1.00.
Jewish Mission: Kassirer Meyer in the Western District 28.00. By ?. Pechtold by I. Trapp 1.00. E. Felder tn Baltimore 2.50. (p. -31.50.)
Negro Mission: Through P. F. König from G. Eiffler 1.00. From the treasury of the Geord. Charity of the Matth.-Gem. in New York 50.00. Mission festival coll. of the Gemm. ?. Lauterbachs 12.50. Through ?. Pechtold of I. Trapp 1.00. Missionary festival coll. of the congregation in Pittsburgh and environs 25.00. Congregation ?. Ltndemanns 8.46. C. Felder in Baltimore 5.00. For Springfield: Gem. ?. Oeblscklägers 8.48, from Aug-, Geo. and Anna Nolde's piggy bank 3.00. St. Paul's parish in Baltimore 20.00. By P. F. Kön'g of Walther K. .50, Geo-S. .25. By ?. Senne by Father Strasburg 1.00, Emilie M. 1.00, by sr. Gem. 25.00. (S. -162.19.)
Bible Society: By?. Sckmidt v. Father Cancer 1.00.
Minnesota Congregations: Mission Festival Coll. of the Congregation ? Senna 10.22.
Gem. inHaverstraw: Kass. Röscher in the Middle Distr. 1.00.
Luth. Freikirche tn Deutschland: Aus der Kasse der Geord. Charity of the Matth.-Gem. tn New York 50.00. By ?. Hein by G. A. Franke 1.00. By ?. Sieker by O. Lesse 5.00, H. Fick 5.00, Ph. Hoff 2.00. Gem. ?. Sanders tn Otto 7.97, Little Vallev 5.03. Gem. ?. Stiemkes 37.72. Gem. ?. Steups 14.61. Common ?. Beyers 21.75. By ?. Hein by G. A. Franke .25 for the Gem. in Tilsit. (S. -150.33.)
Poor students in St. Louis: Gem. ?. Pechtolds 5.00. By ?. Stiemke by a. b. c. 2 00. E. Felder in Baltimore 10.00. Gem. ?. Hers 6.00. (S. -23.00.)
Poor students in Springfield: by ?. F. Koenig, sent at Ed. Nauss' baptism of a child, 4.00 for Dörr. Women's Association of the Congregation ?. Stiemkes 25.00 for I. Koßmann. St. Paul's congregation in Baltimore 25.00 for G. Wockenfuß. To cover the expenses caused by the sickness: St. Paul's congregation in Bayonne 7.25. (p. -61.25.)
Poor Sebüler tn Fort Wayne: Gem. ?. Pechtolds 5.00.
Poor Students in Addison: By ?. Pechtold by I. Trapp 2.00. Gem. ?. Dubpernels 16.07 for Paul Salcbow. (S. -18.07.)
Health insurance: Gem.?. Pechtolds 5.00, by I.Trapp 1.00. (S. -6.00.)
Deaf and Dumb Institution: Women's Association of the Community ?. Wischmeyer's 10.00. By ?. Koch, s. at the wedding of WilliamsSy., 7.40. E. Felder in Baltimore 5.00. (S. -22.40.)
Orphanage bet West Roxbury: Gem.?. Grams 1:30. By ?. Krafft von Scharnitzki 1.00. Pupils of St. Paul's parish in Baltimore 13.00. By ?. Koch, s. at the wedding of Moll-Schulz, 4.53. E. Felder tn Baltimore 10.00. For **the** new printing press: By some members of St. Paul's congreg. in Baltimore 2.30. (p. -44.13.)
Orphanage at College Point: By ?. Pechtold by I. Trapp 1.00. By ?. Steup by P. Krämer 1.00. By ?. Köpchen by Maria Koch 2.00. (S. -4.00.)
Orphanage in New Orleans: By ?. Stiemke by Mrs. Treide 3.00.
Widow's fund: Gem. ?. King's 21.25. Gcm. ?. Kochs 6.78. By ?. Biewend of W. K. 6.00. By ?. Pechtold from I. Trapp 2.00, from sr. Gem. 6.25 for Mrs. ?. Sommer. ?. H. Koch 4.00. E. Felder in Baltimore 5.00. By ?. Schmidt from Father Krebs 1.00. (p. -52.28.) Total -1674.80.
Baltimore, Nov. 30, 1888, E. Spilman, Cassirer.

Income to the Western District coffers:

Synodal treasury: From ?. Wangerin's parish in St. Louis through Mr. Umbach -27.45. ?. Burkart's parish in Lutbervtll 3 10. ?. Pennekamp's congregation at Point Prairie 3.05. ?. Richter's compound in Washington 5/8. Michels' compound in New Haven 4.00. ?. Demetrios Gem. in Emma 5.80. ?. Zschoches Gem. at Frohna (College-Unterkalt) 45.75. (p. -92.20)

New building in Addison: ?. Grimms Gem. in Altenburg by Mr. Weinhold 29.75.
Progymnasium at Concordia: ?. Gümmers Community in Longtown 13.75. ?. Brauer's parish of Appleton City 10.00. By Kassirer Mangelsdorf 13.81. ?. Zschoche's parish of Frobna, 25.00... Pennekamp's church, Point Prairie, 9:30. Matuschka's church, New Welle, 2 p.m. Roschke's congregation at Freistatt 8:25... Schmidt's compound in St. Louis by Mr. Sievtng 32.25. (p. -126.36.)
Walther College: By ?. O. Hanser in St. Louis from Mrs. A. G., Thank Offering for Rescue from Danger of Life, 5.00.
Inner Mission of the Western District: ?. Demetrios Gem. in Emma 7.85. By ?. Eblers in Norborne by H. Buchholz .50. by ?. Hansers in St. Louis by Mrs. E. K. 4.00. (S.-12.35.)
Inner Mission tn Kansas: Through ?. Voit'in Jndependence by H. Baden, Thank Offering, 10.00.
Negro Mission: By Praeses Biltz in Concordia by teacher Hamm 2.00, by W. L. Frerking 1.35. By ?. Nething in Lincoln by Louis Kunolt n. 5.00. By ?. Pennekamp by E. Plackemeier Sr. 2.00. By ?. Voit tn Jndependence by H. Baden, Thank Offering, 5.00. By ?. O. Hanser in St. Louis by Mrs. Marg. Klügcl, thank offering, 5.00. (S. -20.35.)
English Mission: By ?. Voit in Jndependence by H. Baden, Thank Offering, 5.00. By Kassirer Spilman 10.15. (S. -15.15.)
Emigrant Mission: Through ?. Voit in Jndependence by H. Baden, Thank Offering, 5.00.
Widow's fund: Through ?. Hüschen at Cape Girardeau from Mrs. W. Körber 1.00, from N. N. 1.00. Through Praeses Biltz in Concordia from sr. Gem. 10.00, by teacher Hamm 1.00. By ?. Nütze! in West Ely 10.00. St. Louis Liver Conference 5.25. By ?. Gümmer in Longtown, s. o. at LudwigSittner wedding, 2.50. ?. Pennekamp at Point Prairie 6.00. By ?. O. Hanser in St. Louis by W. Bohm 4.00. (p. -40.75.)
Orphanage near St. Louis: Durck ?. H. Steck in St. Louis from a "friend of the orphans" 100.00. Durck ?. Nething in Lincoln from Wittwe Eckboff 1.00. By ?. Nütze! in West Ely 9.00. Durck ?. Eblers in Norborne, part of a squatters' coll., 4.00. ?. Roschkcs Gem. in Freistatt 7.85. By ?. Ricktcr in Washington from Wittwe Völker 1.00. By teacher Hafemeister in Emma from Joh. Eckboff 5.00. By Lebrer Peters in Concordia from his English school for a Christmas tree 1.25. (p. -129.10.)
HospitalinSt. Louis: By ?. O. Hanser in St. Louis from Mrs. S. Moser 1.00.
Deaf and Dumb Institution: By ?. Judge in Washington from the Women's Club 5.00.
Poor students in St. Louis: By ?. H. Sieck in St. Louis by H. Harig 1.00.
Poor students: By ?. O. Hanser in St. Louis by W. Bokm 5.00.
Poor Students in Springfield: By ?. Ehlcrs in Norborne, Part of a Wedding Coll., 5.00.
Poor seminary! st en in Addison: Durck Hrn. Loböfener of the Student Support Association in Alma for Karl Sckmidt 18.00. By ?. Mayer in New Wells, Coll. on the Hockzeit King-Rupsck, for Herm. Ude 5.00. ?. Mevrs Gem. in Friedheim for Martin Poblmann 7.00. (S. -30 00.)
Poor Students at Concordia: By ?. Mayer in New Wells, Coll. on the hole time Kieninger-Wachter, for Joh. Militzer 8.35. By ?. Judge at Washington, Coll. on the Fricke-Zahrndt marriage, 3.45. (P. -11.80.)
Saxon Free Church: ?. Zschoches Gem. in Frohna by Mr. Weinhold 13.55.
?. Biedermann's parish in St. Paul: ?. Zschoches Gem. in Frobna by Mr. Weinhold 12.45.
Bible Society: Durck Kassirer Spilman 1.00.
Piano for Concordia: By Präses Biltz in Concordia from sr. Gem. 15.65. By Kassirer Mangelsdmf 30.00. By Mr. F. Skwartz in St. Louis 68.85. (S. -114.50.)
St. Louis, Dec. 11, 1888. H. H. Meyer, Cassirer.

income into the coffers of the WiSconfin DistrictS:
Inner Mission of the Wisconsin District: Tbeil of the Missionsfestcollecte in Berlin -13.20. Missionsfestcoll. in ?. G. Wildermuth's congregation 23.50. From ?. H. Daib's Job. congregation in Merrill 8.00. Durck ?. C. Baumann of Mrs. H. Raasch 3.00. Wittwe Lüdtkc, Milwaukee, 1.00. ?. Georgiis Gem. in Cedarburg 6.50. (p. -55.20.)
College-Hausbalt in Milwaukee: From the Cassirer of the Illinois District 12.28. From the Cassirer of the Minnesota and Dakota Districts 7.00. From Watertown 4.99. Gottl. Book 8.00. N. N. at Grafton.50. (p.-27.77.)
Preacher and Lekrer widows and orphans: ?. H. Stute 4.00, whose comm. tn Ahnapee 4.00. ?. A. G. Döbler 4.14. ?. E. Grotbe's comm. 12.56. ?. I. M. Hieber's commune in Wilson 9.90. ?. G. Loeber 4.00. ?. H. Rathsen's comm. 4.75. By an unnamed man, 2.00. Osterhus, 3.00. ?. Th. Wickmann's comm. 18.00. Confirmation coü. in Pellow Rivcr 5.95. ?. G. Präger 1.00, its Granville comm. 7.13. John Pritzlaff Hardware Co. 100.00. (p. -180.43.)
Poor school children in Milwaukee: from ?. F. Keller's Fund for the Kingdom of God 1.00. Wittwe Lüdtkc, Milwaukee, 1.00. Jobn Prtzlaff Hardware Co. 100.00. (p. -102.)
New construction in Milwaukee: ?. Fr. Schneider's congregation in Wayside 5.00. From Trinity congregation in Milwaukee by M. Hilgendorf 31.00, by L. Weibbrecht Sr. 5.00, by F. Wedel 23.00. Jmm. congregation in Scott 10.16. ?. I. G. Gruber's congregation in Maine 2.62. ?. Ledebur's Trinity comm. 4.03. Joh. comm. 4.44. Bro. Koehn, Sbebougan, 1.00. (S. -86.25.)
Debt Repayment: Subsequent from Trinity Comm. tn Milwaukee 1.00.

Der Lutheraner

Eivgekommeu into the coffers of the "Western" District:

Synodal funds: From R. Wangerin's congregation in St. Louis through Mr. Umbach -27.45. R. Burkart's congregation in Lutderville 3 10. R. Pennekamp's congregation in Point Prairie 3.05. R. Richter's congregation in Washington 3.05. R. Michels' congregation in New Haven 4.00. R. Demetrio's congregation in Emma 5.80. R. Zschoche's congregation in Frohna (college-abandonment) 45.75. (p. -92.20)
New building in Addison: R. Grimms Gem. in Altenburg by Mr. Weinhold 29.75.
Progymnasium in Concordia: R. Gümmers Gem. in Longtown 13.75. R. Brauers Gem. in Appleton City 10.00. By Kassirer Mangelsdorf 13.81. R. Zschoches Gem. in Frodna 25.00. R. Pennekamp's congregation at Point Prairie 9.30. R. Matusckka's congregation at New Melle 14.00. R. Rosckke's congregation at Freistatt 8.25. R. Schmidt's congregation at St. Louis by Mr. Sieving 32.25. (p. -126.36.)
Waltber-Collcge: Through R. O. Hanser in St. Louis from Mrs. A.G., Thank Offering for Rescue from Danger of Life, 5.00.
Inner Mission of the Western District: U. Demetrios Gem. in Emma 7.85. By R. Eblcrs in Norborne from H. Buchholz .50. By R. Hanser in St. Louis from Mrs. E. K. 4.00. (S.->2.35.)
Inner Mission in Kansas: By R. Voit'in Independent? by H. Baden, Thank Offering, 10.00.
Negro Mission: By Praeses Biltz in Concordia from teacher Hamm 2.00, by W. L. Frerking 1.35. By R. Nething in Lincoln from Louis Kunolt n. 5.00. By R. Pennekamp from E. Plackemeier sen. 2.00. By R. Voit in Jndependence from H. Baden, thank offering, 5.00. By R. O. Hanser in St. Louis by Mrs. Marg. Klügel, thank offering, 5.00. (S. -20.35.)
English Mission: By R. Voit in Jndependence of H. Baden, Thank Offering, 5.00. By Kassirer Spilman 10.15. (S. -15.15.)
Emigrant Mission: By R. Voit in Jndependence of H. Baden, Thank Offering, 5.00.
Widow's Fund: By R. Huschen at Cape Girardeau from Mrs. W. Körber 1.00, from N. N. 1.00. By Praeses Biltz at Concordia from sr. Gem. 10.00, by Lebrer Hamm 1.00. By R. Nützet in West Ely >0.00. St. Louis Lcbrconference 5.25. By R. Gümmen in Longtown, ges. at LudwigSittner wedding, 2.50. R. Pennekamp in Point Prairie 6.00. By R. O. Hanser in St. Louis by W. Bohm 4.00. (P. -40.75.)
Orphanage near St. Louis: By R. H. Sieck in St. Louis from a "friend of the orphans" 100.00. By R. Netbing in Lincoln from Wittwe Eckboff 1.00. By R. Nütze! in West Ely 9.00. By R. Eblers in Norborne, part of a wedding coll., 4.00. k.Rosckkes Gem. in Freistatt 7.85. By R. Richter in Washington from Wittwe Völker 1.00. Durck Lebrer Hafemeister in Emma from Job. Eckboff 5.00. Durck Lebrer Peters in Concordia from sr. English school for a Christmas tree 1.25. (p. -129.10.)
Hospital in St. Louis: Durck R. O. Hanser in St. Louis by Mrs. S. Moser 1.00.
Deaf and Dumb Institution: Through R. Richter in Washington from the Women's Club 5.00.
Poor Students in St. Louis: By R. H. Sieck in St. Louis by H. Harig 1.00.
Poor students: By R. O. Hanser in St. Louis by W. Bobm 5.00.
Poor students in Springfield: By R. Ehlers in Norborne, part of a wedding coll., 5.00.
Poor seminarians in Addison: By Mr. Loböfener of the Student Support Association in Alma for Karl Schmidt 18.00. By R. Mayer in New Wells, Coll. on the Hockzeit König-Rupsch, for Herm. Ude 5.00. R. Mevrs Gem. in Friedheim for Martin Pohlmann 7.00. (S. -30 00.)
PoorStudents at Concordia: Durck R. Mayer at New Wells, Coll. at Kieninger-Wachter wedding, for Joh. Militzer 8.35. Durck k- Richter at Wasbington, Coll. at Fricke-Zahrndt wedding, 3.45. (S. -11.80.)
Säcksiscke Freikircke: R. Zschoches Gem. in Frohna by Mr. Weinbold 13.55.
R. Biedermanns Gem. in St. Paul: R. Zschoches Gem. in Frobna durck Mr. Weinbold 12.45.
Bible Society: Durck Kassirer Spilman 1.00.
Piano for Concordia: By Praeses Biltz in Concordia from sr. Gem. 15.65. By Kassirer Mangelsdorf 30.00. By Mr. F. Sckwartz in St. Louis 68.85. (S. -114.50.)
St. Louis, Dec. 11, 1888. H. H. Meyer, Cassirer.

Income to the WiSronfin District's coffers:

Inner Mission of the Wisconsin District: Tbeil of the Mission Festcollecte in Berlin -13.20. Mission Festcoll. in R. G. Wildermuth's congregation 23.50. From R. H. Daib's Job. congregation in Merrill 8.00. Through R. C. Baumann from Mrs. H. Raasch 3.00. Wittwe Lüdtkke, Milwaukee, 1.00. R. Georgiis congregation in Cedarburg 6.50. (S. -55.20.)
College house stop in Milwaukee: From the Cassirian of the Illinois District 12.28. From the Cassirian of the Minnesota and Dakota Districts 7.00. From Watertown 4.99. Gottl. Book 3.00. N. N. at Grafton .50. (p.-27.77.)
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Milwaukee, Nov. 30, 1888. c. Eißfeldt', Cassirer.

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For poor students: For Stud. A. Müller received with heartfelt thanks: By Mr. R. H. Albrecht from his church -7.40 and from the Young Men's Association -10.00. A. Gräbner.

For the English mission

received by Prof. M. Guenther, of Kirkwood township, Mo., -3.45.C. F. Lange, Cassirer.

>>> The announcement of several official inaugurations, church consecrations and mission festivals, as well as the receipts of Mr. PP. v. Strohe and Brammer, Mr. Aehnelt, Messner and Lange had to be postponed.

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